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THE PRESBYTERIAN RECORD

I N D E X

* 1 9 7 6 *

	Author	Issue	Page
BUDGET FIGURES:			
		Dec./Jan.	22
		February	24
		March	29
		April	7
		May	28
		June	32
		July/August	23
		September	30
		October	-
		November	24
		December	32
EDITORIALS:			
An Appeal from Taiwan	*DeCourcy H. Rayner*	March	4
An Honour and an Obligation	*DeCourcy H. Rayner*	February	4
Are Lotteries Harmful?	*DeCourcy H. Rayner*	July/August	4
Bystanders to Life	*DeCourcy H. Rayner*	November	4
Canadian Council of Churches, The - Triennial Assembly	*DeCourcy H. Rayner*	March	4
Challenge of Inflation, The	*James B. Barbour*	Dec./Jan.	4
Churchless, The	*DeCourcy H. Rayner*	October	4
Concern for our Native Peoples	*David W. Hay*	May	4
Economics of the church, The	*DeCourcy H. Rayner*	November	4
Ephraim Scott's Descendants	*DeCourcy H. Rayner*	April	6
Fixed Date for Easter, A	*DeCourcy H. Rayner*	June	4
Forward into the Second Century	*DeCourcy H. Rayner*	December	4
Help Make Miracles Happen! SHARE	*DeCourcy H. Rayner*	March	4
Housing for Retired Ministers	*DeCourcy H. Rayner*	June	4
Keep the Blue Banner Unfurled	*DeCourcy H. Rayner*	February	4
Korean from Japan in Jail	*DeCourcy H. Rayner*	February	4
New High in Budget Giving, A	*DeCourcy H. Rayner*	June	4
Ontario Refuses Aid	*DeCourcy H. Rayner*	July/August	4

EDITORIALS... continued	Author	Issue	Page
Record's Centennial, The	*DeCourcy H. Rayner*	Dec./Jan.	4
Response to the Centennial	*DeCourcy H. Rayner*	March	4
Second Century Advance for Christ - Letter from the chairman	*Frank J. Whilsmith*	September	4
Solitude versus Loneliness	*Valerie M. Dunn*	May	4
Ten Years is Too Long	*DeCourcy H. Rayner*	July/August	4
That Modern Saint from Calcutta - Mother Theresa	*DeCourcy H. Rayner*	June	4
Understanding our Native Peoples	*DeCourcy H. Rayner*	April	6
Use of Profanity by Public Figures, The	*DeCourcy H. Rayner*	December	4
Violence on the Ice	*DeCourcy H. Rayner*	Dec./Jan.	4
Waste Not, Want Not	*DeCourcy H. Rayner*	October	4
Who Says That Canadians Can't Communicate?	*DeCourcy H. Rayner*	March	4

FRONT COVERS:	Credit	
The Christ Child	*Valerie M. Dunn*	Dec./Jan.
The Illuminated Address Presented to Dr. Ephraim Scott	*C. W. Kelsey*	February
A Winter Scene along the Bow River, Calgary, Alberta	*Mrs. K. Morck*	March
An Easter Arrangement	*Three Lions, Inc. N.Y.*	April
Tapestry, "Spirit Bird"	*Lewis Hindle*	
	Valerie M. Dunn	May
Stamford Presbyterian Church, Niagara Falls, Ontario.	*DeCourcy H. Rayner*	June
Rev. Dr. A. Lorne Mackay, Moderator	*Laarakker Studio, Hamilton, Ontario.*	July/August
1st Cooksville Scout Troop, Mississauga, Ontario.	*Robert E. Griffith*	September
Thanksgiving Hanging, St. Mark's Presbyterian Church, Don Mills, Ontario.	*Harry J. Scott*	October
The Fraser Valley, British Columbia	*Rev. Dr. R. P. Carter*	November
Bethlehem - modern	*Israel Government Tourist Office*	December

GENERAL ARTICLES:

	Author	Issue	Page
Change! But How?	*Malcolm Mackay*	October	14
Christmas and Mr. Smith	*Glenn H. Asquith*	Dec./Jan.	14
Christian Art Gallery, A	*Valerie M. Dunn*	May	18
Christmas Traditions	*Karen Eaton*	Dec./Jan.	13
Church of Scotland General Assembly	*John B. Logan*	July/August	20
Crisis of Retirement, The	*Robert D. Duncanson*	Dec./Jan.	2
Fliedner's Remarkable Ministry	*Alex Zeidman*	October	16
Fringe Benefits	*Rhoda Eliz. Playfair*	June	24
Getting to Know You - (the Pinawa Christian Fellowship, Manitoba)	*Patricia Clarke*	November	18
Global Rip Off, The	*Geoffrey Johnston*	March	2
Gravel in the Gall Bladder	*William Wallace*	September	16
Growing in Marriage	*Tom and Laura Tanner*	March	14
Habitat - United Nations Conference on Human Settlements	*Wayne A. Smith*	September	2
Helping Girls in Crisis - Humewood House, Toronto, Ontario	*Sheldine McDonald*	June	14
Interfaith Housing in Halifax	*Janet Guildford*	December	14
Invented Bible, The - (Living)	*James D. Smart*	July/August	6
Irish Presbyterian Church General Assembly	*Donald Fraser*	September	21
Kicking the Commercial Christmas Habit	*Thomas W. Klewin*	December	2
Loneliness	*Dora Pettinella*	May	2
Middle East Dilemma, The - a forum		May	10
Music and the Reformation	*W. Stanford Reid*	October	18
Night in Guatemala		June	12
Olympic Games, The - in retrospect	*Gordon S. Anderson*	November	25
Orange-Ade (satirical reply to the Orange Order advertisement)	*Warren K. McKinnon*	December	9
People Who Care - Etobicoke Central Information and Referral Centre	*Valerie M. Dunn*	September	18
Reflections - a new world - crossing boundaries	*Lois Wilson*	March	16
Renowned Sculptor Recognized at Olympic Games	*Jean McGill*	Dec./Jan.	18
Roses from Israel	*DeCourcy H. Rayner*	May	15
St. Andrew's in Jerusalem	*DeCourcy H. Rayner*	November	16
Sir John A. and the Salvation Army	*Herbert P. Wood*	November	14
Smile and Sing because of Easter!	*G. Cameron Brett*	April	16
Status of Women, The	*Valerie M. Dunn*	June	13
Television for Children	*Ronald F. G. Campbell*	May	12
Tourism: A Search for Paradise?	*Patricia Hanna*	June	2
Washington's National Cathedral	*DeCourcy H. Rayner*	October	13
Wonders of Creation, The - Great Blue Heron	*K. Morck*	June	27
Wonders of Creation, The - Great Horned Owl	*K. Morck*	Dec./Jan.	32
Wonders of Creation, The - Mule Deer	*K. Morck*	April	26
Wonders of Creation, The - Mule Deer	*K. Morck*	July/August	32
Wonders of Creation, The - Mule Deer (Fawn)	*K. Morck*	November	26

	Credit	Issue	Page
HERE'S AN IDEA:			
Professional Activity Day for School Children	*Chedoke Church, Hamilton, Ont.*	February	30
Puppets for Children	*St. James Church, Stouffville, Ont.*	July/August	26
Real Cause of Inflation, The	*Melville Church, West Hill, Ont.*	Dec./Jan.	33
MEDITATIONS:	*D. Glenn Campbell*		
Burning the Sun-day Chariots		July/August	35
Digital Now, The		May	35
Loving the Tightwads		November	35
Receiving - The Energizer		June	15
Results from tiresome study		September	35
Santa Claus Syndrome, The - or, Buzz Off, Virginia		Dec./Jan.	35
Sign at Wilderness Inn: No Vacancy		December	35
Spreading Our Wings		April	5
Such Attractive Feet!		February	13
Thanks: for the Hunger?		October	35
Volunteers for the CROSS-road		March	35
MEN - IN THE NEWS:			
P.M. Chorus at Central Park Lodge, Toronto, Ontario. William Cross presentation National Committee of Presbyterian Men - Staffing Arrangements Kemptville Supper Sutton PM Breakfast		February	26
Notes on PM Activities		May	31
PM Radio Program Port Perry Area News Atlantic Conference of PM Elora Banquet Hillsburgh Breakfast		July/August	25
PM Central Conference at Trent University, Peterborough At Caledonia - PM of Hamilton		September	30
An Idea from Barrie - Christian Workshop, one week Guyana Leader Dies - David Prem Kunar		October	25

	Author	Issue	Page
MISSIONS:			
Here Are the Answers - Inter Church Aid	*Ronald W. McGraw*	October	2
How We Saw the World Council - Nairobi	*Heather Johnston* *Donald C. Smith*	March	18
Italy's Base Communities	*R. Malcolm Ransom*	November	12
Mission '76	*George Malcolm*	February	18
Nairobi Assembly, The	*John A. Johnston*	February	6
Nigeria Revisited	*Walter F. McLean*	September	13
People and Systems	*R. Malcolm Ransom*	March	21
Questions of a Serious Layman	*R. Malcolm Ransom*	December	13
Story from New Zealand, A	*The Outlook*	Dec./Jan.	17
Where They Serve (Missionaries Overseas)		February	19
Worker-minister, A	*R. Malcolm Ransom*	October	29
NEWS HIGHLIGHTS:			
Centennial - Japan Bible Society		Dec./Jan.	21
Maclean Estate, The			
Synods - Reports from Meetings			
Talks with United Church Begin		February	22
Most Popular Book		March	23
Nominees for Moderator		March	22
Talks with United Church - second		April	23
An Idea for Hymn Study		May	22
Church leaders meet Prime Minister		May	20
Model of Dunwood Place - New Westminster, B.C.		May	23
Canadian Concerns: Christian Response		June	23
Conference of Concern		June	22
Scots Restructure Kirk		June	22
World Alliance of Reformed Churches faces Deficit		June	20
Canadian Council of Churches Triennial Assembly, Glace Bay, N.S.		July/August	24
Empty City Churches - Montreal		July/August	24
Public Voice Demanded - Environmental Bill of Rights		July/August	23
Three Religion Surveys - Man Alive program		July/August	22

	Issue	Page
NEWS HIGHLIGHTS ... continued		
Did You Get the July/August Record?	September	21
Knox College Faculty	October	22
Union in the U.S.A. (proposed between UPCUSA and PCUS)	October	20
Ewart College - New Staff at	November	20
New Confession Adopted - PCUS	November	22
Birthday Gift Fund - distribution of	December	23
Held Without Trial - Mrs. Sally Motlana, South Africa	December	22
Synods - Reports from Meetings	December 17, 20,	21
OBITUARIES: Ministers of P.C.C.		
BAILLIE, Major the Rev. James H.	February	31
BRAY, The Rev. Charles E.	October	26
DONAGHUE, The Rev. David J.	February	31
ELLIS, Rev. Dr. Robert W.	June	32
GORDIER, The Rev. George Arnold	November	32
HILL, The Rev. Samuel Hugh	October	26
KERR, The Rev. Samuel	May	32
LAIRD, The Rev. John Munro	September	31
MacKAY, The Rev. Donald Hector	July/August	33
MacMILLAN, The Rev. John Archie	March	32
MACODRUM, The Rev. William Boyd	July/August	33
McALLISTER, The Rev. Thomas H.	March	32
McLEAN, Rev. Dr. William	Dec./Jan.	32
PALMER, The Rev. Kennedy Hunter	June	32
ROWAT, The Rev. C. A. Ronald	November	32
VANCE, Rev. Dr. Stanley W.	December	32
WELCH, Rev. Dr. Walter H.	June	32

	Author	Issue	Page
PAGE 5, COLUMN 1:			
Alternatives Program - Church Council on Justice and Corrections		December	
Bequests - to The P.C.C.	*DeCourcy H. Rayner*	May	
Book For All God's People, A	*Kenneth G. McMillan*	Dec./Jan.	
Deer - a poem	*Heather Kirkwood*	October	
In Lighter Vein	*DeCourcy H. Rayner*	July/August	
In Remembrance - Hymn, O Valiant Hearts	*Sir John S. Arkwright*	November	
Square One: A Ministry to Shoppers		September	
Suzy Riddance Replies to John Faithful		June	
Swear Not - It's an Insult	*Christianity Today*	October	
Those 600,000 Presbyterians, so called	*Stephen A. Hayes*	February	
Ulster's Agony - two poems, "Lonely Farms" and "Last Ride"	*James B. Johnston*	March	
What is Easter? - a poem	*Myra Stilborn*	April	
POETRY:			
Awareness	*Jack Geddes*	Dec./Jan.	7
Begin With Wind	*Evelyn Tooley Hunt*	March	20
Deer	*Heather Kirkwood*	October	5
John The Baptist	*Esther McIlveen*	October	12
Last Ride	*James B. Johnston*	March	5
Little Donkey	*Heather Kirkwood*	December	4
Lonely Farms	*James B. Johnston*	March	5
What Is Easter?	*Myra Stilborn*	April	7

	Author	Issue	Page
PRESBYTERIAN CHURCH IN CANADA, THE:			
Arnprior Assembly, The	*DeCourcy H. Rayner*	July/August	8
Assembly Church in Arnprior, The	*DeCourcy H. Rayner*	May	16
Celebration of Creativity, A	*Janet D. Coates*	February	20
Centennial at Kars, A	*Coral Lindsay*	July/August	20
Clerks Can't Err	*Lawrence Brice*	June	18
Colonel Maclean's Gift (Crieff)	*Robert Spencer*	November	17
Dream Fulfilled, A	*Morley Mitchell*	November	2
Ephraim Scott, Editor Extraordinary	*DeCourcy H. Rayner*	February	10
Graduates, 1976		June	16
He Preached in Bars - Angus Robertson	*David J. Crawford*	April	12
Is Presbyterianism Only for Anglo-Saxons?	*D. J. M. Corbett*	July/August	18
Model Magazine, A (The Record)	*T. M. Bailey*	February	16
Moderator, The - A. Lorne Mackay	*DeCourcy H. Rayner*	July/August	2
New Principal for Knox College, A	*DeCourcy H. Rayner*	November	13
Open Letter, An - Second Century Advance for Christ	*Frank J. Whilsmith*	September	4
Oratory Contest - Knox College, 1904	*Margaret Taylor*	April	18
Out of the Past - Items from The Record		February	37
Prairie Tour, A - Lost and Found Group	*Derwyn J. Hill*	March	26
Presbyterian Profiles: Jean Milne Watson, Innerkip, Ontario Gordon Irvin Miller, Jarvis, Ontario	*Valerie M. Dunn*	March	8
Presbyterian Profiles: Miss Margaret C. Munroe, New Glasgow, N.S. The Hon. George Porteous, Saskatoon, Saskatchewan.	*DeCourcy H. Rayner*	May	16
Presbyterian Profile - Zorra's First Minister (Rev. Donald McKenzie)	*Anne McNabb*	September	20
Presbyterians and Scouting	*Malcolm A. Caldwell*	September	14
Reminiscences - My Years as Editor	*John McNab*	February	2
Romantic Memorial Ruin, A - Knox Church, Vaughan, Ontario		Dec./Jan	8
St. Andrew's Church, Toronto, Ontario Restoration - an advertisement		March	17
St. Andrew's Church, Quebec, P.Q., Restoration - an advertisement		October	23
Selkirk's Centennial - Knox Church	*DeCourcy H. Rayner*	December	18
She Ministers... to Port Carling and Torrance: Shirley Jeffery	*Lawrence Brice*	November	10
Summer Sharing - Anishinabe		June	35
Take-over Attempt, The (The Record)	*DeCourcy H. Rayner*	February	3
Thomson, Dr. E. A., at 83!	*Lawrence Brice*	June	19
Wanted: More Ministers	*J. C. Cooper*	March	13
What of 1976?	*Margaret Webster*	February	36

	Author	Issue	Page
PUNGENT AND PERTINENT:			
Blood: The Gift of Life	*Leighton Ford*	April	8
Choice of an Organ, The	*Conrad Grimes*	December	7
Christians in Higher Education	*W. Stanford Reid*	Dec./Jan	6
Come Before His Presence With Singing	*Rhoda Eliz. Playfair*	March	6
Facing Death - To Tell or Not To Tell	*Robert C. Garvin*	June	6
Fly on the Wall, The	*(Derek Balmer* *(Susan Davis*	September	7
Is This the Way to Domestic Bliss?	*Valerie M. Dunn*	November	6
Make Use of God's Gifts	*Esther McIlveen*	Dec./Jan.	7
New Form of Ministry on the Campus, A	*George Tattrie*	October	7
Our Homestead Church	*Edna N. Sutherland*	May	7
Real Message of Revelation, The	*John D. Congram*	May	6
Recreation at Huron Feathers	*Richard Fee*	March	7
Right to Strike, The	*Gordon S. Anderson*	October	6
Speak Easy Ministry, The	*Chuck Congram*	December	7
Summer School in the Arctic	*(Alex MacSween* *(George A. Johnston*	September	6
Then There's Choice	*Albert H. Jackson*	April	8
Treasurer Travels West, The	*R. R. Merifield*	November	7
Weddings in the Church versus Church Weddings	*D. Thomas Stiel*	December	6
READINGS: Selections made by	*E. A. Thomson*		
		Jan./Dec.	33
		February	34
		March	34
		April	36
		May	33
		June	34
		July/August	33
		September	30
		October	31
		November	34
		December	34
WHAT WE BELIEVE: A Series on Doctrine			
Who Are the Presbyterians?	*John McNab*	Dec./Jan.	10
Who Cares about Doctrine?	*William Klempa*	February	14
The Making of a Christian	*William Klempa*	March	10
I Believe...in the Everlasting Life	*William Klempa*	April	20
I Believe...in the Living God	*William Klempa*	June	10
Who is Jesus Christ?	*William Klempa*	September	10
I Believe...in the Holy Spirit	*William Klempa*	October	10
Why the Church?	*William Klempa*	December	10

	Author	Issue	Page
WORLDVIEW: Monthly feature	*Clyde Sanger*		
Barbara Ward		June	9
Blind		July/August	3
Buthelezi		February	9
Cassava		April	11
Crops		November	9
Ethiopia		March	9
Help the Aged		Dec./Jan.	9
Matanzima		October	9
Nuclear clean-up		December	16
UNCTAD		May	9
U.N. Exiles		September	9
YOU WERE ASKING?	*L. H. Fowler*		
		Dec./Jan.	24
		February	30
		March	24
		April	19
		May	28
		June	24
		July/August	29
		September	24
		October	26
		November	31
		December	29
YOUTH:			
See/Hear	*L. E. Siverns*	Dec./Jan.	27
News items		February	27
See/Hear	*L. E. Siverns*	March	27
See/Hear	*L. E. Siverns*	April	30
Presbyterian Camps 1976		May	29
See/Hear	*L. E. Siverns*	June	31
News items		September	26
Have You Read These?	*Goodwill MacDougall*	October	32
See/Hear	*L. E. Siverns*	November	26
See/Hear	*L. E. Siverns*	December	24
News from the Synods		December	24

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THE PRESBYTERIAN RECORD

CONTRIBUTORS

* 1976 *

	Issues	Page(s)
Anderson, Gordon S.	(November	25
	(October	6
Arkwright, Sir John S.	November	5
Asquith, Glenn H.	Dec./Jan.	14
Bailey, T. M.	February	16
Balmer, Derek	September	7
Barbour, James S.	Dec./Jan.	4
Brett, G. Cameron	April	16
Brice, Lawrence	(June	18
	(November	10
Caldwell, Malcolm A.	September	14
Campbell, Glenn D.	(Dec./Jan.	35
	(February	13
	(March	35
	(April	5
	(May	35
	(June	15
	(July/August	35
	(September	35
	(October	35
	(November	35
	(December	35
Campbell, Ronald F. G.	May	12
Carter, Robert P.	November	F/C
Christianity Today	October	5
Clarke, Patricia	November	18
Coates, Janet D.	February	20
Congram, Chuck	December	7

	Issues	Page(s)
Congram, John D.	May	6
Cooper, John C.	March	13
Corbett, Donald J. M.	July/August	18
Crawford, David J.	April	12
Davis, Susan	September	7
Duncanson, Robert D.	Dec./Jan.	2
Dunn, Valerie M.	(Dec./Jan.	F/C
	(March	8
	(May	4, 18, F/C
	(June	13
	(September	18
	(November	6
Eaton, Karen	Dec./Jan.	13
Fee, Richard	March	7
Ford, Leighton	April	8
Fowler, Louis H.	(Dec./Jan.	24
	(February	30
	(March	24
	(April	19
	(May	28
	(June	24
	(July/August	29
	(September	24
	(October	26
	(November	31
	(December	29
Fraser, Donald	September	21
Garvin, Robert C.	June	6
Geddes, Jack	Dec./Jan.	7
Griffith, Robert E.	September	F/C
Grimes, Conrad	December	7
Guildford, Janet	December	14

	Issues	Page(s)
Hanna, Patricia	June	2
Hay, David W.	May	4
Hayes, Stephen A.	February	5
Hill, Derwyn J.	March	26
Hindle, Lewis	May	F/C
Hunt, Evelyn Tooley	March	20
Israel Government Tourist Office	December	F/C
Jackson, Albert H.	April	8
Johnston, Geoffrey	March	2
Johnston, George A.	September	6
Johnston, Heather	March	18
Johnston, James B.	March	5
Johnston, John A.	February	6
Kelsey, C. W.	February	F/C
Kirkwood, Heather	(October	5
	(December	4
Klempa, William	(February	14
	(March	10
	(April	20
	(June	10
	(September	10
	(October	10
	(December	10
Klewin, Thomas W.	December	2
Laarakker Studio, Hamilton, Ont.	July/August	F/C
Lindsay, Coral	July/August	20
Logan, John B.	July/August	20

	Issues	Page(s)
MacDougall, Goodwill	October	32
Mackay, Malcolm	October	14
MacSween, Alex	September	6
Malcolm, George	February	18
McDonald, Sheldine	June	14
McGill, Jean	Dec./Jan.	18
McGraw, Ronald W.	October	2
McIlveen, Esther	(Dec./Jan.	7
	(October	12
McKinnon, Warren K.	December	9
McLean, Walter F.	September	13
McMillan, Kenneth G.	Dec./Jan.	5
McNab John	(Dec./Jan.	10
	(February	2
McNabb, Anne	September	20
Merifield, Russell R.	November	7
Mitchell, Morley	November	2
Morck, K.	(Dec./Jan.	32
	(March	F/C
	(April	26
	(June	27
	(July/August	32
	(November	26
Pettinella, Dora	May	2
Playfair, Rhoda Elizabeth	(March	6
	(June	24
Ransom, Malcolm R.	(March	21
	(October	29
	(November	12
	(December	13
Rayner, DeCourcy H.	(Dec./Jan.	4
	(February	3, 4, 10
	(March	4
	(April	6
	(May	5, 15, 16
	(June	4, F/C
	(July/August	2, 4, 5, 8
	(September	4
	(October	4, 13
	(November	4, 13, 16
	(December	4, 18
Reid, W. Stanford	(Dec./Jan.	6
	(October	18

	Issues	Page(s)
Sanger, Clyde	(Dec./Jan.	9
	(February	9
	(March	9
	(April	11
	(May	9
	(June	9
	(July/August	3
	(September	9
	(October	9
	(November	9
	(December	16
Scott, Harry J.	October	F/C
Siverns, L. E.	(Dec./Jan.	27
	(March	27
	(April	30
	(June	31
	(November	26
	(December	24
Smart, James D.	July/August	6
Smith, Donald C.	March	18
Smith, Wayne A.	September	2
Spencer, Robert	November	17
Stiel, D. Thomas	December	6
Stilborn, Myra	April	7
Sutherland, Edna N.	May	7
Tanner, Tom and Laura	March	14
Tattrie, George	October	7
The Outlook	Dec./Jan.	17
Thomson, E. A.	(Jan./Dec.	33
	(February	34
	(March	34
	(April	36
	(May	33
	(June	34
	(July/August	33
	(September	30
	(October	31
	(November	34
	(December	34
Three Lions, Inc., N.Y.	April	F/C

	Issues	Page(s)
Wallace, William	September	16
Webster, Margaret	February	36
Whilsmith, Frank	September	4
Wilson, Lois	March	16
Wood, Herbert P.	November	14
Zeidman, Alex	October	16

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ESBYTERIAN

RECORD

CEMBER, 1975 -
NUARY, 1976



by Robert D. Duncanson

How to help your minister face The CRISIS of RETIREMENT



HOW CAN WE GIVE thanks to a minister retiring? We can take a short way out by giving a dinner, illuminated address or even the keys to a new car, then forget him and his service over the years.

It must never be thanks, then oblivion. This would help in the decay process. As Dr. William Barclay once wrote: "The hymn says, 'change and decay in all around I see' but there is a real sense in which it is not 'change and decay' but 'change OR decay' for stagnation leads to death."

We ought always to look at the full needs of the retired minister, if we really want to say a meaningful thank you. He will probably remain silent about his needs, so the church will have to look hard to discover them. But once revealed, there ought to be, as far as possible, simultaneous action to meet them.

In what ways can the thank you be an ongoing scheme in fulfilling some of the retiring minister's needs? I would suggest, first, frequent visitation.

Humility and gratitude may be scarce, but I happily remember a visit to a retired minister who was endowed with both virtues. It did my heart good to spend time with him, then leave with a sense of having done such a simple thing as visit in the spirit of humility and gratitude. The old minister knew he was remembered by his younger colleagues. He may have yearned for more such concerned, congenial visits.

Take the trouble to keep a retired minister informed of what is happening. No matter what his age, he will still have the church and its mission close to his heart and mind. And maintain a keen interest in what is going on in the presbytery and the church at large as long as he retains

his mental powers. This mental and spiritual yearning, the desire to know, may continue in a strong way. As long as his eyes are able to read and his mind comprehend, he will undoubtedly be hungry for letters, pamphlets, etc., that will keep him informed as to what is happening in the church. It will prevent the words of Byron from becoming a reality:

"The keenest pangs the wretched find
Are rapture to the dreary void,
The leafless desert of the mind,
The waste of feeling unemployed."
— The Giaour

The flame of interest is not easily extinguished. It would not only be a continuing thank you but help prevent loss of interest in life and life's work that can easily lead to disappointment, depression, perhaps even despair. A life without interest can only be likened to a ship without a rudder.

Help him to keep active. A Waterloo University sociologist said "The gold watch the boss hands out may be little more than an agonizing timepiece to measure tedious years of inactivity." The minister needs to adjust to the idea of retirement; and his psychological state is extremely important. Many ministers, after reaching reitrement age, are still active mentally and need some outlet for their abilities to speak and write. In the *London Free Press* on June 6, 1975, we read: "Rev. Sister St. Michael Guinan, the 70 year old head of the Canadian Institute of Religion and Gerontology and an authority on the subject put it so well recently: 'We don't lose our marbles the night before we turn 65 and retire . . . but we can if we don't prepare ourselves for that day.' We could add, that we may lose our marbles if we lose all right to use our talents and energies and if we are forced to forego all mental activity formerly used."

Retirement must not be a sudden thrust into non-activity. A retired minister could be helped to stay alive mentally by being asked to give in writing his ideas of a problem or a project that the presbytery is contemplating. The judgment of the older man may be as Goethe said, "One need only grow old to become gentler in one's judgments." Presbytery may not use the ideas in toto, but it has helped the retiree to stay awake and alive.

One may think the problem at hand too modern for the retired man to consider, but there is much truth in what Dr. J. Roby Kidd said, "You CAN teach old dogs new tricks." We as a church ought to do all we can to keep the retired man active to some degree. And another need can be filled by pulpit supply. The minister must long to climb the steps into the pulpit, where he served his life's ministry. In the Royal Bank letter of March, 1972 we read, "The vital thing for a retiring person is not to let go. Life consists in movement. In a world that moves as fast as ours NO ONE can keep his balance if he stands still."

Make use of his gifts

For the retired minister and his wife to live fully, there must be a continuance of spiritual and intellectual experience as well as social contacts. They need opportunities to express the accumulated wealth of ideas they have gathered over the years; ideas and rich experiences stored in their minds and spirits which they may long to share with younger people. The church should do all it can to prevent boredom. The minister and his wife have given their lives to the service of the church; in doing this they have left aside many activities which now could engage their time, but as newcomers and beginners, they may not be always welcome. Their life style has been quite different. Now freed from the pressures of parish work, they may enjoy spending time in studying presbytery or church projects and helping in church work.

One more important need is home security. In the Church of Scotland *Life and Work* magazine of January, 1974, an advertisement read:

"The church and ministry department
has two houses available for renting
to ministers who are about to retire."

One of these houses was apparently in the city of Glasgow and the other on the Island of Arran. This ad emphasizes the most difficult situation which faces the minister who contemplates retiring. Where shall we go? Shall we rent a house or apartment?

The housing problem

We know that senior citizens' homes are being built. But all his life the minister and his family have been in the community but in some ways not really sharing its lifestyles. Now, he and his wife are to become closely associated with a group, a great change, perhaps too much for the retired couple to cope with. For instance, the Toronto *Globe and Mail* of April 24, 1975, reported:

"Posh lounge of Central Park Lodge in
Weston is popular with guests. Bar
is in the back."

So you live there but don't always associate in their activity, and the finger of isolation is pointed at you.

A retired minister and his wife may have a store of wealth, in wisdom and experience, resource and recollection, to occupy much time, but community living into which they may be thrust has its hazards and anxieties. These will cast shadows over their meditations and reflections. There would be the high possibility of falling into sloth of mind, not only unproductive but ultimately soul-deadening.

Renting a house is surrounded by jeopardy. The house the retiree rents may be sold to a new owner who wants to move in, and the hunt for a new place is started all over again. If the church could have rental manses for retired men, this lack of security would be avoided. Places are not always readily available and there is apparently only a 2% vacancy across the country. Security of tenure would be a big thank you to many retired couples.

Inflation has so eroded the meagre savings of yesterday that the average minister is unable to buy. His down payment would not be adequate to obtain a purchase without a strong backer for his mortgage. The cost of mortgage money is beyond the means of most, if not all, retired ministers; there may be some exceptions, but not among the basic stipend recipients. When one reaches 65 the possibility of obtaining loans is, as a bank manager said, "Iffy," and above age 69 a negative is certain. It would be good to see the church come face-to-face with this real, everyday problem of retired ministers — where to live?

Give thanks to the retired minister, not in word only, but in a very meaningful and lifelong way. Give him security of dwelling.★

THE AUTHOR is a retired Presbyterian minister who is supplying the Norwich Bookton charge in western Ontario. He made this presentation at a meeting of the Presbytery of Paris.

EDITORIALS

The challenge of inflation

INFLATION FEEDS ON the fear of being left behind in the race for material prosperity, it fosters greed. In contrast the great task of the church is to proclaim the love of God and to call us to love our fellow men — this at a time when love is declining in a world of self interest.

Inflation is a challenge to government, labour and management. Wise and fair economic solutions must be found.

Inflation is also a challenge to the church — a unique opportunity to proclaim the need for a change in attitudes and values. The good news of the gospel has seldom been needed more. Yet the capacity of the church to serve is weakened by the effects of inflation at this time of crisis and opportunity.

In the past ten years income from wages, dividends, interest, and profits has risen substantially but church givings have not kept pace. Obviously, to meet the financial needs of the church there is no other way than for each of us to give more.

Of course there must be efficiency and economy in the operation of the church and there must be wise use of investments, but these alone are not sufficient "to wrestle inflation to the ground."

It is possible to curtail programs of mission, education and service but to do so at this time would be to restrict our Christian witness.

The challenge of inflation must be met by each member. We must make a choice; either to refuse to give, complaining that the church is always asking for money, or to support the Christian cause much more generously.

Scientists tell us that the wonders of past generations are as nothing to those that are to come. Why then should we, the church, be less optimistic and visionary? Who knows what God has in store for us in the coming years?

James B. Barbour, Comptroller
The Presbyterian Church in Canada

The Record's centennial

ONCE MORE THE POSTAL system has failed us, has belied the purpose for which it was created.

So as we write (on November 7) the November Record, addressed to some 89,000 subscribers, has been waiting for two weeks at the printers in Montreal, bundled and bagged and ready for action by the post office.

By the time this is read, the mail service will be functioning again, so there is no point in expressing our view. But there is need to explain what is happening to The Record.

We had looked forward to making the January Record a special issue to commemorate the 100th birthday of this magazine. However the prospect of late delivery of the November Record, and even later delivery of this one, have forced drastic action. We cannot waste the church's money in producing a magazine that has no hope of reaching readers on time.

So this is a joint issue for December-January. The Record staff is already hard at work on a centennial issue, but unfortunately it will be dated February, 1976. We hope to get it into your homes in the latter part of January, but we make no promises. It is discouraging to keep strictly to a production schedule only to be defeated by the habitual inefficiency of the postal system.

Violence on the ice

PROFESSIONAL HOCKEY draws the largest television audience in Canada. On November 5, in a game in Toronto, fans saw a Detroit player deliberately attempt to harm an opponent by banging his head against the ice after he had been punched to a prone position. Afterwards it was revealed that the Toronto player was already unconscious at the time.

By now you will know the outcome of the assault charge that was laid. The case was a test for the previously declared intention of the Attorney-General of Ontario to press charges of assault when such violence occurs in professional sport.

Most Canadians will welcome any serious attempt to curtail deliberate acts of violence in hockey or any other sport. Accidents do happen, and in body contact hurt cannot be avoided. But a malicious attempt to injure such as the one seen by spectators and television viewers on November 5 is beyond the realm of sport. It is not only to be deplored but must be eliminated before more serious consequences occur. ★

A Book for All God's People

"IT HAS LONG SEEMED to me clear beyond any shadow of doubt that what is still called Western civilization is in an advanced stage of decomposition, and that another dark age will soon be upon us, if, indeed, it has not already begun."

That gloomy assessment by Malcolm Muggeridge is probably regarded lightly by many people. "Another of St. Mugg's prophecies of doom," they say with an amused tone.

At the same time, world events must make one uneasy. Fragmentation and polarization are earmarks of the contemporary world. This past year has witnessed isolated "brush fires" that remind us of the potential conflagration which could engulf the world. The Israeli-Arab situation, the communist-socialist confrontation in Portugal, and the smouldering problem in Northern Ireland, spotlight the tensions that exist in the human family.

On World Bible Sunday, December 7th, we are reminded of a Book with a universal impact. Now translated into 1,550 languages, the Bible exercises a surprisingly cohesive and healing influence wherever it goes. Truly it transcends all national and cultural boundaries.

Its origins are found in the Middle East. It shaped European and new World society, and now in the Third World the demand for popular language translations of the Bible far exceeds supply.

The Canadian Bible Society, in co-operation with 56 other national Bible Societies, is engaged in an ambitious program to encourage world literacy and at the same time to place the Bible in the hands of millions of new readers. Canadians of all religious persuasions are banding together to provide a million dollars a year to place this universal Book of healing in the hands of the world's people.

World Bible Sunday is a suitable occasion on which to remind us that, in addition to placing the Bible in the hands of others, we would do well to re-acquaint ourselves with that often-neglected Book that is found in nearly every home.

Even if Mr. Muggeridge's dark prophecy is accurate, the old adage is still true: "It is better to light one candle than curse the darkness."★

/ by Kenneth G. McMillan

PRESBYTERIAN RECORD

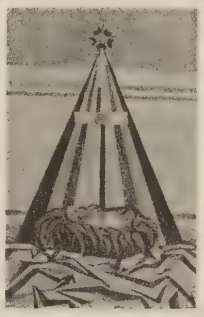
DECEMBER, 1975,
VOL. XCIX, No. 12 and
JANUARY, 1976, VOL. C, No. 1

in this issue

2 The Crisis of Retirement, *Robert D. Duncanson*
6 Pungent and Pertinent, *W. Stanford Reid, Esther McIlveen*
8 A Romantic Memorial Ruin
9 Worldview, *Clyde Sanger*
10 Who Are The Presbyterians? *John McNab*
12 Christmas Traditions, *Karen Eaton*
14 Christmas and Mr. Smith, *Glenn H. Asquith*
17 A Story from New Zealand
18 Renowned Sculptor Recognized, *Jean McGill*
35 The Santa Claus Syndrome, *D. Glenn Campbell*

departments

21 News of synods
24 You Were Asking?
26 Personals
27 See/Hear
28 Books
30 Cameos
31 Letters
32 Wonders of Creation
32 Deaths
33 Readings
33 Calendar



cover story

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PUNGENT and PERTINENT

Christians in higher education

by W. Stanford Reid, Guelph, Ont.

ALTHOUGH IN some Christian circles there has always been a great fear of too much learning and education, among those in the Calvinistic or Reformed and Presbyterian tradition, this has not been the case. From the days of Calvin, Knox and many others the need for Christians to obtain the best possible education has been clearly recognized. As a result many of our contemporary universities such as Geneva, Edinburgh, Harvard, McGill had their origins in this outlook, but have since become largely secularized and neutral in their philosophies. It was, therefore, interesting to attend a conference, held in Potchefstroom, South Africa, from September 9 to 12, composed of representatives of universities and colleges which still sought to be Christian in their approach to higher education.

Those who attended came from all over the world. The University of Potchefstroom, a church foundation, provided funds and facilities which enabled delegates to come from Africa, Europe, America and the Far East, to discuss their work and to plan for co-operation in the future.

Some 140 official representatives were present plus over 100 observers. The conference worked diligently with three sessions a day, except for the Thursday which was devoted to visiting gold mines, having a picnic and being entertained at a formal dinner by the university. Breakfast was usually at 7:00 a.m. with the opening of the first session at 9:00 a.m. The afternoon meetings commenced at 2:30 p.m. and the evening gathering at 8:00 p.m.

The majority of the papers were devoted to what might be called the philosophy of Christian higher education. Usually the basis was strongly biblical, stressing the need for Christians to become more fully involved in this field. At times, however, the papers became heavily philosophical in terms of the thought of Herman Dooyeweerd of Amsterdam. The result was that a considerable number of the delegates who had little or no background in this type of thinking and/or whose English was not sufficiently extensive became lost in the maze of the argument. Some of the delegates from black African countries such as Zambia, Malawi and Kenya and others from Korea and Japan, felt rather left out of the discussions carried on by the philosophical Europeans and Americans.

Not all the papers, however, were of the philosophical type, but were quite practical in terms of the contemporary situation in the world of learning and science. In this regard the papers delivered by Prof. Ryuzo Hashimoto of the Kobe Reformed Theological Faculty of Buenos Aires, Prof. Takeshiro Kodera of the Kwansei Gakuin University of Kobe and others from the non-Western world held a special interest for those of us who came either from Europe or North America.

One session of particular interest to me was devoted to the subject of the Christian professor in the secular university, a topic somewhat different from the general character of the conference. I gave the first paper on the topic and was supported by two other presentations, one by Dr. David Hanson, a medical doctor from Leeds, England, who spoke on the Christian teacher in the medical school, and the other by Prof. Jong Sung Rhee of the Presbyterian Theological Seminary of Korea, Seoul, who told of the problems in Far Eastern countries. Over an hour of discussion was evoked by these three papers.

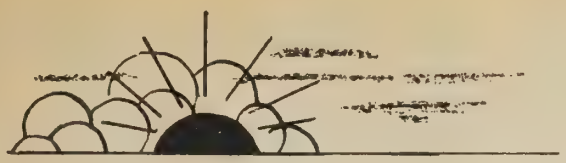
As the first conference of its type, this meeting of representatives from most of the world's leading Christian institutions of higher education was of great interest. There was by no means complete agreement among all those present on all matters.

Dr. H.J.J. Bingle, rector of the University of Potchefstroom for Christian higher education, acted as chairman, but the person who had carried through most of the organization and who saw that everything ran smoothly was Dr. J. Christi Coetzee, professor of New Testament in the theological faculty of the university.

The last session was devoted to various resolutions emanating from the papers presented. The next conference will be held in 1978 at Calvin College, Grand Rapids, Michigan, U.S.A.★



"I want you to pick out the best. You gave me such a lovely ironing board for my birthday."



AWARENESS

Tonight the sun went down in flame;
Across the sky God wrote His name;
He brushed the clouds with red and gold
And colours bold.

Tonight the thrush broke out in song;
God spoke his name above the throng;
He filled the air with note and trill
My heart to thrill.

Tonight my son put hand in mine,
The touch rang out of love like Thine;
In child and man His hand we feel
His life reveal.

Tonight I pray for eyes to see,
And ears to hear and sense to be
Awake in all I do to know
All things God show.

Jack Geddes, Taipei, Taiwan.

Make use of God's gifts

by Esther McIlveen, Edmonton, Alberta

THERE IS A LEGEND of the Eskimo who was brought to a large city for a short visit. When he returned to his native village near the North Pole, he told stories of buildings that rose into the clouds, of street-cars which he described as houses that moved along the trail with people living in them, of huge bridges, lights that had no fire and burned at night, and other dazzling miracles of civilization.

His people looked at him coldly and walked away. They changed his name to Sagdluk (the liar). He carried the name in shame to his grave.

Years later, when Knud Rasmussen travelled from Greenland to Alaska he was accompanied by an Eskimo named Mitek (Eider Duck). Mitek visited Copenhagen and New York. Upon his return to Greenland he remembered the tragedy of Sagdluk. He decided it would not be wise to tell the truth. Instead, he would narrate stories that his people could grasp and save his reputation.

He told them how he and Dr. Rasmussen stayed in a camp on the banks of the great Hudson River. Each morning they would paddle their kayak out and hunt ducks, geese and seals. Mitek, in the eyes of his countrymen, is an honest man. Even though he knew the truth he was thoughtful enough not to offend his friends by speaking it. Therefore, his neighbours still treat him with rare respect.

The way of the one who tells of new truth (or truth that has become new) has always been boulder-strewn. Socrates was forced to drink hemlock. Stephen was stoned. Galileo was terrified into retraction of his solar verities. Jesus was crucified — as were many of his followers.

Jesus was persecuted because his teaching and demonstration of power was new; it was not part of the Jewish tradition, not found in their *Book of Common Order*. The harder they tried to stamp out his power, the more it intensified, until in one day 3,000 became Christians. We might well call this mass hysteria, or in defence say that numbers don't matter (because we can't produce them). We are still suspicious of anything that our tradition hasn't endorsed or experienced, but the Holy Spirit doesn't limit himself to tradition. God will be God regardless of the restraints man puts upon him. The only condition is that he will work where people allow him and he will withdraw where he is quenched or feared (wrongly) or grieved. Always he is drawn by hunger and those who seek him eagerly. God does not violate our will, but as Barth put it, "The Spirit has to be sighed, cried and prayed for."

We sing "Revive Thy Church, O Lord" but are unable to cope with it when revival does come. Or, we sing, "O, for a Thousand Tongues to Sing" and then when we hear of anyone who speaks in tongues, we freeze him or her out. We read the command, "to heal" but are horrified when healing is even mentioned. How can God possibly demonstrate his power in such a climate of unbelief and fear?

Increasingly, people in the church wistfully, almost longingly, acknowledge there must be more to Christianity than they are experiencing — where are the joy and power the early church demonstrated, the miracles? But instead of meeting God's conditions and seeking his Spirit, they spend that energy and time in rationalizing away the promises and prospect of that Something More. They say "the age of miracles has passed," or "it isn't Presbyterian" or "we're just to be a presence in the world."

Where the Spirit is allowed to flow, he will bring deep inner change to people and since many of us don't want to be changed (only helped), there is also bound to be some friction. Jesus encountered this — those who wanted to be healed and transformed by his power and those who told him to get out and leave them alone. The Spirit will bring about a climate of true community (man cannot manufacture this), where trust, honesty and love mark its members — he will bring spiritual gifts that enable us to cope with evil, sickness and torn emotions and personalities that need integration — he will help us see that perhaps we have no right to our life styles and that often food and material things are our gods — he will open the scriptures until our "hearts burn within us" — he will give discernment and insight to see the real issues — he will give us a message that is penetrating and a boldness that takes us beyond our timid characters.

The Eskimos may have had some excuse. Their narrow minds were unable to visualize the pictures drawn by Sagdluk. However, those who are being "made new In Jesus Christ" should never close their minds to what the Holy Spirit has promised to do and is doing in our age. God's Spirit is moving in unparalleled ways in many denominations and we as Presbyterians need not only to open our minds but our hearts to the "outpouring" which is promised. ★

A Romantic Memorial Ruin



WHEN KNOX CHURCH, Vaughan, Ont. was destroyed by fire in 1974 it was the property of the town, which intended to restore it as an historical landmark.

Now the ruins have been restored as a memorial site, as shown in the photos on this page.

The upper one shows the entrance to the memorial. On the inner wall the sketch of Knox Church and the poem shown lower right are displayed.

The first Knox Church of frame or logs, was built in 1845. The brick church replaced it in 1883, free of debt when dedicated.

In 1961, the congregation united with the Presbyterian Church at nearby Woodbridge. Rev. Dr. John V. Mills is the present supply minister there.

Pause, friend, and read before you enter here
This Vine-clad wall encloses holy ground,
Herein a mellowed garden dreams away the years,
Steeped in serene, sweet light and muted sound.
Herein tranquility and peace abide,
For God walks here at cool of evening-tide
Pause, friend, and strip from out your heart
All vanity, all bitterness, all hate.
Quench, for this hour, the fever of your fears,
Then, treading softly, pass within this gate.
There, where the ancient stones await, hushed and dim
May you find God and walk awhile with Him.

Pearl Cornell Heath.



A "MEMORIAL RUIN" . . . . .
OF THE FORMER KNOX PRESBYTERIAN CHURCH, VAUGHAN

BY CLYDE SANGER



WORLDVIEW

Help the Aged

AS USUAL, General de Gaulle had a very direct way of phrasing his thought. "La vieillesse," he said, "c'est un naufrage." Old age is a shipwreck. And, if you are feeling morose, you can enlarge on his metaphor: beached on the shoals of time, proud limbs now warped like twisted timbers. Poets like Rupert Brooke said it all two generations ago, sometimes gruesomely and at other times with an affectionate joke, as about his ideal folk in Grantchester:

". . . And, when they get to feeling old,
They up and shoot themselves, I'm told."

But why write about old age at Christmastime, the season when we celebrate the promise of birth, the joys and responsibility of a young family?

Well, for several reasons, I suppose. December does carry the weight of age, the Old Year and Father Time. (Christmas, like the legend of Persephone, is a bright challenge to this mood: all is not dead, under the snow). Then again, at Christmas there is a concentration on the two younger generations in a family, parents and young children: what about the grandparents? (Perhaps this is encouraged by the gospel writers: only in St. Matthew is there any mention of Jacob, the father of Joseph, and nobody ever says whether he and his unnamed wife came to the stable. Maybe they were dead by then; we shall never know).

Concern for the aged

But my main reason for talking about old age at this season is that a new organization has recently been launched in Canada, with the purpose of helping the elderly, primarily in Third World countries. Help the Aged: a simple title, but it is certainly no simple task.

It's a new organization only as far as Canada is concerned. It started in Britain in 1956 and, under the remarkable and sometimes tempestuous leadership of C. Jackson Cole, the businessman who helped found Oxfam, it has grown until its income in cash and in kind approached $10 million last year. This went to help the elderly in 82 countries, funds being channeled through other organizations like the Salvation Army, the Lutheran World Federation, and the Red Cross.

Why does Canada need *another* voluntary agency with programs in Third World countries, when there are already about 120 organizations in this field, and when the Canadian International Development Agency is already matching their efforts to the level of some $13 million in supporting funds this year?

The short answer is that surprisingly none of these other organizations makes it a sole concern to help the aged. Several agencies, like Foster Parents, have broadened their original concern for children to include support for a family; others that are engaged in relief work end up in practice by helping mostly the elderly. But none of them proclaims this as the organization's *raison d'etre.*

Perhaps to do so is to swim against the current of thought in developing countries. In Africa and Asia (less so in Latin America), the accent is on youth. How can it be otherwise in countries where half the population is under 15, where a pressing problem is what to do with primary school leavers who have little chance of further education, where the swelling cities are full of restless young people, while their elders tend to remain less visibly in the villages?

Help the Aged, anyway, is out to buck the trend — or to remind us all that there is another generation with both crying needs and useful talents. On a rainy Thusday in Ottawa, just before Thanksgiving weekend, a church hall was filled with people gathered to launch this as a Canada-based group.

There were speeches of varying quality. Henry Fletcher, who helped make Oxfam into a Canadian agency and works hard to raise funds for the "flying doctor" service in East Africa, overcame a reluctance to be emotional and described the scene in Calcutta where the destitute can die with some dignity in the home run by Mother Teresa's Missionaries of Charity. (It reminded me of the poignant moment in the film *Five Minutes to Midnight,* when Mother Teresa is asked by a BBC interviewer what her answer is to cynical people who ask why waste time on the dying and she looks up from tending a cripple in a cot and says, "People say many things, but they do not love").

Then a Salvation Army colonel spoke of the loneliness of elderly people in Singapore who were shifted out of neighbourly slums into neat but box-like high-rise buildings, and of the high suicide rate ("little slippers left on balconies"). Ousmane Silla of Senegal, who pointed out that in Africa old people were honoured and deferred to, and that governments were concerned to harvest the knowledge of old songs and traditions which older people had preserved through all the winds of westernization. It isn't, of course, just in Africa that "Old Man" (Mzee Kenyatta) is a title of honour, nor is Kamuzu Banda alone in being proud to be an elder of the kirk; but Mr. Silla's point was still a good one.

To bridge generations

Help the Aged as a Canadian organization plans to emphasize the ways in which older people can contribute to national development, and not simply to dwell on the piteousness of old age. So says Mrs. Patricia Delbridge, its executive director; her psychological approach comes, no doubt, from running the Distress Centre in Ottawa for five years. She was also delighted at the number of school children who came to the launching meeting, because she hopes the organization will help bridge generations in a Canadian context with a youth involvement program. After the first year, Help the Aged plans to fund programs in Canada as well as the Third World.

Her address, if you want further information, is found in the advertisement on page 16. In the meantime, Happy Christmas. ★

WhoARE



PRESBYTERIANS are "people of the Book." The Bible, we believe, is a book with a vital message relevant to our time.

Our church has always been noted for a strong pulpit ministry, emphasizing expository preaching — but we do not claim to be the only church that possesses the truth. As Presbyterians we claim to be part of the church of Jesus Christ. We look to Jesus Christ as our only king and head and we trace our beginnings to the apostolic church of the New Testament.

The first century apostolic church had leaders called elders, presbyters, or bishops. These terms were used interchangeably as we find in the first church history, the Acts of the Apostles, where the terms presbyter, elder, bishop, ruler, or shepherd were synonymous. None of these terms represents a special or separate office; their reference is solely to the oversight of God's people by presbyters. There was no monarchical idea of the oversight of other presbyters. It is, of course, quite true that in the second century a monarchical or diocesan episcopate developed in many pivotal cities, but even at that date, not everywhere.

Modern research has confirmed the Presbyterian position. Eminent churchmen, other than Presbyterians, had this to say. Jerome, writing in the 4th century said: "Bishop and presbyter are the same." Another Roman Catholic scholar, Professor Emil Metzer, says, "Neither Titus nor Timotheus appointed bishops, in the later sense of the term, during Paul's lifetime, but only presbyters."

Outstanding Anglican historians have confirmed these findings. Several could be named but Bishop Lightfoot is an admirable spokesman. Commenting on Philippians 1:1, he says, "The same officer in the church is called indifferently 'bishop' and 'elder' or 'presbyter.' " Presbyterians are, or should be, thoroughly familiar with the office of bishop. It should not become a term of opprobrium, since in the infant church the terms presbyter and bishop were interchangeable. The apostolic succession comes through grace, and grace alone.

As the early church expanded, it moved away from Christ, the centre. The dark ages settled over Christendom. Corruption grew and superstition flourished, despite the witness of many noble Christians within the fold. But after the darkness, came light. A return to the scriptures began through new leadership in Great Britain, Bohemia, Germany, France, Switzerland, Holland and Scotland, and the Reformation was ushered in.

When the Reformation took hold in Europe, there was a return to the Christianity of the New Testament. The Reformed Church, examining the history of the first century church, found its government was vested in the eldership. (The eldership had its counterpart not only in the Jewish synagogue, but was also found in the community life of the Greeks and the Romans.) Presbyterians, therefore, trace their roots to the New Testament church of the first century.

"It is a simple historical fact of deep significance," says Professor Heron of Belfast, "that wherever the Reformation had free course, wherever it was permitted to shape itself spontaneously after scripture, and without external interference, it assumed a Presbyterian form." The one exception to the adoption of the Presbyterian polity among reformers was Martin Luther.

Luther, who was not a jurist, wanted to make as few changes as possible. His stand was doubtless influenced in part by the princes in Germany who supported the Reformation. They wanted little change in polity.

THE PRESBYTERIANS?

by John McNab

History has shown that Presbyterianism is best suited for "a church under the cross." Secular historian, Froude, himself an Anglican, says, "Whatever is the cause, the Calvinists are the only fighting Protestants. It was they whose faith gave them courage to stand up for the Reformation and but for them the Reformation would have been crushed."

The genius that restored the Presbyterian polity of the New Testament was John Calvin. He lighted a fire in Geneva that has spread throughout the world. Reformers from many lands were trained in the Calvin Institute. John Knox called this theological centre, "The greatest school of Christ since the days of the Apostles." Here, Calvin published *The Institutes of the Christian Religion.*

From that city came the Geneva Bible, the finest version of the Bible prior to the Authorized. The Presbyterian Psalmody, with its "Old 100th" and "Old 134th" was compiled and first sung in the Swiss city. Little wonder that Anglican Mark Pattison wrote, "Calvinism saved Europe."

Apart from Calvin's rich contribution, we have that admirable statement of Presbyterian doctrines, *The Westminster Confession of Faith.* Nevertheless, the Confession is subordinate to the authority of scripture. For this statement of faith and worship we are indebted to the Westminster Assembly, a group of perhaps 170, who met in 1643 in Westminster Abbey and afterwards deliberated in the Jerusalem Chamber. The assembly sat for five years. Out of it emerged the *Westminster Confession of Faith,* one of the ripest and richest fruits of 17th century theology. Emphasis is laid upon the holy scriptures, and this noble manifesto gives Christians a wide range of truth in lucid English. *The Directory of Public Worship; The Shorter and Larger Catechisms,* which give an excellent summary of Presbyterian doctrine, were produced by the Westminster Assembly.

Men of the covenant

Martyrs sealed with their blood adherence to the Presbyterian form of government. In many European lands men and women of the Reformed Churches suffered for their faith. Our church has ever been the fearless champion of religious liberty. Reigns of terror, the Inquisition and bloody persecution again and again threatened to destroy some branches, but the bush has burned without being consumed.

We may be more familiar with the stories of Scotland's men of the covenant. All through Scottish history, from George Wishart onward, is the heroic witness-bearing of ministers and people, in silent glens and lonely moors, maintaining their right to preach the everlasting gospel. During "The Killing Time" (1684-88), a lad of 17, Andrew Hislop, was shot down by the dragoons of Claverhouse and buried among the heather. On that same day in 1685, Margaret Wilson, 18, was drowned in the rising tides of Solway Firth because she refused to give up her faith. Youth did not fear to die for the truth they held so dear.

Such is a portion of our heritage. We have not stated historical facts with the intention of giving offence to other communions. It may be, however, of service to some within our gates to have described the paths that our forefathers chose. Ours is a great ecumenical church. We have the consciousness of being a universal church with a mission to all classes and conditions of men in the world.

James Moffatt has aptly described the principles of Presbyterian government. (a) "The parity of presbyters." Andrew Melville described this: "to do away with any one rank of ministers superior to the rest." (b) "The right of the people, through ruling elders and chosen representatives, to take part in the government of the church." And (c) "The unity of the church, not simply in faith and order, but in a graduated series of church courts, which express and exercise the common authority of the church as a divine society."

The church in Canada

Canada's first reformed churchmen were the Huguenots. Later came Scottish and Irish Presbyterians to the Maritimes. Reinforcements arrived when the United Empire Loyalists pushed into the Maritimes and what is now Quebec province and Ontario. Selkirk settlers carried the faith to Western Canada. Then in 1875, the four strands of Presbyterianism, churches free and established, were welded into The Presbyterian Church in Canada, with 623 ministers.

Missionary leaders, like Dr. James Robertson, carried the Presbyterian banner across the Dominion of Canada. Steadfastly the church forged ahead until in the 1921 census Presbyterians had the strongest church membership in Canada. The Communion roll was comparatively clean and its influence far exceeded its numerical strength. Missionaries carried the gospel to foreign lands and developed strong centres of the Christian faith.

Then came the church union warfare in 1925. A great communion was split in twain. One stream remained as The Presbyterian Church in Canada; the other stream entered The United Church of Canada. Prior to this union struggle, Canadian Presbyterians had been noted for their spirit of co-operation. The jarring consummation of a partial union jolted not only the persisting Presbyterian Church, but other denominations throughout Canada.

But we are still part of the ecumenical movement, one of the founding members of the Canadian Council of Churches, active on committees of the World Alliance of Reformed Churches, and represented at each assembly of the World Council of Churches. Part of the large Presbyterian and Reformed family, but also bound together with the great world community of witnessing Christians.★

THE AUTHOR was editor of The Record from 1946 to 1958, then moderator of the General Assembly.

This is the first of a series of articles on what we believe, and is reprinted from the booklet published by Dr. McNab in 1957. Only the last paragraph has been updated.



Adoration of the Magi, by Justis Lyle (American Contemporary)

CHRISTMAS TRADITIONS

by Karen Eaton

WHY DO WE CELEBRATE Christmas in the way we do? Most of us follow old customs which have become associated over the years with the 25th day of December. Do we ever stop to wonder why?

We understand the crib, the angels, the shepherds and the star which led the Wise Men to the stable.

But why the overdressed tree in the living room? The Santa Claus in each store? Christmas stockings? Holly and mistletoe? Why do we send Christmas cards and give gifts? Do we realize that this most popular of Christian festivals incorporates many pagan customs with ancient folklore and legends?

In early Roman times, the most joyous celebration of the year was Saturnalia, which took place during the winter solstice. On December the 25th the birth of the unconquered sun was honoured. The people rejoiced because the days would become longer and they would feel the sun's warmth again. During the celebration they decorated the houses with greenery and lights. Gifts were given to children and the poor.

The first Christians celebrated Epiphany, January 6th, as both the birth and baptism of Christ. Between the 4th and 6th centuries these became separated and December 25th was proclaimed as the birth date by most Christians.

This ousted the old pagan festival but many of the traditions of Saturnalia remained and were later added to by customs from Juul, the winter feast of the Scandinavians. From Juul came Yuletide and the practice of burning Yule logs.

Holly is a familiar sight at Christmas. This probably comes from the old custom of hanging evergreens indoors during the winter months, to provide a refuge for the spirits. In Egypt, palm leaves were used. The Romans preferred laurel, the symbol of peace and victory. When the custom reached England, holly was substituted and it also became symbolic of the crown worn by Christ, the red berries representing drops of blood.

The Christmas tree may also be associated with this custom of bringing greenery inside during the winter months, but the origin is disputed and many stories are connected with it.

There is the legend of St. Boniface who tried to stop the cruel Teutonic practice of sacrificing a child beneath an oak tree each winter. He told the people that instead they should celebrate around a fir tree with their children, for a fir was a sign of peace and immortality.

The most famous story is about Martin Luther. One day when he was wandering in the woods, he cut down a small fir tree and took it home for his children. He decorated it with candles to represent stars. Luther would hardly recognize the tree beneath all the tinsel and baubles it wears today, at least in this part of the world. Candles are still used in Germany.

The ancient Druids had a great love for mistletoe. They collected it by armfuls and hung it over doorways to invite happiness to enter. They also drank it in a potion to cure sterility and poisoning. However, it was the goddess Frigga who, in northern mythology, is said to have held a piece of mistletoe up and offered kisses to anyone who passed beneath.

In ancient times the people believed that the god Woden delivered reward and punishment to men during the dark days of winter. In Christian times St. Nicholas was said to ride through the streets of Holland bringing gifts for the children. He was only supposed to stop where he saw a line of clogs beside the fireplace; then he knew the children were in bed. When the custom became popular in England, stockings were substituted for clogs, and from this we get the traditional stockings hung on the mantelpiece.

St. Nicholas changed a good deal in the transference. His bishop's vestments were discarded in favour of the familiar red, belted tunic and long white beard. He no longer rode a horse but was drawn by a team of reindeer, and the name Santa Claus is said to be the slurring of San Nicolaas. The idea of Santa sliding down the chimney seems to come from the old English custom of cleaning the chimneys at the New Year, to allow good luck to enter.

Christmas cards and carols also originated in England.

Carols were popular religious songs sung at all festivals. Although they have changed much in form and content, more than 500 have been passed down from the 14th century.

Cards came later. It was an early custom to call "Merry Christmas" from windows to all passers-by. Later, letters of goodwill were written on special days and from this the Christmas card and other greeting cards developed.

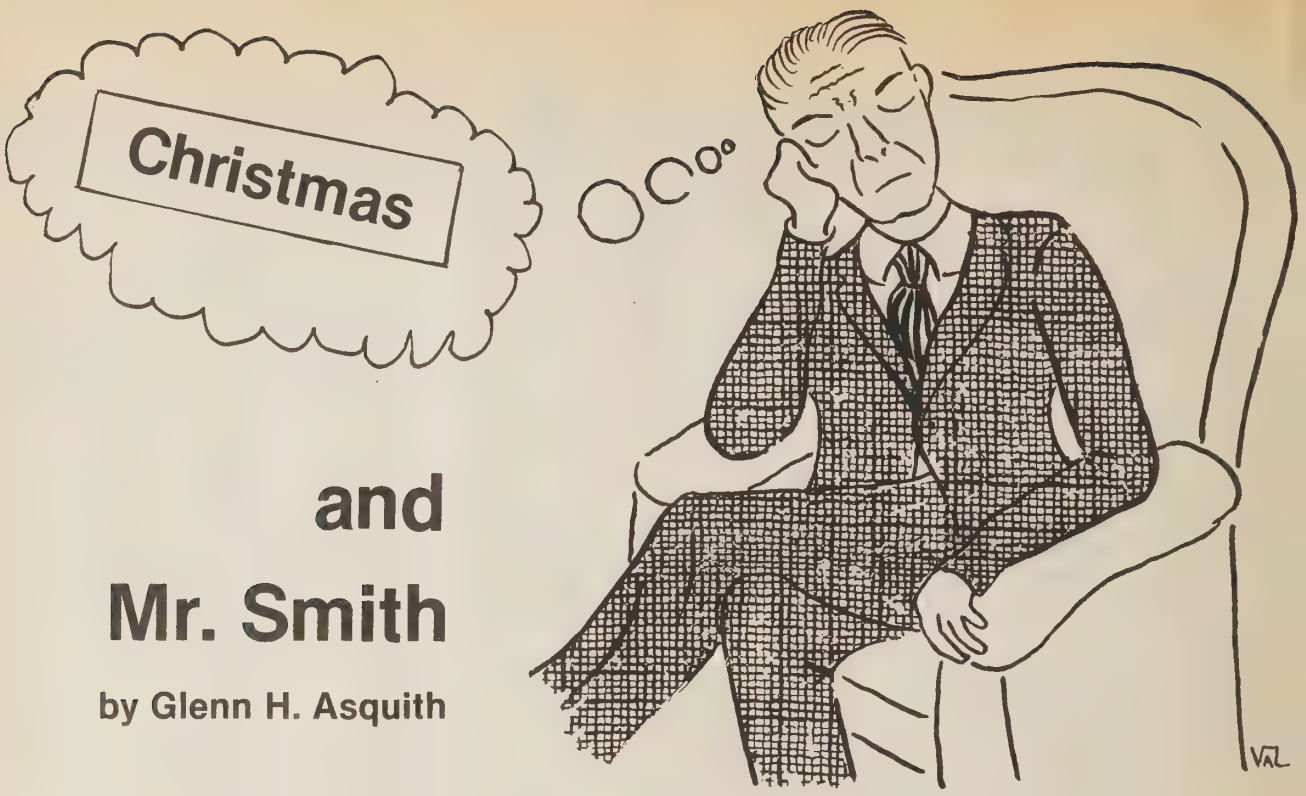
The giving of gifts dates back to pagan days. At the winter solstice presents were given to children and the poor. In Rome, senators were presented with cookies in the shapes of animals and men. At rural festivals, earthen boxes were hung up for contributions and later, in England, it became the custom to collect money in boxes from patrons and employers on St. Stephen's Day, which as a result became known as Boxing Day.

Of course, the first true Christmas presents were carried by the Magi to the stable in Bethlehem.

The spelling XMAS, commonly thought to be a lazy abbreviation of Christmas, actually comes from the days of Christian persecution in Rome. The Christians were forced to be discreet about their religion, and they took on many of the aspects of a secret society. A code of secret signs developed. X was a reverent symbol associated with the cross on which Christ died and from this the word Xmas developed.

Christmas is celebrated in various countries in different ways, customs and traditions have one purpose, to mark the birth of Christ. Let us not get confused or sidetracked by the trimmings which adorn the holiday but always remember its biblical origin.★

THE AUTHOR is a free lance writer who lives in Scarborough, Ontario.



and Mr. Smith

by Glenn H. Asquith

"PUT CHRISTMAS in larger letters" commanded Mr. Smith, as he paused in the cosmetics department of his store. "Some of this stuff is so old that if we don't move it at Christmas I'm going to have to junk it and take a big loss." And Mr. Smith started off for the toy section so fast that his advertising man, notebook in hand, had to break into a trot to keep up with his boss.

"Ah, here's a spot where we have to put the pressure on — this military stuff: guns, cannon, swords, missile-launchers. You know how many groups are yelling about selling this kind of thing for kids — afraid their dear little children will learn violence! We could use three or four Christmas signs here — you know, work in the tree on Christmas morning, a boy and a gun go together, give your boy some of the fun you had, Dad — etcetera. "And," said Mr. Smith, "be sure Christmas is in big letters."

The next stop was in the jewelry department. "This could well be our 'make-or-break' area, Abernathy. Can't you get up something that will relate the gleam in *her* eye on Christmas morning to the gleam of *quality* stones and metal? And don't be stingy with the Christmas signs."

And so it was throughout the huge department store. Mr. Smith, trailed by Abernathy, covered all bases. Finally, the tour was over. Mr. Abernathy went back to his small office with his pad filled with urgent things to be done and with one sentence ringing in his troubled mind: "Put Christmas in big letters!" Mr. Smith went back to his large office and sank down in his overstuffed chair. The entire front wall of his office was glass so that he could keep an eye on what was going on in the store below. He persuaded himself, and rightly so, that the watched employee was the most energetic.

Soon, two clerks had to pass the windows of the Smith office and, being aware of their jeopardy, walked briskly for fear of giving the impression of loitering. However, one of them caught a quick glimpse of the fatigued figure in the big chair. Catching his companion by the sleeve, he said, "Look, 'little man has had a busy day'."

And, sure enough, Mr. Smith was sound asleep. If any further proof were needed the sound that could be heard even through the glass partition verified the fact of slumber, deep and loud.

"Why were we in such a hurry, and where were we going?" inquired the second clerk. And the two of them decided that a coffee-break must be about due.

Now, it was true that Mr. Smith had had a busy day — Christmas season, you know, and it was true that he was asleep. Further, it was true that his last waking thought had been concerning big signs with big letters — CHRISTMAS. This may have had something to do with the dream that he dreamed.

In the dream, Mr. Smith came to his store the next morning exuding a spirit of vigour and "hup, two, three, four." He greeted his employees in what he considered a fatherly sort of way — the sort of way that is found in a no-nonsense, disciplinarian type father. Before going to his office, he decided to make a spot check for the new signs that Abernathy was to have in place. And he found none! Nowhere in the store could he find *one* Christmas placard with any size letters — much less some with large size letters. Yelling for some one to get for him that benighted Abernathy, he stormed to his office.

Abernathy was not eager for this conference. He stood on first one foot and then the other across the desk from the boss.

"All right, Abernathy, what is your excuse? If the new signs are not done, why did you remove the old ones — why, don't you know a customer could come in at this minute, yes, at this very minute and not know that Christmas is just around the corner!"

"But, it is not my fault, sir. An officer of the court came in and read an order that said we must take down, immediately, every Christmas sign in the place. Something about a copyright that we had infringed. Here is the name and address of the copyright owner," and Abernathy passed over a printed card.

"What copyright? What's he got copyrighted? Speak up man."

"He has a copyright on the word 'Christmas'."

Mr. Smith's face grew red, he sputtered. Abernathy offered him a drink of water. "Christmas — Christmas? Why that has been common property for two thousand years. I'll just go and see about this." Grabbing his coat, Mr. Smith was soon on his way.

The address on the card was for a street not far from the store. But when Mr. Smith found the place he checked and double-checked his information — he was standing in front of a church. Some mistake here. But maybe they could tell him inside. Opening the heavy door he found himself in the presence of a receptionist. A group of nervous, and apparently angry, men, were milling around. The receptionist nodded and said, "I suppose that you are here about the copyright? All of these people are here for the same reason." Just then the phone rang and the girl answered. "Yes, sir, I will send them in." To the men, "He will see you now. It is that room at the end of the corridor."

Jostling one another as they went, the group of men entered a quiet room, softly lighted by the rays of the sun coming through a stained glass window. A person was seated behind a narrow reading desk. There was something about him that stopped the headlong rush — indeed, no one spoke for a moment. Later, Mr. Smith could not describe this person — he was left more with an impression than an image.

Using Christ for profit

"It is about Christmas, that you are here?" a gentle voice inquired.

"You're right it is," exclaimed Mr. Smith indignantly. "What nonsense is this? A copyright — if any — on the word Christmas expired long ago. What are you trying to pull here?"

"Ah," came the answer, "but we are not speaking of a word but a name — the name Christ."

"Even so. . ." interrupted the merchant.

"Yes," continued the person, "a name. If you live to be one hundred, Mr. Smith, won't your name still be yours to protect from illegal use?"

"Let's not waste time," urged Mr. Smith. "Apparently you have satisfied the court of your claim. Now what accommodation can we make? No doubt it is money you want."

"On the contrary, my friend. Money is of no value to me. I only request that the name in the word 'Christmas' be used in an appropriate manner."

"Now we are getting somewhere — I think." Mr. Smith's brusque manner seemed to have softened a bit. "Now look at it from my viewpoint. Business today is a tough deal. We merchants lose money during some months, and break even some months, and we depend upon the Christmas sales to pull us out into the profit column. I think I speak for my fellow store-owners — White, Davis and the Emporium," and he looked at his competitors. Each one of the three nodded in strong approval which encouraged him to go on. But first the person had a word.

"Strange — how strange that you should use Christ to make for you a profit; he had nothing to call his own."

A brief pause. Then Mr. Smith carried on his argument in what he thought was a persuasive tone. "Let me give you some examples. Take cosmetics. We are bound to accumulate stock that is not very new. Oh, it can do no harm and probably does about as much good as any of that stuff — but it does get stale and handled. Now, if we don't get rid of this out-dated material at Christmas, we are going to have to junk it and take a loss. You see that, don't you?"

"Again, strange that you think Christ should help you with your lipsticks, face creams and deodorants. He never stressed the outward appearance, as you know."

The Christmas gimmick

Mr. Smith let this sink in for a moment, but he was not through yet. "Well, then, Christ was interested in children. And in our toy department — well, tastes change every year and we try to keep up with the whims. Which means we get stuck with what was the thing last year and the year before. Military toys are now being frowned on, but we have a lot of them left over. Really, we must use Christmas to get these items off the shelves."

"Amazing, amazing," countered the quiet voice, "what a place for the Prince of Peace — on a counter full of guns."

"Let me try, again," urged Mr. Smith. "There are rich things, and good things of earth — in our jewelry section, for instance. A few Christmas signs here and there must be appropriate."

"Have you forgotten the young man who wanted to keep company with the followers of Christ and the Christ told him to get rid of his riches and give to the poor?"

"Now let me have a word," said a burly man as he moved to the front. "If we continue with this kind of nonsense we are all going to be ruined. I represent the liquor dealers of this city. The newspapers say we cannot say 'Christmas' in our ads for our beautifully packaged wet goods in handsome decanters. Can't people be full of cheer on Christmas?"

"And you think Christ should be made a partner to what will be reported the day after his birthday is celebrated — immorality, crime, death on the highway, sorrow and guilt?"

"You're talking of peanuts," said a third man. "You lose some, you win some. But if I don't pull my scheme off I lose everything. I've got a Christmas cruise to advertise — A Christmas Swinging Singles blast. I've just got to use the Christmas gimmick — nothing else will do the trick."

"Christ, then, is to be your co-host at an extended orgy? Did he not take Mary Magdalene out of the swinging set? Did he not say, 'Blessed are the pure in heart'? Did you consult him before you made your plans?"

Just at this moment Mr. Smith awakened with a start. His office was dark, the store below his window was dark. He had slept through closing hour. He aroused himself and went home. He spent a restless night with his mind busy on many thoughts.

The next morning, Mr. Smith entered his store with less than his usual aggressiveness. He greeted the employees rather absentmindedly. He sat at his desk for a long while staring into space. Then he reached for the phone and

asked that Abernathy and the merchandise manager be sent to him immediately.

When the two men hurriedly entered, Mr. Smith inquired, "Abernathy, those signs I ordered — are they up?"

"Well — no, that is — we are working on them," stammered the advertising man.

"Good," said Smith. "Now you two come with me."

At the cosmetics area Mr. Smith said to the merchandise man, "You know the old stuff that's here. Put it on a separate table. Mark it down in price and indicate that it is out-dated."

In the toy department, Smith's orders were that all of the war stuff be taken away and junked, and that the educational toys be stressed along with games and other wholesome playthings.

And in jewelry, Mr. Smith told Abernathy to make a sign stating that "it is not the value of a gift, but the love that goes with it that counts — spend wisely."

Such were the instructions of the merchant as they went from spot to spot. Finally, "And Abernathy — none of those big Christmas signs at all. Use the best of judgment when you use any Christmas sign — be sure it is in keeping with what Christmas really is." The two employees went off to do Mr. Smith's bidding astounded but strangely happy.

Now, it would be unbelievable to say that Mr. Smith did not suffer as he made the decisions about his revised Christmas promotions, nor that he welcomed the possibility of losing money. And he did wonder whether or not White, Davis and the Emporium would not take advantage of him and get most of the trade. Yet, as it was with Abernathy and the merchandise manager, he had an inner peace not known before.

Before the day was over, Mr. Smith called his bookkeeper and asked him a question.

"How did that Christmas memo to employees read — the one that was to go into the pay envelope at the end of the season and the year?"

The employee knew the memo by heart, "Due to adverse business conditions our store must be very careful in conserving financial assets this year in order that all of us will have jobs next year. Therefore, we know you will understand why the customary Christmas bonus cannot be given."

"Change that," said Mr. Smith. "How about this?"

"Due to government controls, the store must limit its salary increases, but we are making the Christmas bonus just as generous as the government will allow."

"Let me see our financial statement and the recent wage legislation and I will let you know the amount of the gift."

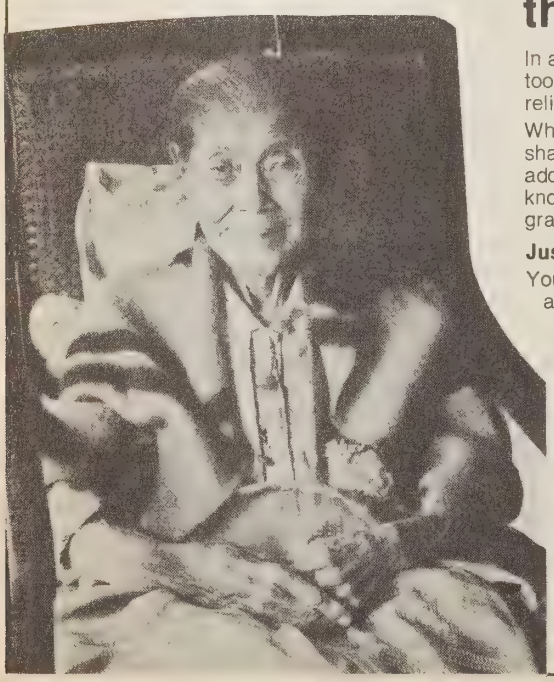
"Yes, sir, Oh, yes, sir. Just as soon as I can," promised the bookkeeper. And when he got back to his cubicle he phoned his wife, they could count on a good Christmas after all.

That night on his way home, Mr. Smith went around to the address that he had remembered in his dream. And there was a church there. He opened the door and looked. No receptionist. He entered and looked down the corridor — yes, there was a room; the door was open and a man could be seen at a desk, but it was not the person of the dream. Mr. Smith stood there for a moment, then surprised himself by going into the sanctuary to sit quietly for a few moments in a spirit of deep meditation.★

DR. ASQUITH is a retired Baptist editor who has written 11 books as well as many articles, poems and plays.

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THE REV. TITUS PATH and his wife were fraternal delegates from the New Hebrides to our 101st General Assembly. The degree of Doctor of Divinity was conferred on him by the Presbyterian College, Montreal, at that time.

A story from New Zealand

WARELI WAS ONE of the few monied men in the bush community which surrounded the mission village of Hog Harbour, Santo, New Hebrides.

A good part of his wealth consisted of bad debts handed down from his heathen father and payable in tusked pigs. Wealth meant power. Therefore Wareli was feared and respected.

Two sons were born to him. The elder was named Path before his birth. He was about five when the father signed on for a long term with the French Native Police.

After that the wife and family heard little of him. He ceased to support them; supplies dwindled, gardens ceased. Destitute and miserable the mother was driven to a terrible decision.

She took the little boys to an unfrequented spot along the coast and to the elder one explained that she was going to throw them into the sea and then take her own life.

The lad cried aloud in his terror. The mother hesitated for a moment in the midst of her own anguish to quieten him.

But God heard the lad's cry (compare Gen. 21:17). There was the startling sound of crackling undergrowth; the scrub parted and a village woman appeared.

After hearing the whole story from the mother she led them all back to the village. Along with other children the boy Path began to attend the mission school.

Tired of rice and the white man's employment, Wareli drifted back to Hog Harbour and his home. He stood aloof from the church and school but let Path go his own way.

The day came when the Rev. William Anderson admitted Path to his first Communion upon profession of his faith in Christ as Saviour and Lord.

By the time he was 18 or 19 he had heard the call of God to serve his own people as a Christian teacher, and asked permission of his father to go to Tangoa for the four-year course at the Teachers Training Institute.

Wareli was adamant: "If you go to Tangoa I will see that you get nothing when I die." The son revered his father but at last resolved to face the consequences of leaving him, and to Tangoa he went in 1945.

Versatile and energetic, he found the four years a delight and was twice made head pupil.

In 1948 the native church was constituted as the Presbyterian Church of the New Hebrides, and in the following years he came on to the TTI staff as a probationer teacher, supported by the native church.

Then followed two years of higher training at the Missionary and Bible College, Sydney, Australia, under the guidance of the Rev. J.T.H. Kerr.

"Path has the tidiest room in the college," wrote Mr. Kerr, "and is a general favourite." He graduated with the college diploma and the advantage of having attended lectures in tropical medicine at the University of Sydney.

The Rev. J. Graham Miller wrote the above 25 years ago when he was principal of the Tangoa Training Institute. He returned to New Zealand in 1952.

When the Presbyterian Church of the New Hebrides decided to replace the Institute with a Bible College to give training to lay people, Mr. Miller returned as its first principal in 1971. Dr. Path succeeded him as principal at the beginning of 1974. ★

Reprinted from the August issue of The Outlook, the magazine of the Presbyterian Church of New Zealand.

ON DISPLAY AT Olympics 1976 in Montreal will be an exhibition of Canadian sports art built around the sculpture of Robert Tait McKenzie. At long last, Tait McKenzie will be recognized by his native land for work that was once described as "surpassing the sculpture of ancient Greece." The Greek works of art were large, imposing marble figures; McKenzie's athletic works are small — most of them just over a foot high — and subtle. They require close examination and admiration for fine and sensitive detail to be truly appreciated.

Robert Tait McKenzie grew up in a manse. His father, the Rev. William McKenzie, came out from Edinburgh to Canada in 1858, lectured for a year at the new Presbyterian College in Montreal, then travelled through Upper Canada as an itinerant preacher. In the Ottawa Valley, he found a Scottish settlement near Almonte needing a pastor for their Free Presbyterian church. They took to his "fine, zealous sermons" and asked him to stay. He accepted, preached there for a year, then returned to Edinburgh to marry Catherine Shiells, returning with her to Canada. William and Agnes McKenzie were born to the couple and in the year of Confederation, 1867, along came Robert Tait — a wee, finely-boned bairn.

For a time Mr. McKenzie ministered to two congregations — one in Ramsay, and one in Almonte, but this overtaxed his strength and the congregations agreed to amalgamate. The kirk in Ramsay was closed and the McKenzies moved to Almonte. Here Rev. Mr. McKenzie was soon involved in civic activities outside his own church, for his dedication to good works was not confined to spiritual needs alone. When he died at the early age of 52, it was conceded the cause was "over-work." "Rabbie," as little Tait was called, was then only nine years old.

Mrs. McKenzie had to cope with financial difficulties as well as the task of bringing up the little family alone. But her husband had been beloved of people far beyond his own congregation and the community rallied to assist the bereaved family.

It was a good life although there was henceforth little leisure for the McKenzie children. Mrs. McKenzie kept up the cultural pattern established earlier in their home. "Rabbie" knew the novels of Sir Walter Scott and other classics of literature like the back of his hand. When a visiting drawing master came to the town, Mrs. McKenzie dipped into the budget to send "Rabbie" for drawing and painting lessons and he acquired a sketching and water colour habit that prepared the way for his skill later as a sculptor.

Robert Tait McKenzie grew up with the traditional Scottish Presbyterian respect for thrift, diligence, perseverence and self-discipline. These characteristics along with modesty, kindliness, and a lack of class consciousness were instilled in him at an early age.

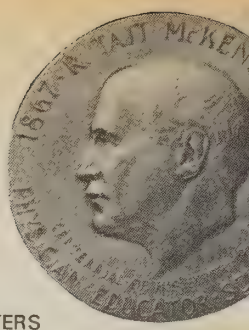
A day dreamer at school, he graduated without any evidence of scholastic achievement and went on to McGill University to study medicine, but he found his vocation in the Montreal gymnasium of Barnjum. Here he saw the possibility of developing his own slight physical structure and plunged into gymnastics. Later he won the Wicksteed medal for all-round gymnastic achievement and set a record in the high jump that stood for years.

He graduated from McGill to practice medicine in Montreal, at the same time teaching anatomy to medical students and having charge of student physical education at the university. The deeper he got into medical practice, the more McKenzie became convinced of the need for preventive medicine. He visualized a sound program of physical exercise playing a large part in preventing disease and physical breakdown. At McGill, he persuaded the board of governors of the value in setting up medical examinations for incoming students and classifying them so that they received the exercises they were capable of doing without undue physical strain. This was the beginning of his pioneer work in physical education.

He became acquainted with a number of doctors and

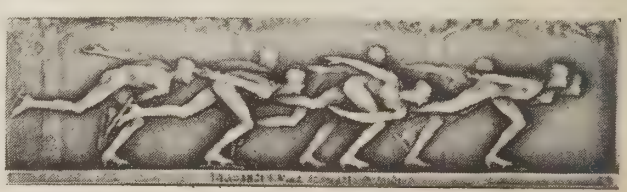


THE PUNTERS depicts action in football.





JOY OF EFFORT medallion, made for the 1912 Games in Sweden, is used in Canada for awards.



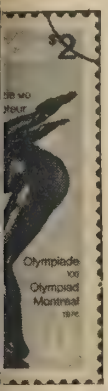
SPEED SKATERS as "Brothers of the Wind."

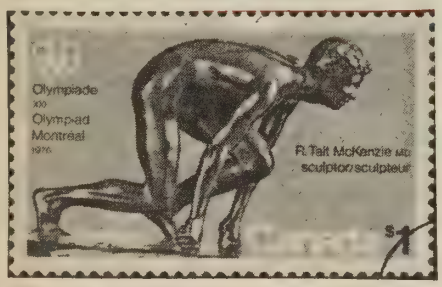
by Jean McGill



ION marking
al of
McKenzie's
th sides.

Renowned sculptor recognized at Olympic Games





JNGER, a diving figure on the $2 stamp.
PRINGER, on the $1 Olympic stamp.



DR and his wife examine photos of his Wolfe Memorial,
n Greenwich Royal Park, London, England.



NEAR ALMONTE, ONT. the Mill of Kintail Museum, once the summer home of Dr. R. Tait McKenzie, contains over 70 of his sculptures.

physical education instructors in the U.S.A. who were interested in preventive medicine through exercise and physical fitness programs. Among this group was Luther Halsey Gulick, physical instructor and creator of the Y.M.C.A. triangle symbol representing the three-fold nature of man: mental, spiritual, physical. This symbol crystallized ideas McKenzie had entertained in his mind for some years. Within each man, McKenzie saw a seed of perfection — a spiritual blueprint that if allowed or encouraged to develop its potential would become the perfection peculiar to that man. Beginning with the child and student in school, he saw this taking place when an equal proportion of training was given to the mind, body and the spiritual nature. "A sound mind in a sound body" was the theme of that era in physical education for colleges. Up until then, exercise in colleges and schools generally had been a take it or leave it program — not compulsory and certainly not programmed to give students any individual

Renowned sculptor

(Continued)

attention unless the student happened to be ambitious in sports.

In 1904, Dr. McKenzie was offered directorship of a newly set up department of physical education at the University of Pennsylvania, the first of its kind on the North American continent. It was only after McKenzie's pilot course in physical education there had proven its worth, bringing observers from other universities, that other U.S. colleges followed suit and eventually set up degree courses in "phys. ed."

From 1904 to 1929, Dr. McKenzie headed the department at the University of Pennsylvania and during this time, in addition to his university duties, lectured to groups on "phys. ed.," wrote numerous articles, edited textbooks, carried on a small medical practice in Philadelphia, and produced a prodigious number of portrait medallions, memorial and athletic sculpture. A student said of him; "He needed only four hours sleep."

Tait McKenzie's sculpture grew out of a need to illustrate the effects of stress on the athlete's face and from his first *Masks of Expression* he moved into modelling figures of athletes. He was largely self-taught.

Today, his athletic sculpture, small examples of perfection, show the infinite care he devoted to developing a work of art. Some of his most beautiful works in medallion form are in continuous use in medals. *Joy of Effort* presented to the King of Sweden in 1912, on the occasion of the Olympic Games there, is one of these. It shows three hurdlers skimming a bar. It was set in bronze in the stadium at Stockholm where the games were held. The Canadian Association for Health, Physical Education and Recreation use this medallion continually as an award to honour students and the Province of Ontario uses it in acknowledging outstanding athletes in all sports, annually.

Dr. McKenzie took a keen interest in the Olympics from the time of its revival after World War I, to the last year of his life, missing only one Olympiad in all that time. He also served on the U.S. Olympic Committee. His *Olympic Shield* has never been surpassed in the intricacy of its scope. Shown first at the Olympics in Los Angeles in 1932, where it won an art award, it contains 91 figures and represents every Olympic event.

It is fitting that the first Olympiad held in Canada will honour Dr. Tait McKenzie and his association with the Olympics, as well as his genius as a sculptor of athletes. The Canada Post Office issued $1 and $2 stamps last March, featuring two of his athletic works of sculpture.

Dr. McKenzie showed what a man might do in developing the potential within for greatness. The "joy of effort" he knew well and once in later years stated it was preferable to "wear out rather than to rust out."

Though Dr. R. Tait McKenzie has been largely unknown to Canadians outside of interscholastic sports circles, through Olympics 1976, Canadians may get to know a little more about one of their famous sons who was also a "son of the manse."★

THE AUTHOR is a Toronto free lance writer whose biography of Robert Tait McKenzie is due for publication prior to the 1976 Olympic Games. The heart of the sculptor is buried in Edinburgh, near his favourite work, the Scottish-American War Memorial.

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THE SYNODS

Quebec and Eastern Ont.

The Rev. Wallace MacKinnon of Ingleside, Ont. was elected moderator of the Synod of Quebec and Eastern Ontario, which met in The Presbyterian College, Montreal.

At a Saturday afternoon session the diaconate, the eldership, inter-church relations and inter-church aid were considered. In the evening a program of contemporary music was presented.

A report on the Gracefield Presbyterian Centre showed that over 400 guests were received at the camp during the summer. Rev. Dr. Arthur van Seters spoke on the ministry.

The synod meeting concluded with celebration of the sacrament of the Lord's Supper in First Church, Montreal on Sunday morning.

Atlantic



The snyod of the Atlantic Provinces by a narrow margin voted down a motion urging the abolition of capital punishment. A resolution from the floor called upon the synod to go on record as favouring an end to capital punishment. Almost without exception, the elders speaking on the resolution favoured the retention of capital punishment. When the vote was taken the resolution was defeated.

The opening session of the 160th meeting of the synod was held in Iona Church, Dartmouth, N.S., one of the newer congregations to be organized in the synod. The remaining sessions were held in St. Andrew's, Dartmouth, whose minister, Rev. P.A. McDonald served both congregations prior to a team ministry arrangement set up when he was joined by the Rev. Lloyd Murdock. The synod elected as moderator the Rev. Randolph D. MacLean of Knox Church, Halifax, who succeeds the Rev. J.S.S. Armour of St. David's, St. John's, Newfoundland.

Synod was addressed by Rev. Dr. David Hay, moderator of the 101st General Assembly on the subject of theological development over the past 100 years. The emphasis during the synod this year was on Christian education and the resource person in leading workshops and giving addresses was Dr. Sara Little, professor of Christian education at the Presbyterian School of Christian Education in Richmond, Virginia.

The synod recognized the 22 years of service given by Rev. Dr. A.E. Morrison as synodical missionary in view of his resignation to take effect July 31, 1976. A testimonial banquet was held to honour Dr. Morrison and in addition to expressions of appreciation from the Rev. A.O. MacLean, synod missions convener, the Rev. Alex MacSween was also present to represent the board of world mission.

The Rev. Gerald Sarcen in his report noted that there are 10 students from the synod in various stages of preparation for the ministry and three students at Ewart College.

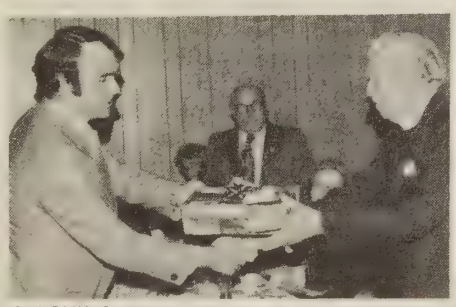
In reporting for the Christian education committee, the Rev. Cedric Pettigrew recommended that no appointment be sought for this year for the office of synod deaconess which became vacant when Miss Jean Clarke accepted an appointment as a congregational deaconess in Niagara Presbytery.

In the report of the evangelism and social action committee, the Rev. Murray Graham recommended that synod seek from the board of congregational life suitable material dealing with all the cults found in Canada for distribution by sessions.

Others present at the synod representing specific departments of the church's work, included Rev. Dr. DeCourcy Rayner, editor of The Record, Rev. Dr. Donald MacMillan, acting principal of The Presbyterian College, and Rev. Dr. Hugh Davidson for the board of congregational life.

Synod agreed to meet next year in Kensington, Prince Edward Island.

/ by E.H. Bean



A FISHING REEL was presented to Dr. A.E. Morrison by the Synod of the Atlantic Provinces. He is soon to retire after 23 years as superintendent of missions. Making the presentation is Rev. R.W. Cruickshank of New Glasgow, in the background the synod mission convener, Rev. A.O. MacLean of Calvin Church, Halifax.

Manitoba and N.W. Ont.

The Rev. I.L. Jackson of Atikokan, Ont. was elected moderator of the Synod of Manitoba and Northwestern Ontario which met in First Church, Portage la Prairie, Manitoba.

The theme speaker was Rev. Dr. Donald C. MacDonald, principal clerk of the General Assembly. Discussion of the Kenora Fellowship Centre was a major item of business.

The synod travelled to Westbourne where a dinner was served in the Presbyterian Church on Saturday, and the evening sederunt was held. Rev. Dr. E.H. Johnson of the board of world mission was the speaker.

Hamilton and London

Historian and writer T. Melville Bailey, minister of South Gate Church in Hamilton, was elected moderator of the Synod of Hamilton and London, meeting in Elmwood Avenue Church, London.

The Rev. Russell Gordon of St. George's Church, London, was named clerk, replacing the Rev. James West, who has moved to Medicine Hat, Alberta.

At a well attended Communion service, the Assembly moderator, Rev. Dr. David Hay, said that our concern should not be for the future of the church, but for our society if it should lose its spiritual roots. Dr. Hay also commented on what he described as a new turn in the ecumenical movement. He foresaw that there will be less emphasis on merging, and more con-



AT THE TESTIMONIAL DINNER for Dr. A.E. Morrison four members of the Emmaus Road group sang. At the table are: Dr. David W. Hay, Assembly moderator, Mrs. Arthur MacLeod, sister of Dr. Morrison, the honoured guest, Rev. Randolph MacLean, synod moderator, and Mrs. A.O. MacLean.

sciousness of the joint mission of the churches.

The new chairman of the board of world mission spoke briefly. The first lay person and the first woman to head this board, Mrs. Mabel McCutcheon is a life-long resident of the synod. Her father, the late Rev. Dr. Walter I. McLean, served in several churches through Western Ontario.

The 1976 meeting will be in Knox Church, Listowel, October 25 and 26.

Toronto and Kingston



Three inspirational addresses were given by Rev. Dr. Finlay G. Stewart at the 101st meeting of the Synod of Toronto and Kingston held in Knox Church, Guelph.

Rev. Dr. David W. Hay, Moderator of the 101st General Assembly, reviewed the changes in Reformed theology over the past 100 years.

The Rev. R. Forbes Thomson of St. Andrew's Church, Guelph, was elected moderator. The business was under the direction of a new executive committee headed by the Rev. John W. McBride of Brampton.

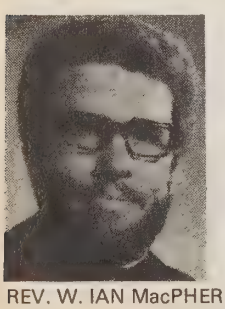
The Rev. James Peter Jones and Rev. Dr. R.J. Berlis, ministers of Knox Church, acted as hosts, ably assisted by members of the congregation.

Saskatchewan



The Rev. Lloyd Fourney was elected moderator of the 70th annual meeting of the Synod of Saskatchewan held in St. Paul's Church, Prince Albert. Mr. Fourney began his ministry in St. Andrew's Church, North Battleford in 1969 and since 1973 has served as the minister of St. Mark's, Moose Jaw and Knox, Briercrest.

Immediately following the meeting a synod conference was held in St. Andrew's Church, Saskatoon. Rev. Dr. D.T. Evans spoke on the theme "Frontiers of Faithfulness" and the Rev. Harvey Reichelt led the Bible studies.





REV. W. IAN MacPHERSON, left, of Whitehorse, Yukon Territory, was elected moderator of the Synod of Alberta. In British Columbia the new moderator of synod is Rev. Calvin C. MacInnis, right, of Kimberley, B.C.

Indochina refugees

The World Council of Churches has set aside $150,000 for emergency assistance to Indochina refugees in Asia and Europe. According to the WCC's refugee staff, there are approximately 25,000 refugees from Vietnam and Cambodia either waiting for emigration or for integration in the countries of first asylum. For refugees in Thailand, resettlement outside that country is the only solution, said a WCC spokesman.

Thai church workers are undertaking to aid in this massive task, estimating there are at present some 22,000 Vietnamese and Cambodians in their country.

In addition to the World Council and the Thai churches, refugees are being aided by the UN High Commissioner for Refugees, the International Red Cross, the YMCA and other humanitarian agencies. Their work is made more difficult as very few refugees wish to return home. There are serious language barriers and a general apathy exists in other countries concerning their fate.

CGIT Christmas vespers

Canadian Girls in Training will celebrate Christmas in their annual vesper services held all across Canada in December during this 60th anniversary year for CGIT.

From Newfoundland to Vancouver Island those who join in the Christmas vesper services with CGIT's 30,000 girls and leaders will be invited to share birthday cake and punch, symbols of Christian joy and fellowship.

Angolans seek aid

As Portuguese whites flee the strife-torn African colony of Angola, the people left behind face serious health problems due to a lack of drugs and severe shortage of doctors, two Angolan visitors said in an interview in Toronto.

Mrs. Maria Chikueka and the Rev. Frederice Mussili, both of Nova Lisboa in the central part of the large Southern African colony, were in Canada trying to persuade Canadian medical personnel to help in almost empty government hospitals.

They said that refugees fleeing the northern part of the colony, where fighting between rival liberation groups is heaviest, are arriving in the central and southern parts of the country by the thousands.

Since most of the professional class in Angola was always Portuguese, the only hospitals left in operation are mission-operated and these, along with government clinics, face a shortage of essential drugs and medicine.

The country, due for independence November 11, is in the throes of civil war between two liberation movements, with a third — represented by the two visitors — trying to unify the resource-rich country.

The communist-supported movement for the liberation of Angola (MPLA) and the Zaire-based front for the liberation of Angola (FNLA) control much of the country. The MPLA holds many of the large cities, including the capital Luanda and the oil-rich enclave of Cabinda, while the northern frontiers are controlled by the FNLA.

The UNITA party (National Union for the Total Liberation of Angola) claims to have fewer arms and soldiers but the widest support among the people.

All three parties want independence from Portugal, whose troops are now attempting to keep the peace but claim they can no longer guarantee white safety.

As many as 100,000 whites have fled with roads and airports clogged as others seek to flee. Refugees arrive in Unita territory by the thousands each day.

"The Portuguese were the only skilled people we had and we aren't trained yet to take over social services, health care and community life. We hope Canadians who care about people and not about politics will answer our plea for help on a short term basis, say six months or a year, and come to our aid. We also desperately need drugs and medical supplies," Mrs. Chikueka said.

Her companion, a pastor of the Church of Christ in Central Angola, which has close ties with the United Church of Canada, said he had met earlier this week with officials from the Department of External Affairs in Ottawa and said their attempts to reach Canadian people for help were strictly humanitarian.

BUDGET RECEIPTS

On October 31 the receipts from congregations for the General Assembly's Budget totalled $1,412,224, as compared to $1,317,399 for the first ten months of 1974.

Expenditures amounted to $2,976,406 as against $2,654,373 at the same time last year.

The W.M.S. (W.D.) gave $287,500 and the W.M.S. (E.D.) $28,500 for missions.

The Maclean estate

When he died in 1950 the founder and publisher of *Maclean's* Magazine, Lieut.-Col. J.B. Maclean, left a 250-acre farm to The Presbyterian Church in Canada. His father was once minister at Crieff. His will stipulated that the property and buildings, 12 miles east of Cambridge, must be used to set up a model community.

Difficulties in interpreting this and other aspects of the will have caused delays, but now the Crieff Hills Community has been established, with the Rev. Robert Spencer as resident director.

The 101-year-old stone school house has been restored and one of the homes on the

property refurnished as a retreat house.

Beginning on December 26th, the Crieff School of Christian Growth will open to provide short courses in Bible study and Christian living.

On February 18, a workshop on creative worship will be held for ministers. On February 27 to 28, the Rev. Brant Loper will conduct a workshop on "New Life in the Church."



REV. ROBERT SPENCER and his son, David, in front of the restored school house at the Crieff Hills Community.

Japanese centennial

As the Japan Bible Society celebrates the first 100 years of Bible distribution in Japan and enters the second century, there is a new captain at the helm. He is the Rev. Hiroshi Shimmi, Kyodan minister, biblical scholar, teacher and quiet crusader for human freedoms, who assumed the position of general secretary of the JBS in April.

The Scottish Bible Society began Bible distribution in Japan in 1875, followed by the British and American Bible Societies. The Japan Bible Society was established in 1937 and in 1968 became financially independent. At the present time it is the only self-supporting society among Asian members of the United Bible Societies and contributes $6,000 to world Bible Society work.

Today, when the number of people on church rolls barely exceeds one million, it is always surprising to realize that the annual distribution of Bibles, New Testaments, portions and selections is six to seven million.

Centennial celebrations were concentrated on one day, September 15, with 20 representatives from Bible Societies in other countries among the many guests attending. The 100th anniversary has also been taken up in mass media, reflecting the comparatively widespread interest in the Bible from the planes of literature and culture.

Special anniversary publishing events include: the Bible Society's 100 years of history; the commemorative editions of the Bible and a new translation of the Gospel of Luke, the first fruits of a team of Protestant and Catholic translators.

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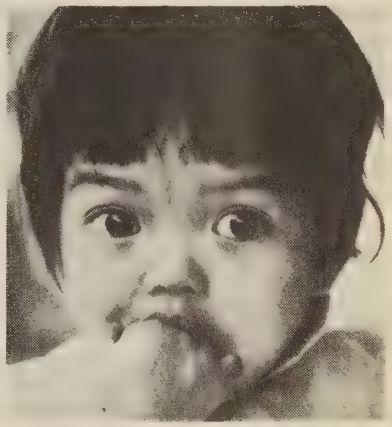
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Training for visitation

On the job training is a key point in many learning techniques and is a strong point in the mastering of effective personal evangelism. Reporting time after on the job visitations is the place where barriers are broken down and most questions in the minds of trainees are answered.

Everyone attending a seminar is not completely sold on the idea of personal evangelism. Those attending run the gamut from "eager beavers" to skeptics who say, "Show me — that this thing really works."

This was true of the seminar sponsored by the synods of Toronto and Kingston, and Hamilton and London, and held in Willowdale Church in September. The Rev. Archie Parrish, minister of evangelism at Coral Ridge Presbyterian Church, Fort Lauderdale, came from Florida to conduct it. In all, 92 persons were involved, 55 trainees, (41 of whom are Presbyterian ministers) and 37 trainers.

The seminar operated for three days. During the mornings and afternoons, Mr. Parrish shared his gifts and engaging personality in marathon teaching sessions. Trainers and trainees had dinner together, then each trainer took two trainees out to make calls which were the on the job training experiences. After the visits, everyone returned to the church to make written and verbal reports.

Something seems to happen as teams go out together, beginning with the sharing in prayer for God's guidance and even if a positive contact has not been made there is the feeling of having shared in a challenging experience. This feeling grows as each team comes in to report and there is the realization that God can work through us. There is special rejoicing when a reporter tells how, that evening, a person committed his life to Jesus Christ.

One minister, who came as a confessed skeptic, reported for his team and his beaming face told its story before he began to talk. As he spoke it was apparent that we were listening to a man who had been turned on by what he had experienced that evening.

Exciting as these evenings were, no one could leave the seminar with the idea that evangelism is just an emotional experience. There is more to it than just the initial contact and a sound follow-up program is a vital necessity. This responsibility was dealt with fully and many helpful ideas were given on the setting up of such a program.

/ by M. Winifred Thomas

Church discipline

One of the elements that precipitated a break between the Dutch Reformed Church of South Africa (NGK) and the Reformed Churches in the Netherlands (GKN) was the breakdown in church discipline that the NGK claimed to discern in the GKN. The Dutch press, therefore, was quite interested in the report of the NGK's Committee on Public Morality which reveals that of 445 cases of censure, by far the greatest majority involved transgression of the seventh commandment. Discipline was also applied in such cases as excessive drinking, neglecting the church, neglecting the use of the sacraments, sectarianism, unfaithfulness to baptismal vows, unfaithfulness to the doctrines of the church, transgression of the first, third, fourth, sixth and ninth commandments, etc.

The Dutch press especially noted the NGK's concern over such things as the church's increasing laxity in the face of lotteries and betting, and abuse of alcohol, and its strictness with regard to desecration of Sunday.

Apartment chapel

In Hamilton, Ont., a new 180 suite apartment building has its own chapel. It is air-conditioned and will seat 100 people.

The inter-denominational chapel was furnished by the builder, but tenants are so pleased with it that they have offered to provide additional furniture themselves.



AT THE VISITATION EVANGELISM training seminar in Willowdale Church, North York, Ont.

YOU WERE ASKING?

Q *Around Christmas time members of a certain sect in our town make a lot of publicity for themselves saying that Jesus was not born on December 25th, which (they say) is proved by the fact that shepherds would not be keeping watch over flocks in the fields at night that time of the year. Are they right?*

A The use of this text for this purpose was long ago confuted by a great Jewish-Christian scholar, Edersheim, who showed that in the areas near Jerusalem (as Bethlehem was) sheep for temple sacrifices were herded all year in the fields. Edersheim also held that December 25th was correct. The fact is, the keeping of a day to observe the birth of Jesus did not come into the practice of the church until about the third century, and for reasons accepted as satisfactory this date was accepted as official. It was a sort of challenge to Christians to set aside the pagan Saturnalia — a time of unrestrained revelry immediately following the winter equinox when the sun began to rise in lengthening splendour. Among the 17th century Puritans, Christmas and other feast days were banned because they were not indicated in the New Testament. Revelry being confused with spiritual reality should be no problem these days with Christian parents.

This is the year of our Lord, 1975, we say. Actually, it isn't. By the time the sixth century rolled around the Christians decided to date years from the birth of Christ, and not use the Roman numbering. Determining the year was assigned to one of the most learned monks of the time, Dionysius Exiguus (died about 550). He erred by about five years, but there is no unanimity as to how much. This is at least the year 1980, A.D.

Perhaps devout Bible students would ponder the significance of Second Corinthians 5: 16.

Q *I heard you say in a gathering for elders that many presbyteries are ignorant of the vast powers they possess, and some, knowing them, have not the courage to exercise them? Are you still of that opinion?*

A Very much so. The neglect of Sections 198-200 of the *Book of Forms* (the care of all the churches) has led in some cases to congregations being almost independent of the presbytery. Loosely speaking, what the bishop is supposed to be in Anglican churches the presbytery is supposed to be in ours. But this does not mean

that every matter is formal. Much latitude is allowed for informal procedure to remedy some problem. For example, a wise prebytery will see to it, in relation to ministers, that an older minister take a younger in hand. I express my gratitude to certain older ministers, years ago, who now and then dropped a quiet word to me to straighten me out — that is, as far as I could be straightened out.

When some matter comes to official action, the Book of Forms enjoins strict observance of procedure (Section 373).

Appeals are usually based on the discovery of new evidence, or allegations of improper procedure in session, presbytery or synod. Yet Section 104 permits the opening of a question in its entirety — a procedure that high civil courts in Canada have recently followed to the amazement of the legal profession. In Section 104 the church has for generations risen above apparent red tape to give justice.

The recent changes in divorce laws, permitting divorce for desertion, have approximated what has been Presbyterian law since the middle 1600's. The *Confession of Faith* says, ". . . wilful desertion as can no way be remedied by the church or the civil magistrate is cause sufficient of dissolving the bond of marriage: wherein a public and orderly course of proceeding is to be observed . . ." (Chapter 24:6).

Q *Does the substitution of "You" for "Thou" in addressing God in prayers jar you?*

A Not if it is well done. I have heard some atrocious English in the attempt by some ministers, and exquisite English by others. All in all, this is improving, even in the opinion of pedantic characters in whose numbers I have occasionally been counted. But those using "you" still use the Lord's Prayer in the older form. Even the New English Bible (Matthew 6:9) refrains from any attempt to change to "You"! I do not expect to live long enough to see a form of the Lord's Prayer using "You" acceptable throughout our church. And, may I add, I do not expect to live long enough to hear crowds sing, "O Canada, we stand on guard for you." Tradition, thou diest a long and hard death.

SEND QUESTIONS TO: Rev. Dr. L.H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.



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PERSONALS

Ann Drummond Gowers resigned as deaconess at Gateway Community Church, Toronto, after nine years under the board of world mission. Former president of the Order of Deaconesses, she left with her husband, the *Rev. Eric Gowers*, for Australia, where they will continue their ministry in the Presbyterian Church.

Alan H. Cowle, a member of the committee for the revision of *The Book of Praise* and of the committee which produced *Praise Ways*, conducted a hymn festival for the Presbytery of Northern Saskatchewan in St. Andrew's Church, Saskatoon, and another for the Presbytery of Winnipeg in St. David's Church, Winnipeg. Both events were presbytery centennial projects. Mr. Cowle is chairman of the Toronto centre of The Royal Canadian College of Organists.

The *Rev. Byron Howlett* has been appointed district secretary for Nova Scotia of the Canadian Bible Society, effective July 1st next. He will succeed the *Rev. M.C.P. Macintosh* who will retire then. Mr. Howlett is a minister of the Christian Church (Disciples of Christ) and lives in Dartmouth, N.S.



Rev. Dr. J.L.W. McLean and his wife *Frances* shown at a bon voyage party in Gale Church, Elmira, Ont., where Dr. McLean served for three years. They have retired to Victoria, B.C., where he was minister of St. Andrew's Church for 34 years.

The *Rev. Joseph Muchan* formerly of Wychwood Church, Toronto, has retired from the active ministry. He is now on the staff of the Leprosy Mission as a secretary and stewardship counsellor.

The Rev. Haimdat Sawh, minister of the Guyana Presbyterian Church, is in Knox College studying at the Toronto School of Theology under the scholarship program of the board of world mission.

Miss Eleanor Knott will return to India early in the new year to take up her work again teaching at the Helen Macdonald High School for girls in Jhansi. She has had a busy furlough in Canada doing camp work, intensive deputation and futher studies.

Jerry Hames has been appointed editor of *The Canadian Churchman*, the monthly publication of the Anglican Church in Canada. A layman, he was formerly managing editor.

The *Rev. Alex McCombie* of Islington, Ont., has been named secretary-treasurer of a new inter-domination renewal institute known as Diakonia which will train ministers in congregational evangelism.

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Clarence and Cathy McMullen and children Paul Rajive, Promila Catherine, Pradibha Ann and Steven Anil arrived in Canada in late November for a three month furlough from India where Clarence is on the faculty of Baring Union Christian College at Batala in the Punjab. They will be speaking to groups in the church during January.

Miss Ivy Howard has completed a time of deputation in Central Canada and has left for Northern Ireland to work with the Presbyterian Church in Belfast as a deaconess.



Adriana Van Duyvendyk has gone to Japan as an overseas volunteer to work with the Korean Christian Centre in Osaka. Miss Van Duyvendyk is a recreation technologist, a graduate of the Kelsey Institute of Applied Arts and Science in Saskatoon, her home city. It is expected that the Korean Christian Church in Japan will assign her to recreational leadership at the centre in Osaka, especially in the fitness program for women and possibly doing special work with retarded children.

SEE/HEAR

Talking Books

For discussion groups, and sometimes for personal study, the cassette offers some distinct advantages over books. Voice Over Books has produced a number of cassettes based on best selling fiction and non-fiction. If my sample is an indication, the voices are pleasant but engaging, and the quality of the recording itself is quite high. Similar to the book-of-the-month-club idea, Voice Over tapes have tape-of-the-month subscriptions. The cost, at $6.95 a tape ($5.95 if you belong to the club) is quite reasonable.

Tapes available vary from *Xavier!* and *The Watergate Tapes* to *I'm O.K., You're O.K.*, *The Living Bible* and *A Nation of Strangers.* For further information write: Voice Over Books, 200 Park Ave. S., New York, N.Y. 10003, U.S.A.

A folk singer

Wary am I of albums released by agencies rather than record companies. Wary am I of records that are too obviously message albums. Therefore I approached with caution David Campbell's *Through Arawak Eyes* (Development Education Centre, 121A Avenue Road, Toronto). I couldn't believe my turn-table! Here is a folk singer of tremendous talent. The tunes are singable, the lyrics are challenging, the accompaniment is professional.

David Campbell is from Guyana. He knows of exploitation and hardship and he also knows of gentleness and compassion. His music is hopeful but not naive. The lyrics refer to Toronto and the Caribbean, to James Bay and Santiago, to "discovering" America and viewing this small world from the moon.

This is an imaginative, serious, stimulating and entertaining album.

For liturgical use

Several observations about Joe Dailey and Friends' *Happy Are the Children of the Lord.* Most of the songs relate directly to scripture (Matt. 5: 3-10, 1 John 4, Psalm 85, Phil. 2: 6-11, Num. 6: 24-26). The accompaniment is sometimes repetitive. "A Light Will Shine" begins most effectively with Pam Conn's *a cappella* voice. "We'll See the Light" is a very moving and effective hymn. All in all, this is a pretty fair album. Recommended as a teaching resource and for liturgical use. *Happy Are the Children of the Lord* is produced by Alba House Communications, Canfield, Ohio, U.S.A. 44406. — *L.E. Siverns*



A. Hunter

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To all our friends a Blessed Christmas and a joyous New Year.

BOOKS

Gift books you'll enjoy

THE FAMILY ALBUM, *compiled by Arthur and Nancy DeMoss*

A gift for your favourite aunt or anyone who appreciates inspirational writing in the style of Edgar A. Guest and Catherine Marshall. This collection of poems, stories and essays include thoughts about the great religious festivals, as well as themes like home and family, friendship and heaven. Since it comes from the U.S.A. it includes a chapter on the heritage of that country, but it's pleasing to find there a tribute to its neighbour, Canada. (Welch, $7.95).

WESTERN SHORES, Canada's Pacific Coast, *by Ted Spiegel*

In this pictorial tribute to one of Canada's most beautiful provinces, we discover the waters, wilds, mountains and cities of British Columbia seen through the camera of Ted Spiegel. One of the most spectacular is a double-page spread of salmon glimpsed through the water. All photos are in colour. (McClelland and Stewart, $22.50)

FACES OF CHINA, *Tomorrow, Today, Yesterday, photos by Pat Fok, text by Ross Terrill*

Many books are appearing analysing the political and social life of Red China, but this is probably the first to give visual insights into the daily life of a people still mysterious to most North Americans. The Hong Kong born photographer travelled widely in China and says of this book, "I am not a politician. I am a Chinese girl with a camera. These are a few faces from my homeland." The author of the text is a research fellow and lecturer on government at Harvard. (Nelson, $18.95)

THE MINISTRY OF THE HOLY SPIRIT, *by William Fitch*

When dealing with biblical themes Dr. Fitch is always clear and thorough. Here he deals with the Bible's major passages on the Holy Spirit, and also draws from the church's creeds and hymnody. There is careful exposition of the biblical texts and much practical teaching on the place of the Holy Spirit in the Christian's thinking, behaviour and relationships. There is a good chapter (the longest in the book) on the modern tongues movement. The book presents a challenge, pointing the way to deeper devotion. (Home Evangel, $7.95)

W.A. Smith

THERE'S A LOT OF IT GOING AROUND, *by Eric Nicol*

If you're tired of alarming headlines and worries about inflation, try this collection from one of Canada's best-known humourists and discover that the real perils of life include writing notes to the teacher at 8:15 a.m., cereal boxes that show the correct weight for your height, and children who ask at dinner, "Daddy, what animal did this meat come from?" Wholesome humour that will brighten anyone's day. (Doubleday, $7.95)

PRISON LETTERS, *by Corrie ten Boom*

Encouragement and inspiration are found in these true letters of a heroic woman condemned to die because of her underground activities in Holland on behalf of Jewish refugees during World War II. She spent many months in German concentration camps, then escaped. Each letter reveals the author's Christlike love for her enemies, friends and all humanity. (Welch, $3.95)

Maude FitzSimons

SELECTIONS FROM PICTURESQUE CANADA,

Ninety-six exquisite engravings showing Canadian life as it was in the last century, taken from a publication which appeared in 1882, these give intriguing glimpses of the world in which our ancestors lived. A must for lovers of Canadiana. (Hurtig, $17.95)

NO CHINESE STRANGER, *by Jade Snow Wong*

What is it like to be discriminated against in the land of one's birth? And to become a successful artist, businesswoman and writer in a culture that used to discourage women from becoming leaders? Jade Snow Wong's autobiography depicts her struggles to bridge the best of Chinese and American ways of living. Hard work in the family's denim garment factory in San Francisco's Chinatown, along with a solid education in the Chinese classics and American schools, inculcated in her drive and inspiration to branch out and create her own ceramics, developing this into a world-wide business. Mrs. Wong's solution to the problem of a working wife and mother is to involve everyone in running both home and business, with time out for making Chinese kites and meals. The culmination of her life is a trip to China. Though she admires it she discovered her home is truly in the U.S.A., the land of her birth. (Fitzhenry and Whiteside, $12.50)

Jean E. Sonnenfeld



CONTEMPORARY CANADIAN COMPOSERS, *edited by Keith MacMillan and John Beckwith*

This long-needed reference work gives detailed biographies of 144 Canadian composers, plus discussion and lists of their works. Articles and/or books about or produced by them are also listed. Music lovers and students, especially those who want to discover the gifted musicians in our own country, will appreciate it. (Oxford, $14.95)

OLD SHEET MUSIC, *a pictorial history, Marian Klamkin*

Collecting sheet music cover art is a fast-growing hobby, since publishers no longer issue it. This is a delightful compilation of cover illustrations ranging across the last century and this, a veritable history of pop, theatre and film music. Sure to appeal to lovers of North Americana as well as music and art. (Prentice-Hall, $22.50)

THE FEMALE EYE, *by Lorraine Monk*

One of the best of the books produced for International Women's Year, this gathers work of over 80 talented Canadian women photographers. Produced by the National Film Board, the photos are both exquisite and powerful. It is not only a tribute to women but to the photographic art. The fine reproductions are both in colour and black and white. (Clarke, Irwin, $19.95)

THE MESSIAH, *by Roger Dixon*

This begins by giving insight into the homey-human side of Jesus' life with his family, from Herod's death to the young years and on from there. Dixon, a successful playwright, stages each chapter splendidly, refreshing our thinking about a life we know and love. (Collins, $8.95)

BLESS THIS FOOD, *by Anita Bryant*

This is no ordinary cook book, for it shares the preparation as well as eating of food with the whole family. It combines recipes that are fun to make and in which youngsters can get involved, with a Christian atmosphere I find unique. Between the recipes are bits of wit, short prayers, sections of the psalms and many personal glimpses into the life of a family. (Doubleday, $9.95)

Mary Whitson

DIEFENBAKER, LEADERSHIP GAINED 1956-62, *by Peter Stursberg*

The first six years of John Diefenbaker's leadership as "chief" of the Progressive

Conservative party are recorded in detail by one who was close to the Ottawa scene. It is compiled from transcripts of interviews with some 30 people. For example, Donald Fleming, former finance minister, gives his version of the struggle which centred on James Coyne, governor of the Bank of Canada. It exposes the thoughts and feelings of the speakers and of course of Mr. Diefenbaker himself, the crusader, renegade, orator and folk hero. (University of Toronto Press, $15.)

GILBERT AND SULLIVAN, *Lost Chords and Discords, by Caryl Brahams*

A century ago this year, this famous English comic opera team produced their first successful work, *Trial By Jury*. So it's an appropriate time for a new biography, and this one is highly readable, enhanced by 130 contemporary illustrations including program covers and posters. It's also brimfull of anecdotes such as details of the quarrel about a new carpet for the Savoy theatre which almost destroyed the partnership. (McGraw-Hill Ryerson, $18.95)

PERSIA, BRIDGE OF TURQUOISE, *by Roloff Beny*

This is more than just a book, it's a superb work of art. Magnificent photography shows us the country in all its moods, enhanced by quotations from poets and philosophers. Especially striking are the engravings and calligraphy printed in gold on dark brown. From the whole book emanates a feeling of poetry, mystery and magic. (McClelland and Stewart, $45)

ART TREASURES OF THE VATICAN, *Edited by Redig de Campos*

A celebration of faith as well as art, this is a treasure-trove of masterpieces housed in the Vatican, with 410 gorgeous colour illustrations. They're not all what is conventionally thought of as art. Some of the most interesting are manuscripts such as a letter from Martin Luther and a parchment scroll of the Book of Joshua. (Prentice-Hall, $37.50)

WIGGLE TO THE LAUNDROMAT, *by Dennis Lee, illustrated by Charles Pachter*

This talented team has produced yet another charming large-format paperback for the little ones, mostly artwork with the nonsense poetry children love. All about moles, fish, coats, skyscrapers, living on other planets and other such things. And parents will enjoy sharing the fun. (New Press, $4.95)

CALENDARS

Two fine art calendars for 1976, appropriate for almost anyone. A desk calendar features paintings from the McMichael Canadian Collection at Kleinburg, Ont., with works of the Group of Seven and photos of Eskimo carvings, $3.25. The Indian Arts wall calendar is both educational and beautiful, with its reproductions of carvings, prints, paintings and a gorgeous example of beadwork, $4.50. (both, Clarke, Irwin)

EXODUS/UK, *by Richard Rohmer*

For his third novel this Canadian lawyer and senior R.C.A.F. reserve officer turns to the United Kingdom. When blackmail by the Arab nations threatens the complete collapse of Great Britain, Canada faces the prospect of waves of British immigrants. Then the United States becomes involved in this blend of high-level politics, international drama and political upheaval. (McClelland and Stewart, $10.)

Books about Christmas

CHRISTMAS THE WORLD OVER, *By Daniel J. Foley*

Customs surrounding the celebration of Christmas in many countries are described and delightfully illustrated here, for the whole family to enjoy. Wouldn't it be fun for children to try the Swiss custom of dressing up as biblical characters and sing carols from house to house, carrying lighted stars? Or make a Christmas crib Czechoslovakian style, including everyday people like butchers and night watchmen? (Nelson, paper, $6.95)

THE MERRIEST CHRISTMAS BOOK, *by Mark Link, S.J.*

A more contemporary look at the season, this collection of poetry with graphic photos begins with poignant expressions about commercialized celebrations in today's North American society, then looks at the past, the day as a time of fulfilment, and what it might become. An unusual, thought-provoking paperback that will help us all ponder the real meaning of Christmas. (Griffin, $5.70)

THE MEANING OF CHRISTMAS, *by Phyllis Hobe*

Those who prefer the kind of poems and stories we knew as children will enjoy this. It includes poems such as Longfellow's The Three Kings, selections from Dickens and stories such as Hans Christian Andersen's The Little Match Girl, plus new material in the same vein. Charmingly illustrated with photos and antique-style art. (Welch, $7.95)

THE DAYS BEFORE CHRISTMAS, *by W.A. Poovey*

More and more families are adopting the old idea of celebrating advent, the period leading up to Christmas. As well as the story of that festival this includes ways to celebrate it and a series of simple, short devotions based on advent-oriented psalms, suitable for family or individual use. (Augsburg, $2.95)

CHRISTMAS COMES TO BLUEBERRY CORNERS *and other Christmas stories for children*

Four stories, charmingly illustrated, which can be read to the little ones and enjoyed by older children too. These are excerpted from several editions of the Augsburg *American Annual of Christmas Literature and Art.* (Augsburg, $4.75).



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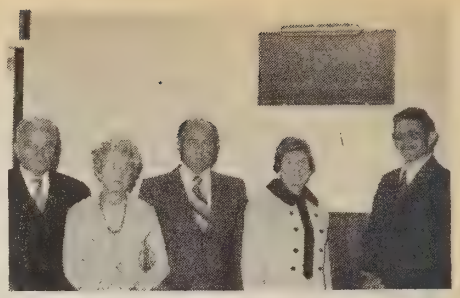
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CHURCH SCHOOL PUPILS of Glenview Church, Toronto, presented their centennial birthday contributions during the Thanksgiving service. The church, beautifully decorated in keeping with the Thanksgiving theme also had a centennial birthday cake in the centre of the chancel around which the children placed their Thanksgiving birthday gifts.



WHEN THE 100TH anniversary of the present building of West Adelaide Church in the Presbytery of Sarnia was celebrated, a plaque of The Last Supper by Leonardo da Vinci was presented by the Arthur Hannahson family of St. Catharines. The plaque was cast in the Carron Iron Works of Falkirk, Scotland. Pictured above are, from left, Arthur Hannahson, his wife Anne, their son Robert, who presented the plaque, their daughter Mrs. W.D. Jago (Isobel), of Brantford, who unveiled it, and son Alfred. Mr. Hannahson's father was twice minister of West Adelaide.



GEORGETOWN-RIVERFIELD PRESBYTEENS presented a series of historical character sketches at a picnic marking the Presbyterian centennial. An outdoor church service, a sing-song of late 19th century hymns, and various contests marked the day sponsored by the Georgetown and Riverfield congregations in rural Quebec.

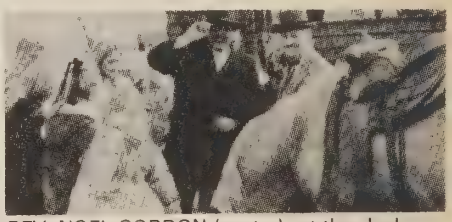


TWO COUPLES WHO CELEBRATED their 40th wedding anniversary the same week were congratulated by Rev. A.L. Sutherland on behalf of St. Andrew's Church, Belleville, Ont. All four are elders there. Shown are: Mr. and Mrs. John Craig, Mr. Sutherland, and Mr. and Mrs. Vernon Weir.

CAMEOS



OLD-TIME CLOTHING was worn by many at a centennial service held in Knox Church, Kincardine, Ont. The guest preacher, Rev. Fred Cromey, is at the left, the minister, Rev. James R. Weir, at right.



REV. NOEL GORDON (centre) set the clock back 100 years when he arrived at the St. Albert Church in Alberta on horseback. On his right is session clerk Bill Bissonnette who helped the minister look after his horse Moriah before a centennial service in the old style was held in the church.



AT FIRST CHURCH, BRANDON, Man. a stained glass window was dedicated in memory of Margaret F. Gemmell. It was given by her sister, Jessie Gemmell, right. Shown also are Rev. Peter Ruddell and session clerk Donald Thomson.

LETTERS



MISS JEAN CLARKE, formerly of the Atlantic Synod, has been appointed director of Christian education at Drummond Hill Church, Niagara Falls, Ont. Shown with Miss Clarke (third from left) are Rev. Gordon Hastings, Mrs. Delilah McRae, elder, and the clerk of session, G. Alex Fraser.

At *St. Andrew's Church, North Battleford, Sask.* recognition of the early settlers who took the good news of Jesus Christ to western Canada was made at the 70th anniversary services. One such pioneer couple was Russell McConnell and his wife, founding members of St. Andrew's. For the past 20 years he has been clerk of session. A plaque from the congregation and a silver tea service from the session were presented to Mr. and Mrs. McConnell.

Knox Church, Ripley, Ont. hosted a centennial service marking 100 years of the present building. Members of Ashfield Church and Knox Church, Kincardine also attended, many in old-time costume. Allister MacKay acted as precentor and Prof. A.L. Farris was guest preacher.

The junior and senior choirs of *First Church, Brandon, Man.* have produced a record entitled *Praise to the Lord* as a centennial tribute.

At *Kenloch Church, N.S.* a Communion table cloth was dedicated in memory of Malcolm Cameron. It was given by relatives and friends represented by senior elder Neil Dan MacInnis.

A centennial project of *St. Paul's Church, Englehart, Ont.* and the sister congregation at *Tomstown, Ont.* was publication of an historical booklet *Memories of a Church and its People.* The author, Mrs. Lillis Gibbons, records in detail the history of the two northern congregations, Tomstown from 1903 and Englehart from 1907.

Anniversaries

25th — St. Giles-Kingsway, Islington, Ont., Nov. 9, (Rev. W.J. Adamson).
50th — First, Brandon, Man., Oct. 26, (Rev. Peter D. Ruddell).
105th — Duart, Ont., Nov. 9, (Rev. W.G. Munshaw).
110th — Knox, Cannington, Ont., Oct. 19, (Rev. M.C. Young).
119th — Knox, Jarvis, Ont., Nov 2, (Rev. G. Taylor-Munro).
139th — Paris, Ont., Oct. 26, (Rev. A.B. Embree).
142nd — Westminster, Smiths Falls, Ont., Oct. 26, (Rev. E.S. Moore).
144th — Chippawa, Ont., Nov. 2. (Rev. J.K. English).
147th — First, North Pelham, Ont., Oct. 26, Rev. R.A. Sinclair).

Thanks for banners

The Presbyterian Women, Kirk of St. James, Charlottetown, P.E.I., express their appreciation and thanks to those who created the centennial banners and to the people who arranged for the displays.

It was an inspiration to all of us.

Mrs. E. MacFarlane,
Corresponding Secretary

Christians and Jews

The article "Exploring Christian-Jewish Relations" by Peter Gilbert in the October Record is an unfortunate article. As a Christian and as a Presbyterian I must repudiate any attempt to bring a meeting of minds with either Jewish or Muslim theology. We may enjoy and appreciate Jewish and Muslim people as friends and in many other ways, but as Christians we are bound to the holy scriptures and St. Peter says in Acts 4:12 "And there is salvation in and through no one else, for there is no other name under heaven given among men by and in which we must be saved." (Amplified Version) The thrust of the Greek word *oute* which is translated none is not even.

Mr. Gilbert makes bold to say that "Jesus may be considered a Saviour, but not the Saviour." When the chips are down St. Peter has the overriding authority over a modern man in conversation with Jewish theologians.

The paragraph that quotes Bishop George Appleton is a shocking heresy and I quote "One point he emphasized was the need for Christians to regain a feeling that it is God we worship rather than affording pre-eminence to Christ in this respect, as Christ is only one of three persons in the Trinity." What a strange view of the Trinity is this and what a snivelling accommodation to Jewish thought! It may indeed be the right of Jews to think as they do but as a Christian I have no right to play down what the New Testament teaches to give my Jewish friends peace of mind. St. Paul says in Colossians 1:18 "He is also the head of his body, the church; seeing he is the beginning, the first-born from among the dead, so that he alone in everything and in every respect might occupy the chief place — stand first and be pre-eminent." I see no way that a Christian can play down the person of Christ and be true to Christ. Also John 8:19 in reply to those who questioned him, Jesus said in the last part of the verse "If you knew me, you would know my father also." And in his discussion with Philip, Jesus himself said, John 14:11 "Believe me that I am in the father and the father in me." The whole passage John 14:5-11 points out that he thought that it was impossible to separate himself (Jesus) from God the father. Bishop Appleton asks



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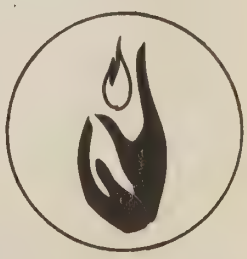
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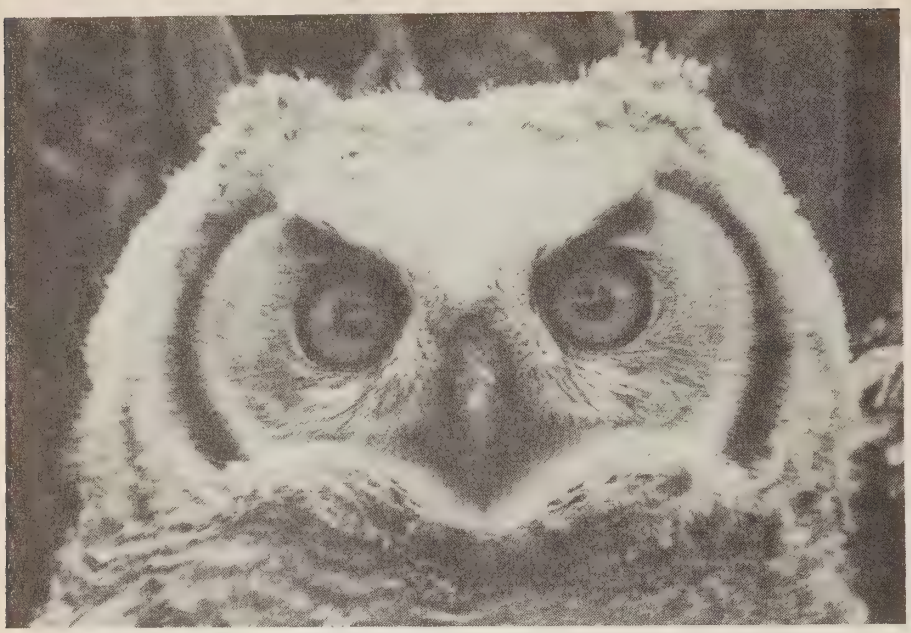
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To close its eyes the owl employs the upper lid as do humans and in this differs from all other birds, as they use the lower lid for this purpose. Those who have studied the eye of an owl have found within it a specific retinal structure which enables it to utilize to the full the smallest degree of illumination. The fact that owls see well in dim light is well known.

"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." Psalm 33: 18-19

Letters *(continued)*

us to do what Jesus himself said could not be done.

We must either repudiate the approach of the Christian and Jewish dialogue program or repudiate the very words of our Lord.

It is not that I wish to be unpleasant to Jews or Muslims or any other group but in no way can we, as Christians, repudiate the words of Jesus Christ to make persons of other faiths feel at home with us.

If this group as represented by Mr. Gilbert, and those who think as he does, would be true to their ordination questions and solemn vows they would remember the words that, "We are bound solely to the word of God." If this is not suitable to them then they are free to enter a religious group that is not bound by holy scripture, but it is unfair and dishonest to attempt to push this teaching upon the church as if it were ours.

(Rev.) Keith Wilcox, Coquitlam, B.C.

DEATHS

***INFORMATION** regarding obituaries of church leaders or active members will be published here if received within two weeks of the date of death, which must be given.*

McLEAN, THE REV. WILLIAM, a retired Presbyterian minister, Mr. McLean died in Ottawa on October 17. He was 78 years of age.

As a youth of almost 17 years he came from Aberdeen, Scotland to Canada in 1914. He enlisted in the Canadian army in 1915 and served overseas, was wounded at Passchendaele, and attained the rank of Regimental Sergeant Major.

In 1925 he graduated from the Toronto Bible College and became assistant to the manager of the Montreal Sailors' Institute. In 1930 he began studies at The Presbyterian College, Montreal, at the same time ministering at St. Andrew's, South Mountain, Ont. After graduation, he served Outremont Presbyterian Church until 1939, when he returned to the Sailors' Institute to assume the position of chaplain-manager, which he held until 1964. During his years there he was made a Member of the Order of the British Empire in recognition of his service during the war years and thereafter. He was also honoured with the degree of Doctor of Divinity from The Presbyterian College.

Retiring from The Sailors' Institute in 1964, he ministered in Kirkhill Church, Dalkeith, Ont. for five years. Then he retired and moved to Ottawa where he served the presbytery as part-time hospital visitor until shortly before his death.

Surviving are, his wife, the former Esther Jarvis, two daughters, Jean (Mrs. A. Oldfield), Ottawa, and Joyce (Mrs. D. Pociernicke), New York. A brother, the Rev. Alexander McLean (retired), is now living in Thornhill, Ont.

ATKINSON, MRS. ARTHUR, 80, life member, W.M.S., Durham Church, Ont., Sept. 14.

BOYD, MALCOLM JAMES, 93, senior elder of St. Stephen's Church, Creston, B.C. former session clerk and manager, Sept. 26.

BYERS, CHRISTOPHER, member, Knox Church, Campbellton, N.B., Sept. 25.

DAVIDSON, GEORGE B., long-time elder, Queen Street East Church, Toronto, Oct. 17.

ECCLES, WILLIAM, 75, elder at Amos Church, Dromore, Ont. Board member Durham Church, Ont. Sept. 30.

FERRIER, BYRON, 76, elder Knox Preston Church, Cambridge, Ont. Oct. 11.

HARDEY, JOHN, former session clerk and representative elder, Knox Church, Kent Bridge, Ont. Oct. 3.

LINDSAY, W.A., 84, trustee, Durham Church, Ont.

MACKELLAR, D.A., catechist, retired, served at Bradner, Coghlan and Mt. Lehman; New Denver, Slocan City and Kinnaird, and Kitimat, B.C.; Atikokan, Ont., died at Abbotsford, B.C., Oct. 21.

McBEAN, JOHN, 78, representative elder, Westminster Church, Smiths Falls, Ont., Oct. 28.

McCLENAHAN, MRS. JESSIE D., wife of Dr. Russell McClenahan and widow of Rev. Dr. T.H.B. Somers, in Ottawa, Oct. 31.

McLEOD, ANGUS ED, elder, St. Andrew's, Lindsay, Ont. Oct. 10.

McMILLAN, MRS. MARY A., 82, widow of Dr. W.H. McMillan and mother of the mayor of Thorold, Dr. D.A. McMillan, active in the W.M.S., St. Andrew's Church, Thorold, Ont.

SMITH, ALEXANDER, 80, a senior elder at St. Andrew's Church, Welland, Ont., Oct. 1.

THOMAS, ALEX, 94, elder for 25 years at Dixie Church, Mississauga, Ont. Oct. 6.

WYLIE, WILLIAM H., elder. St. Andrew's Church, Coldwater, Ont., Oct. 4.

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The apostle Paul of the New Testament wrote from prison, that he had learned the secret of being satisfied with the little he had. Jesus is the one who unlocked this secret and opened up the way of life with meaning.

Jean Vanier has written that many of us live either in the future or in the past, and thus pass through life without living. It is only as we learn not to fear, but to trust God's love, to surrender ourselves and to be confident in him that we can learn to relax and live for today.

A message from the congregation of Melville Presbyterian Church, West Hill, Telephone 282-7111.

(An advertisement in The Mirror, a Scarborough, Ont. weekly newspaper.)

READINGS

January 1 — James 3: 1-12
January 2 — Ephesians 5: 8-21
January 3 — Matthew 18: 21-35
January 4 — Matthew 2: 1-12
January 5 — Luke 2: 25-33
January 6 — Matthew 2: 13-21
January 7 — Luke 2: 41-52
January 8 — Luke 18: 1-14
January 9 — John 11: 28-37
January 10 — Luke 23: 32-43
January 11 — 1 Peter 2: 9-17
January 12 — Micah 4: 1-7
January 13 — Proverbs 3: 1-15
January 14 — Matthew 25: 31-46
January 15 — Jeremiah 5: 1-5, 9
January 16 — Luke 4: 16-30
January 17 — Isaiah 40: 1-17
January 18 — Psalm 19
January 19 — Psalm 24
January 20 — Psalm 27
January 21 — Romans 12: 1-11
January 22 — Romans 12: 12-21
January 23 — Colossians 1: 1-19
January 24 — Revelation 2: 1-11
January 25 — Isaiah 40: 18-31
January 26 — Hebrews 13: 1-8
January 27 — Ecclesiastes 1: 1-18
January 28 — Matthew 26: 36-46
January 29 — Mark 11: 1-11
January 30 — John 11: 32-44
January 31 — Genesis 3: 1-13

CALENDAR

RECOGNITIONS

Fortier, Rev. John, Richmond Bay charge, Tyne Valley, P.E.I. Oct. 28.
Loper, Rev. Brant, associate secretary, Board of Congregational Life, at Agincourt, Ont., Nov. 19.

INDUCTIONS

Chatreau, Rev. Delbert R., Dunvegan, Kenyon, Ont., Nov. 16.
Innes, Rev. K.A., Brussels and Belgrave, Ont., Sept. 10.
Keddie, Rev. David, Calgary, Grace, Alta., Oct. 2.
Kim, Rev. D.K., Toronto, Saehahn Korean, Ont., Oct. 5.
Laurenson, Rev. J.M., St. Andrew's, Fergus, Ont., Oct. 2.
MacDonald, Rev. Alex S., Aurora, St. Andrew's, Ont., Nov. 2.
Wiseman, Rev. John H., Avonmore charge, Ont. Nov. 28.

DESIGNATION

Clarke, Miss Jean, director of Christian education, Niagara Falls, Drummond Hill, Ont., Oct. 5.

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The Santa Claus Syndrome or, Buzz Off, Virginia!



"God so loved the world that he gave his only begotten son" (John 3: 16, KJV).
"Ye are not your own; for ye were bought with a price" (I. Cor. 6: 19, 20, KJV).

SOME READERS will remember having read a reprint of an answer written to a little girl by the name of Virginia O'Hanlon more than 75 years ago. Virginia, eight years of age, had written to the editor of *The New York Sun,* distressed by the claim of some of her friends that "There is no Santa Claus," and so she pleaded, "Please tell me the truth."

The answer to that entreaty was written by Francis Pharcellus Church, and appeared annually thereafter at Christmas time in *The Sun,* and has been quoted in a score of languages. It has come to be considered a classic answer to youth about the abiding values of the sense of wonder and the spirit of good-will.

Most of us would agree with its spirit even though it may have been couched more in the language of adults than of eight-year-olds. On occasion and on this page, it may sometimes be necessary to defend and extol the sentiment expressed for any one of several reasons. The difficulty that faces us now, however, is that of clarifying the minds of those who long ago reached voting age without "putting away childish things."

Too many people are inclined to look to some form of Santa Claus to solve their problems, whether those problems have to do with personal income or family relationships. Almost any form of problem solver is welcomed, be it a loan company, a psychiatrist, or an individual or institution that promises a panacea for current woes.

Presently, some look to government for the establishing of controls, for the writing of rules, or for whatever solutions may be thought desirable. While most have lived long enough to know better, some still persist in thinking that if the government does it, it will be done at no cost to low-income people. It matters not whether expected results have to do with old age pensions, unemployment insurance, hospitalization, abortion, or marriage and divorce; if government was to step in, some suppose, conditions under which we all live could be improved.

Appropos to such expectations, establishment of government-controlled lotteries such as Wintario and that in the interests of the 1976 Olympics has seemed almost an answer to prayer. Some confidently expect that such plans (heaven forbid that any one should be so crass as to term them gambling) will act as a Santa Claus to lift us up above the morass of ever-mounting bills. We discount arguments of such people as Dr. David McKenna, chairman of a special committee on gambling for the State of Washington, who says that "When the state becomes a gambling operator, some principles of government have to change," and has the nerve to suggest that government operation of gambling is a questionable matter!

Christians, taught by their Lord (Matthew 10: 16), to be as wise as serpents, ought really to be less naive. We need not expect that even a concerned government can bail us out of all the woes of inflation of the follies of our personal extravagances.

There must be some personal effort to change, some willingness to sacrifice, and perhaps a readiness to accept a different standard of material living than that which we consider our right. What we cannot hope government to do unaided, we need not think that Lady Luck (a fickle lover at best), is going to perform for us.

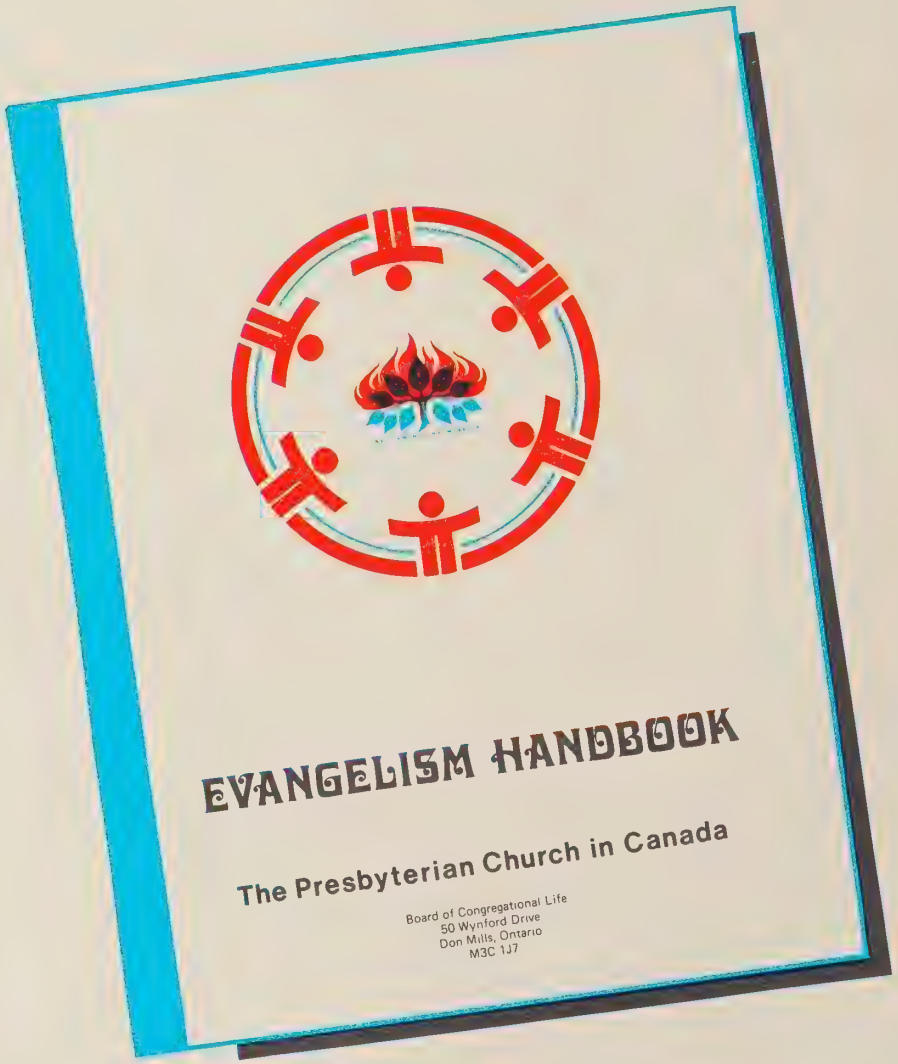
At Christmas especially we need reminding that God is not to be placed in the same category as a fairy godmother. For all our emphasizing the grace of God in Jesus — "everything for nothing to those who did not deserve anything at all" — we need to know that God does not raise us to life and hope from a quagmire of sin and despair merely by pulling strings and pushing buttons.

And it is not so easy for us as spending our lottery prize money. Sensible Christian people do *not* expect their portion to be "pie in the sky bye and bye," much less right away. There must be acceptance of the gift God has given, adoration, and commitment to the service of his name. Is it the God of the prophets for whom you are preparing a place in your home this Christmas, or just the tooth fairy?

Prayer

God of love, whose dealing with your people must never be thought to be of the same order as magic, we would learn to thank you the more for the gifts of your grace. Help us, remembering the cost of our salvation, gratefully to accept your gift of life, and willingly to offer ourselves to you, a living sacrifice. In the Name of Jesus, our Saviour and Lord. Amen.★

/BY D. GLENN CAMPBELL



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The Presbyterian Church in Canada

To the Rev. Ephraim Scott, DD

The resignation by Mr. Scott from the position of Editor of the Record, the official organ of the Presbyterian Church in Canada, on his own motion, owing to advanced age and infirmity, is cause for deep regret to the Committee of the Record and to the whole Church.

For the long space of thirty-five years, he has prepared and edited the Church's organ, carefully scrutinizing every page and paragraph of each issue, thus rendering a service of untold value to the Church at large, to both old and young. It was due to his business acumen & competent management, the Record was published without cost to the Church during the whole period of his tenure of office.

The Committee gratefully acknowledge the uniform excellence of Dr. Scott's work, the timely & inspiring character of his editorial writing, his faithful presentation of the Church's missionary work at home and abroad.

The Committee extend to Dr. Scott their hearty congratulations on his splendid work for the Church, on the occasion of his retirement, and devoutly pray that the evening of life may bring him a long & well-earned rest, an old-fashioned evening, with health to enjoy it and an abiding sense of the Master's Fellowship and Favour.

Chairman
Record Committee

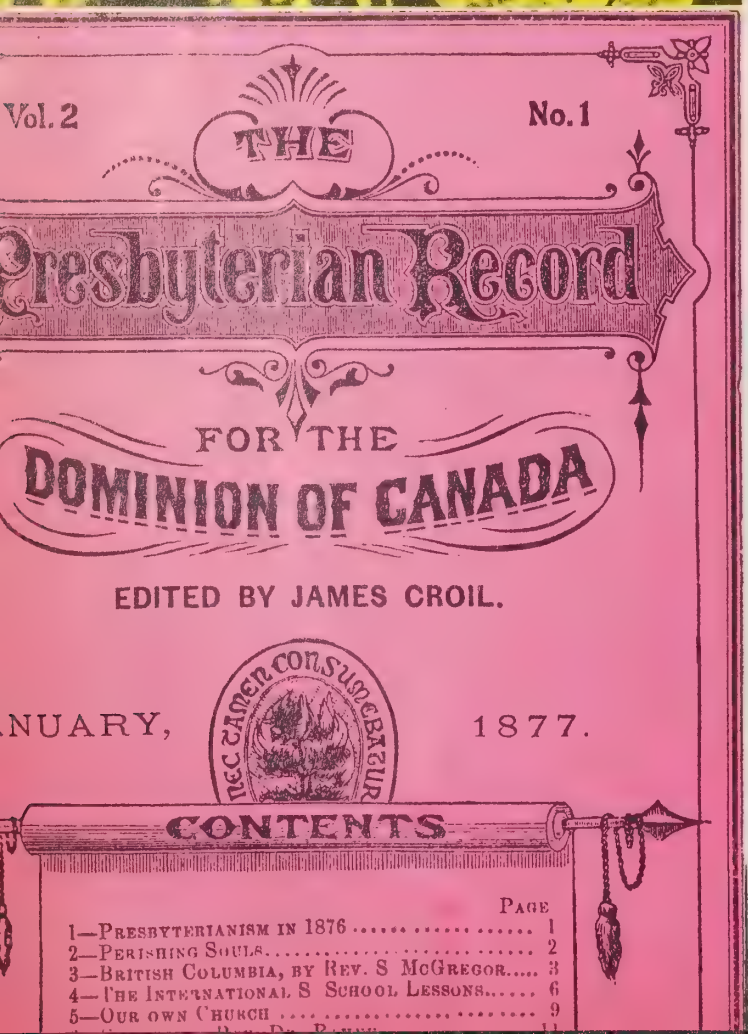
Montreal December 7th 1976

NEC TAMEN CONSUMEBATUR

C.W. Kelsey

Reminiscences




Vol. 2 No. 1

THE

Presbyterian Record

FOR THE

DOMINION OF CANADA

EDITED BY JAMES CROIL.

NUARY, 1877.

NEC CAMERA CONSUMMABATUR

CONTENTS

PAGE

1—PRESBYTERIANISM IN 1876 1
2—PERISHING SOULS 2
3—BRITISH COLUMBIA, BY REV. S McGREGOR..... 3
4—THE INTERNATIONAL S SCHOOL LESSONS..... 6
5—OUR OWN CHURCH 9

My Years as Editor

by John McNab

WHEN THE GENERAL ASSEMBLY accepted the resignation of the ailing Dr. William M. Rochester from the editorship of The Presbyterian Record, several names were brought forward as possible successors. Each one possessed certain gifts. Therefore I was gratified to receive the approval of the majority of the commissioners at the General Assembly in June, 1946.

Some will remember that at that time The Record was a small publication of six by nine inches. It had a limited circulation of around 22,000. It reached city, town and rural churches in bundles. These Records were placed in the vestibule, to be picked up by anyone interested.

Any attempt to estimate its impact on our church was well nigh impossible. There were very few individual subscribers. Each congregation was charged 40¢ yearly per copy for whatever number of copies were contained in the bundle.

After my appointment there was a period of experimentation. There had been very few articles submitted for publication. Hence it was necessary to urge our ministers and our membership to forward articles or congregational news that might interest the majority of our readers.

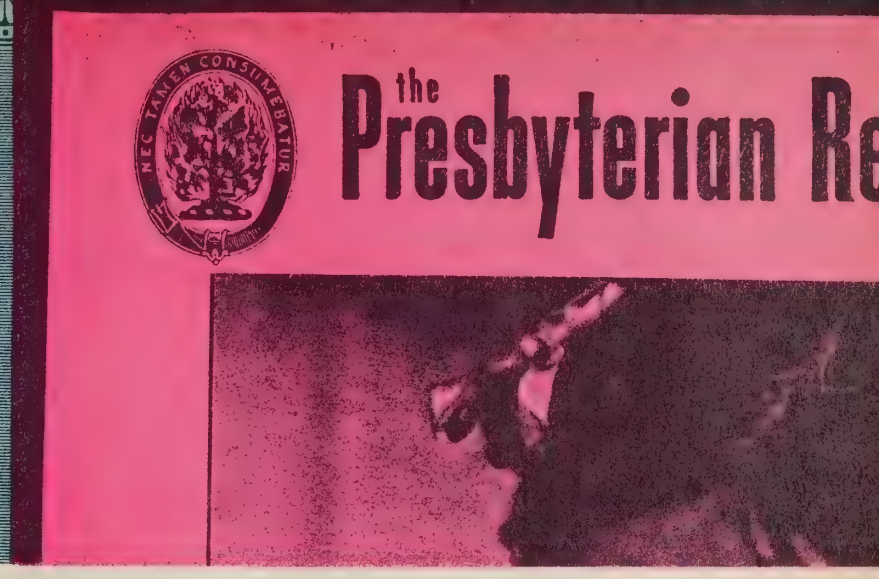
Many others felt as I did that the small page size was not conducive to illustrations. Even the length of feature articles had to be curtailed.

However, with the blessing of The Record committee, we launched into an eight and a half by eleven inches format. But our funds were limited and the first copies produced on newsprint caused a strange shaking of heads.

Some of the articles were fresh and were widely read, so we searched for a better printer. Some excellent tenders were submitted and we chose the Garden City Press of Toronto. The quality of the paper was carefully selected so that all illustrations might be adequately produced. Perhaps our forward step gave the impetus in Canada to the publishing of attractive church journals.

This step was further accelerated through the endorsement by the General Assembly of the Every Home Plan. This plan is designed to encourage our entire membership to become intimately conversant with the work of all of our





congregations and the world-wide witness of all Christian communions.

Through the Every Home Plan, The Record, instead of being shipped in bundles to a congregation, was mailed directly into the home. Our circulation almost quadrupled, increasing to 82,000 subscriptions.

There is no adequate measuring tape with which one can evaluate the impact of the church journal that arrives regularly in the homes of our families. Among other things it encourages interest and loyalty. In this endeavour to cover the membership, we were strongly supported by the ministers, sessions, managers and Young People's Societies.

"The Best is Yet to Be." As The Record enters the second century, let us all seek to promote its influence and circulation. There must still be some corners where it should be welcomed. Church journals exist to enlighten and enrich our people. They should aid our spiritual progress and hasten the coming of the kingdom of God in the hearts of all mankind. ★

The Take-over Attempt

by DeCourcy H. Rayner

AT THE 1947 GENERAL ASSEMBLY held in Calgary, Alberta there was a long and at times somewhat heated debate on the future of The Presbyterian Record. The following excerpt from the July, 1947 issue of that magazine contains a concise report:

"The crux of the debate was an offer of Presbyterian Publications to take over the editing and publishing of the Record and all church publications, for a trial period of three years, with their own staff. This offer was made through the Committee on Administrative Needs.

"Presbyterian Publications had made a previous offer of sale to the Administrative Needs, asking that the Church pay $45,000 for the goodwill and take over publications. This was then withdrawn and the trial offer named above substituted.

"The recommendation of the Record Committee opposed any merger that would mean losing the entity of the official Church paper. A prolonged debate in the Assembly resulted in a refusal to take action on the request of Publications, and committed the whole matter to a special Committee to study the publications of the Church, similar to the one proposed by last Assembly. The Committee was named by the Moderator, with Rev. C.K. Nicoll of Oakville, convener.

"Dr. John McNab was appointed Editor for the ensuing year."

Why was this re-appointment necessary?

The committee to survey the administrative needs of the church (to give it its full title) presented a report with no less than 90 recommendations. The late Rev. Dr. A. Neil Miller and his committee felt that The Record did not require a full-time editor, so recommendation 88(c) on page 371 of A. and P. 1947 proposed that the magazine be edited for a two year trial period by the editor of Presbyterian Publications, the late Rev. Neil G. Smith, "as directed by the board of publications."

In its report to the Calgary Assembly, The Record committee recommended "that there be no merger between the Presbyterian Record and the other publications of the day."

The convener of The Record committee, the late Rev. Dr. J.A. MacInnis of Orillia, who was not present at the General Assembly, submitted a minority report directly through the joint clerks rather than through the committee. He favoured a board of publications to publish all printed material for the church and advised that the offer of Presbyterian Publications be accepted for a three-year trial period, "safeguarding, however, the right of the General Assembly to terminate the experiment."

His third recommendation (page 89, A. and P. 1947) was "that The Presbyterian Record be continued as at present during the trial period, with Dr. John McNab as editor."

Acting upon an amendment to the administrative needs committee's report, the Assembly decided to re-appoint the consultative committee on church publications which had been set up by the 1946 Assembly, and sections 83 to 89 of that report were referred to it.

History records what has happened. The Record is still under its own committee and staff, despite a recent attempt by the committee on organization and planning to fit it into an agency for communications. A proposal was made along that line to the 1972 General Assembly but after subsequent consultation with the departments concerned it was dropped by the committee.

So The Record remains as the official magazine of The Presbyterian Church in Canada, responsible to the General Assembly through its committee of 12 members, with Miss Helen Allen of Toronto as convener. ★

EDITORIALS

Keep the blue banner unfurled

TO CELEBRATE THE CENTENNIAL of The Presbyterian Record we have put together a magazine that does two things. It reprints items from the past and brings to light some of the magazine's history. At the same time The Record reports on current happenings, a task somewhat hampered by the postal strike that shut off deliveries of mail from October 21 to December 2, a long six weeks.

While your church magazine has changed in format and content to keep abreast of the times, its primary purpose has remained the same. That is to record the happenings in the church, to communicate the message of hope and salvation that we have in Christ, and to challenge readers to respond in deeds and in dollars.

Some of the language used in early issues of The Record would be out of place today. "Foreign missionaries," and that was their title, wrote heart rending descriptions of the "heathen" that would label us as racist if we were to use them now.

One of our predecessors stated that The Record's task is "to keep the blue banner of Presbyterianism unfurled." With this we agree, but we would emphasize that Presbyterians who are true to their heritage are not isolationists. They are open to team work on behalf of Christ's kingdom. We are not a church apart, we are but part of Christ's church.

Today the church faces a challenge on a broader scale than ever before in history. The world is narrower, its people closer, and our common problems are more apparent. As we enter our second century The Record plans to bring to its readers both the Good News and the bad news, in an attempt to arouse new commitment to Christ to enable the church to achieve her goal.

An honour and an obligation

AT THE FIFTH ASSEMBLY of the World Council of Churches one of our two delegates, Mrs. Heather Johnston of Hamilton, Ont., was elected to the central committee. It is the body that will administer the affairs of the World Council for the next seven years.

Mrs. Johnston, who is convener of our committee on inter-church relations, is fluent in French and German as well as English. Born in Germany, she studied at Heidelberg, the Sorbonne, and Oxford University. Before her marriage to Rev. Dr. John A. Johnston she did refugee work for the Lutheran World Federation and the World Council of Churches in Stuttgart and Geneva. She is a trained interpreter, translator and nursery school teacher, and the mother of three children.

Our church is honoured to have Heather Johnston as a member of the governing body of the World Council, the first Presbyterian and the first woman from Canada to be elected. With her office comes an obligation on the part of this church to see that she is supported, financially and otherwise, and thus enabled to attend the annual meetings of the central committee.

A further honour came to this country when the primate of the Anglican Church of Canada, the Most Reverend Edward Scott, was elected moderator of the 130 member central committee. Archdeacon Scott can be counted upon to do credit to the office.

Korean from Japan in jail

THE PERSECUTION of Christians in South Korea continues, and among the latest group to be imprisoned are eleven Koreans from Japan. They are accused by the South Korean government of being North Korean spies. They are also accused of infiltrating Christian churches and carrying on subversive activities at two theological seminaries.

Among the eleven is a member of the Korean Christian Church in Japan, Kim Chul Hyun. He is a graduate of Doshisha University in Kyoto, and was sent to Seoul by his church as part of a program to train promising future ministers. He was doing post-graduate study in Korean church history at Hankuk Theological Seminary when he was picked up and detained on October 15.

In an emergency session the executive committee of the Korean Christian Church in Japan discussed "this most serious matter," and set up a special committee to work towards Kim Chul Hyun's release. We shall await the outcome with interest. ★

Those 600,000 Presbyterians, so-called

by Stephen A. Hayes

A LOYAL ELDER of the Presbyterian Church, John Faithful, was making his regular visit to Suzy Riddance, middle-aged mother of three.

Suzy said: "I'm no longer interested in the church. Please take my name off the church's roll."

To which John Faithful replied: "If that's what you want, that's what you'll get!" Her name was removed at the next meeting of the session. But Suzy did not quite mean what she had said.

A year later she had a baby. She wanted the infant baptized. After all, the others had been baptized. The other three children still wanted to go to Sunday school. They even liked it!

Then Suzy's father died and somehow it didn't seem right to have his remains lowered into the ground, to be covered over with cold earth, without something being said. The minister was called and a Christian service was held.

A few years passed and Suzy's daughter Susan became engaged. Again, it seemed only right to go to the church. Five minutes before a judge in his chambers somehow didn't quite seem the way to start a marriage. They wanted a church wedding. Once more, church and minister obliged.

Suzy and her family don't want to belong to the church, but she still demands baptism, Sunday school, a church wedding and a Christian funeral!

Who is Suzy? She is one of the 600,000 *(yes, 600,000!)* people in Canada who call themselves Presbyterians but who do not belong to a Presbyterian Church. Some would call this free-loading.

The Bible calls it sin: the sin of faithlessness. The Bible, particularly the Old Testament, has much to say about that. Is the church still the house of God? Is God still to be obeyed?

Suzy, come back! You don't know what you're doing by staying away.★

THE AUTHOR is minister of St. Andrew's Church, Cobourg, Ont.

PRESBYTERIAN

RECORD

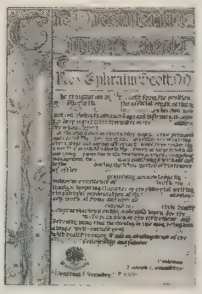
FEBRUARY, 1976
VOL. C, No. 2

in this issue

2 Reminiscences, *John McNab*
6 The Nairobi Assembly, *John A. Johnston*
9 Worldview, Buthelezi, *Clyde Sanger*
10 Ephraim Scott, Editor Extraordinary, *DeC. H. Rayner*
13 Such Attractive Feet! *D. Glenn Campbell*
14 Who Cares about Doctrine? *William Klempa*
16 A Model Magazine, *T. M. Bailey*
18 Mission 76, *George Malcolm*
20 A Celebration of Creativity, *Janet D. Coates*
36 What of 1976? *Margaret Webster*
37 Out of the Past

departments

22 News
24 Letters
25 Personals
26 Men
27 Youth
28 Cameos
30 You Were Asking?
31 Deaths
32 Calendar
34 Readings



cover story

THIS ILLUMINATED ADDRESS, presented to Dr. Ephraim Scott, was rescued from the window of a pawnshop in Toronto two years ago. The artist was C. W. Kelsey.

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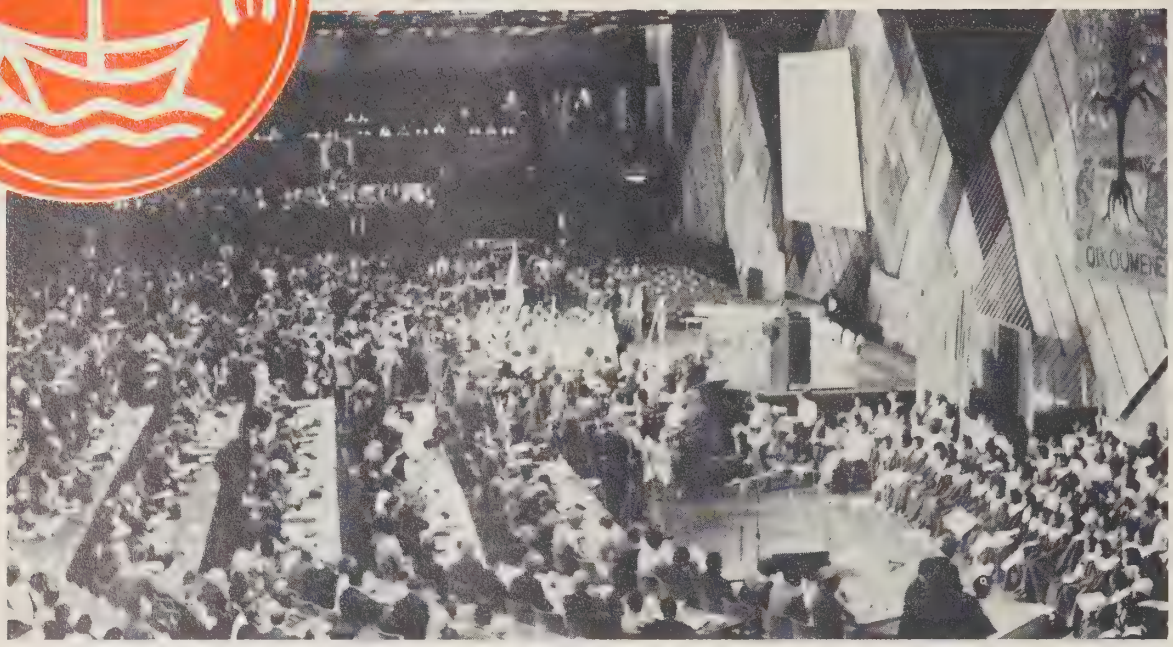
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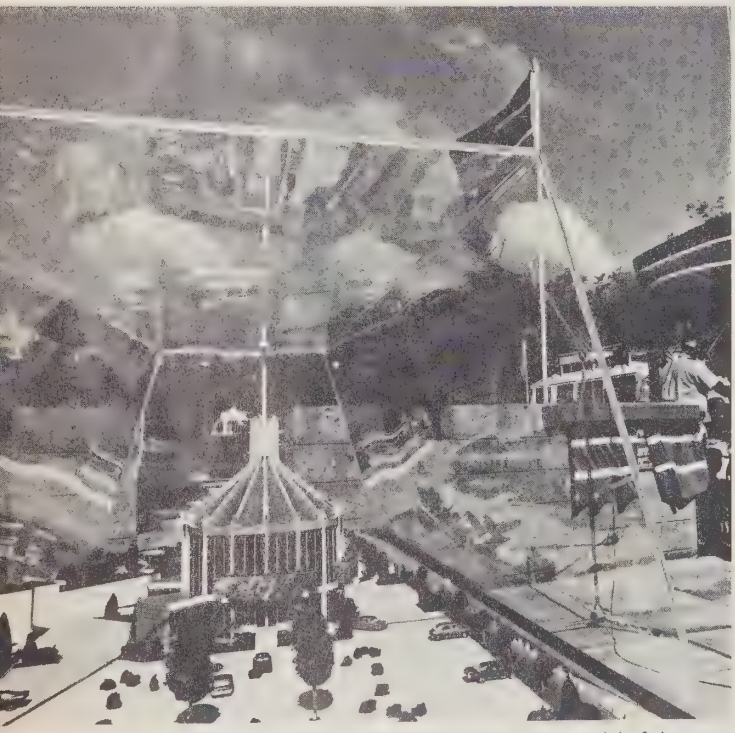
The Nairobi As



THE WORLD COUNCIL in session in the large, modern assembly hall of Kenyatta Centre.



DR. AKANU IBI of Nigeria with our two delegate Mrs. Heather Johnston and Dr. Donald Smit



ABOVE: A model of the new headquarters of the All Africa Council of Churches on display in Nairobi.

RIGHT: Kikuyu and Masai women at the opening of the Council, with the Kenyatta Conference Centre in the background.



sembly





RIGHT: PRESIDENT JOMO KENYATTA, with a fly switch in his upraised hand, laid the cornerstone of the new headquarters building of the All Africa Council of Churches. Rev. John Gatu, president of the Council, right, wears a monkey skin cape, symbol of age and authority.

by John A. Johnston

TO THE THROB OF AFRICAN DRUMS and the rhythm of Kikuyu dancers, participants in the fifth Assembly of the World Council of Churches began three weeks of worship, discussion and decision-making. The site was East Africa's ultra-modern Kenyatta Centre in Nairobi, encircled by gushing fountains and imposing government buildings. Yet from the 28th floor of the observation tower could be seen, through the avenues of bougainvillia and jacaranda trees, the teeming slums reaching out like boney fingers towards the mud villages and the slopes of the Rift Valley where giraffe and lion freely roam.

Major addresses by world church leaders such as Robert McAfee Brown, Philip Potter, John Deschner, Mortimer Arias and Una Kroll presented the Assembly theme, "Jesus Christ Frees and Unites." Groups ranged from a score of people engaged in Bible study to more than 2,000 people at a plenary session or up to 6,000 at an outdoor Advent rally.

The good ship *Oekoumene* remained the official logo of the W.C.C., but in Nairobi the clarion call was *harambee*, a Swahili word for "pulling together." Seen on the coat-of-arms of Kenya, it loomed large on street signs and buildings around the centre. *Harambee* was the word of greeting whenever delegates met together, and was used by President Kenyatta himself in his official welcome and during the laying of the corner stone for the new headquarters of the All African Council of Churches.

Numbered among the 767 official delegates to the Assembly were the two representatives of The Presbyterian Church in Canada: Mrs. Heather Johnston of Hamilton, Ont., convener of the committee on inter-church relations, and Rev. Dr. Donald Smith of Medicine Hat, Alberta. Forty-two Canadians were present as advisers, guests, press, fraternal delegates, visitors or stewards, as well as official delegates, often meeting in caucus to plan the sharing of Assembly concerns with Canadians from coast-to-coast.

To the list of 278 member denominations in the W.C.C., representing 90 nations, were added eight additional churches. Of greatest interest was the welcoming of the Aladura (Church of the Lord) and its four million members in West Africa. The application was proposed by the United Presbyterian Church in the U.S.A., with whom the previously independent Aladuras have established fraternal relations. This may well be a portent of increased Presbyterian involvement in Western Nigeria, offering ecumenical opportunities to our sister Presbyterian Church of Nigeria and the Presbytery of Lagos.

Concern was expressed for The Presbyterian Church of Taiwan whose delegates were unable to obtain exit permits in order to attend the Nairobi meetings. Prayer was offered for individual South Korean ministers who have been removed from church responsibilities and jailed, and especially for Chul Hyun Kim of the Korean Christian Church in Japan who has been unjustly imprisoned, according to church officials, while undertaking post-graduate studies in Korea.

Dr. William Thompson, stated clerk of the United Presbyterian Church in the U.S.A. and president of the World Alliance of Reformed Churches, met with members of the Reformed family, the largest confessional body, delegate-wise, within the World Council of Churches. Much thought was given to the future role of confessional bodies within the ecumenical global framework.

The concerns of women

At least 20 percent of the Assembly delegates were women from various parts of the world. For the first time a plenary session was organized by, and devoted to, the concerns of women. Worship involved the singing of "I wish I knew how it felt to be free," with an American Indian sign-language interpretation of the song.

Dr. Una Kroll, a British physician, stated that ignorance, behavioural conditioning, fear and sin, prevented men and women from seeing each other as brothers and sisters in Christ. A delegate from Lebanon stated that she had prepared her address amid the explosions of mortar bombs, recognizing her oppression as suffered by both men and women alike. Another closed her speech by

saying, "I am a woman. I am freed by Christ, and I am claiming that freedom. You may dance with me in celebration. You may walk beside me in unity. I will no longer walk behind you."

Increasing numbers of denominations reported the ordination of women to the ministry of word and sacrament, as well as their election to positions of influence and authority. By decision of the Nairobi Assembly women were chosen to become two of the six presidents of the world body.

Of deep concern to the Assembly was the question of reconciling the problems of inflation and recession facing many member bodies with the continuous cry for expanding present W.C.C. programs and developing new approaches to the questions of unity, faith, community, liberation, evangelism and human development.

Youth delegates pressed for a North American youth secretariat based in Toronto. Tensions regarding the purpose and continuance of the W.C.C. office at the United Nations were aired. Stringent measures were taken affecting the future of the Ecumenical Institute in Switzerland.

Speakers suggested an annual ecumenical Sunday when individuals could make personal contributions to augment denominational allocations to the W.C.C. It was urged that minimum denominational grants in the future should equal the stipend of one minister annually. In 1974 our church gave $3,725 to the Council towards administrative costs, and an additional $7,500 through the board of world mission towards W.C.C. programs.

Heather Johnston named

For the first time (since the inception of the W.C.C.), our denomination will be represented on the central committee, in the person of Mrs. John A. Johnston. The central committee is the executive body, composed of 129 people, directed to implement Assembly decisions. Two other Canadians are members, the Primate of the Anglican Church of Canada and Rev. Dr. Robert Wallace of the United Church of Canada.

Dr. Philip Potter, since 1972 the general secretary of the W.C.C., called upon the Assembly to "work out ways in which there can be a genuine chain of partnership in obedience between the people of God in each place and in all places." History may recognize the real contribution of Nairobi to an understanding of unity in conciliar, a word resurrected from the church councils of the early centuries and applied to the church of the future. Christians were urged to seek conciliar fellowship whereby local churches, separated by distance, culture and time, could meet together acknowledging a mutual ministry and faith.

The Rev. Gordon Gray of the Presbyterian Church in Ireland stated that the churches in his country had found themselves captive of political and social, cultural and religious divisions which Christians had helped to create and preserve. "Disunity among Christians," he stated, "is a breeding ground for those malevolent forces which exploit any human division in order to win."

The Assembly was informed that no common date for Easter was possible, due to Orthodox opposition. Disunity was visibly seen in the absence of many persons from the eucharistic celebration, with all Roman Catholic observers expressly directed by the Vatican to refrain from sitting with delegates at the Lord's Table. Speakers reported that union discussions in Australia, Canada and Sri Lanka had been postponed or had collapsed. My impression of the deliberations on unity was that little change had taken place since the Uppsala Assembly.



DR. JOHN A. JOHNSTON, who reported on Nairobi for The Record, with Dr. Philip Potter, general secretary of the World Council of Churches.

Some major speeches

A prophet of "doom and gloom," Professor Charles Birch, presented a major paper on Power, Technology and the Quality of Life, stating that our technological civilization is like a brontosaurus, totally unadapted to the needs of survival. Recognizing ecological problems and the destruction of non-renewable resources, he emphasized the relationship between justice and renewal and between injustice and environmental deterioration. Quoting the prophet Hosea, the Assembly was told that "when there is no fidelity, no tenderness, no knowledge of God in the country, only perjury and lies, slaughter, theft, adultery and violence, murder after murder, all who live in it pine away, even the wild animals and birds of heaven; the fish of the seas themselves are perishing." (Hosea 4: 1-3)

The Hon. Michael N. Manley, Prime Minister of Jamaica, challenged the Assembly to "fight in a united and co-ordinated fashion to eliminate the symptoms and causes of domination and oppression wherever they occur, both nationally and internationally — to fight racism, imperialism, colonialism, to advance the cause of poor developing nations." Oppression in Chile, Argentina and Brazil was attested by delegates. A plea was heard from oppressed Russian clergymen. Support for Israel and mid-east minorities was expressed. Many were the suggestions presented for freeing people from the bondage of sin, exercised through man's inhumanity to man.

With clarity and conviction, Professor John Stott told of the sufficiency of the gospel for truly freeing man and the urgency of the task for sharing the good news. The Assembly was daily made aware of man's alienation from his neighbour, nature and God. Strong statements from the youth and third world groups sought revolutionary changes in the way that the church witnessed to the word. In coming years, the World Council of Churches will need every grace for the realization of even the minimum goals set before it in Nairobi. ★

THE AUTHOR is the minister of MacNab Street Church, Hamilton, Ont.

WORLDVIEW

Buthelezi

BY CLYDE SANGER



HE MAY NOT HAVE BEEN the first to say it, but the phrase was so appropriate to his situation that it sounded original. "A saint," said Chief Gatsha Buthelezi, "is a sinner who dies trying."

The first time I saw him he had a conventionally saintly air, standing in a high pulpit and murmuring a Zulu prayer. But within a few sentences he was plunged into the politics of his home country of South Africa, and talking of violence and liberation. The Ottawa congregation mostly knew little of the problems he faced as a leader of one of the "Bantustans," and he didn't spend time on details. But they sensed he was a brave man walking a lonely path.

The chief's own strategy

How lonely it can be was clearer a few days later when he spoke to a WUSC-sponsored meeting at Carleton University. Again he gave no basic information about the South African government's "homelands" policies, assuming more knowledge than most of his hearers had. As a result, the questioning came from exiles who found him a target for their frustrations. Finally a South African Indian student said it plainly: "I'm afraid I find you a collaborator, and a weakness."

If all of Chief Buthelezi's days in Ontario and Quebec were like this — and he spent three weeks here in November at the invitation of the Anglican Church he will have gone home a saddened man. Abroad, he is sniped at by restive radicals; at home, he risks being pounded by Prime Minister Vorster and men of the right.

He may even sometimes envy the single-minded approach of the leader of the original "Buntustan," Chief Kaiser Matanzima of the Transkei. Mantanzima has gone all the way in accepting the Verwoerd-Vorster concept of tribal homelands, and is claiming (and getting) sovereignty for the Transkei this year. It will presumably become as independent as the little state of Lesotho, its neighbour to the north over the Drakensburg mountains. Matanzima will be monarch of all he surveys, which is mostly poverty.

The other nine "homelands" have been offered a similar degree of independence, but Buthelezi says he will not take it. Why not? For two main reasons. The first is that his Kwazulu is a set of 29 fragments, black inksplodges across the province of Natal; even under the government's final plan that will take until at least 1990 to complete in land purchase and resettlement, it will still be in ten separate pieces. The new port and industrial area of Richard's Bay will remain in white control, as of course will Durban; in contrast, Matanzima was thrown the little harbour of Port St. Johns and the Transkei is a single unit.

But the major reason is that he does not intend to "sell our birthright" in the rest of South Africa. To claim sovereignty over one area — Kwazulu — involves drawing borders and admitting to being a foreigner beyond those lines. Most of the four million Zulu people live and work outside Kwazulu, and they have a proud history of wide territory under their great ruler Shaka; there are strong cultural, political and economic reasons why they should not yield their links to citizenship in the whole land of South Africa.

So Buthelezi, a history graduate himself, produced what he calls a "compromise plan." This is for a federal state, which would be composed of the Bantustans and the rest of South Africa divided into what he wants to call "federal areas." There would be a federal parliament, in which black, white and every other colour would sit.

Mr. Vorster did not rush to embrace this plan. Chief Buthelezi explains that this is because he added the words "for the foreseeable future," and the South African premier doesn't like the idea that it might be changed to a one-man-one-vote situation in which the blacks outnumbered white voters in the so-called federal areas like the Transvaal. But it seems likely that Mr. Vorster had more immediate objections, since the plan implied a total rejection of apartheid.

At Carleton he was asked how he thought such a scheme could ever be implemented, against the wishes of three million whites. Buthelezi replied simply: "I can still hope." More than ever at that moment, he reminded one of Martin Luther King standing between Mississippi policemen and Stokeley Carmichael's young followers under the state Capital in Jackson at the end of the Meredith march in 1966 and saying, "I still have a dream." The middle way is often narrow.

Yet what are the alternatives for South Africans, white and black? Buthelezi grew up among nationalists, his uncle was a founder of the African National Congress, he was in the ANC youth league while a student at Fort Hare. He saw the ANC turn in desperation to violence, and he saw the party crushed by prison and police terror.

So now he resists the South African government in whatever way he thinks possible. He backed the Zulu strikers at Richard's Bay in 1973. In the two conferences that Mr. Vorster has held with the 'homeland' leaders, Buthelezi spoke out forthrightly. This past year he decided it was not sufficient to react to events, and in July launched his National Cultural Liberation Movement, with a list of 13 objectives that make it sound like a political party of Social Democratic flavour.

A victim of history?

He came to Canada to explain all of this, and to ask for funds for graduate students, for organizing trade unions, for starting a newspaper and a radio station. From many individuals he got sympathy, and maybe help will follow. From officials in External Affairs he got much less: "They seemed to want to escape the issue of aid," he said afterwards, "by questioning my status. They should have found that out beforehand."

A brave, lonely man, Buthelezi may well become a victim of history. But, sinner or saint, I am sure he'll die trying. ★

Ephraim Scott
EDITOR EXTRAORDINARY

by DeCourcy H. Rayner

FOR 35 YEARS REV. DR. EPHRAIM SCOTT served as editor of The Presbyterian Record, an unequalled period of official service in our church. For some time prior to that he edited other publications in the Maritimes, so that his total term as an editor really covered 46 years.

Dr. Scott did more than any other to preserve The Presbyterian Church in Canada when union with Congregationalists and Methodists took place in 1925. This was recognized when he was elected moderator of the General Assembly in that year. Indeed, no other name was proposed. As he says modestly in his book *"Church Union" and The Presbyterian Church in Canada* (note the quotation marks in that title): "This election was quickly over as there was but one nomination."

His successor, the late Rev. Dr. W.M. Rochester wrote in The Presbyterian Record in September, 1931: "In the hour of his passing the church lost one of its distinguished leaders who for clarity of thought, cogency of argument, vigour of expression whether by voice or pen, independence, courage, tenacity, steadiness, self-control, industry and unswerving devotion to the church was not surpassed by any in her history of over half a century."

What were the origins of this remarkable man? Ephraim Scott was born on the 29th of January, 1845 in a beautiful glen among the Gore Hills in Hants County, in the heart of Nova Scotia. His mother died when he was but a few months old. His father, a farmer, was a strong Christian, active as an elder in the local church. Quite often the Scott home entertained visiting Presbyterian ministers.

Like other farm boys who have risen to prominence in Canada, Ephraim Scott was educated in a country schoolhouse. Twenty miles away at the mouth of the Schubenacadie River at the extreme end of the Bay of Fundy was the port of Maitland. At 19 years of age, with his father's approval, Ephraim went there to apprentice as a shipbuilder, and he worked at that trade for four years.

Undoubtedly he was influenced by the preaching and life of the Rev. John Currie, who afterwards became a professor in the Presbyterian College in Halifax. He also spoke with affection in later years of a devoted Sunday school teacher, an elder in the church at Maitland, whose name is not recorded. While away from home in those formative years Ephraim received a steady stream of letters from his father, which directed and steadied him. At the age of 20, after careful deliberation, he joined the church, and three years later heard a definite call to the Christian ministry.

It was not easy for a young shipbuilder to answer such a call, but at 23 years of age he enrolled for the winter in Maitland High School, and in the spring went to Halifax to take the provincial examination for teachers. With a first class license he returned to his home at Gore, and taught for a few months in the country school where he had once been a pupil. Then he entered Dalhousie University and was graduated in the spring of 1872 with the degree of B.A. Each summer during his arts course he had taught school. Then, after a year in theology at the Presbyterian College, Halifax, young Scott began his ministry as a student at St. Croix, N.S.

Part way through his second year, in January, 1874, Ephraim Scott surprised a professor who had befriended him by bidding him good-bye at the close of a lecture, saying that he was off to Palestine. For six months he travelled through Egypt, Palestine, Syria, Turkey, Greece, Italy and parts of Europe before settling in Edinburgh. There he studied for eight months in the United Presbyterian Theological Hall under professors Eadie and Cairns, followed by a winter session in the Free Church College under professors Rainy and Davidson.

Early in 1875 Mr. Scott returned to Nova Scotia, and in May, just a month before The Presbyterian Church in Canada came into being, he was licensed by the Presbytery of Halifax. On September 20, at 30 years of age the Rev. Ephraim Scott was "ordained into the pastoral charge of Milford and Gay's River" in the same presbytery. Three years later, on the anniversary of his ordination, he was inducted as minister of the United Presbyterian Church (since 1925 known as Westminster Presbyterian Church) in New Glasgow, N.S. In 1891, after a pastorate there of 13 years, he was called to succeed James Croil, a layman, as editor of The Presbyterian Record.

Ephraim Scott had qualified for the post by editing *The Maritime Presbyterian,* which he had established in 1881 under the sponsorship of the foreign mission committee. It dealt mainly with the missions in the New Hebrides and Trinidad, in which the Presbyterians in the Maritimes were particularly interested. It was the same size as The Presbyterian Record and alternated with the latter. Circulation

reached 5,000.

Another venture edited by Ephraim Scott was *The Children's Record*, begun in 1885. He continued this for several years after taking over The Presbyterian Record, and it eventually became a weekly known as *The King's Own*. It was a popular publication under Scott's editorship, with a circulation of 25,000.

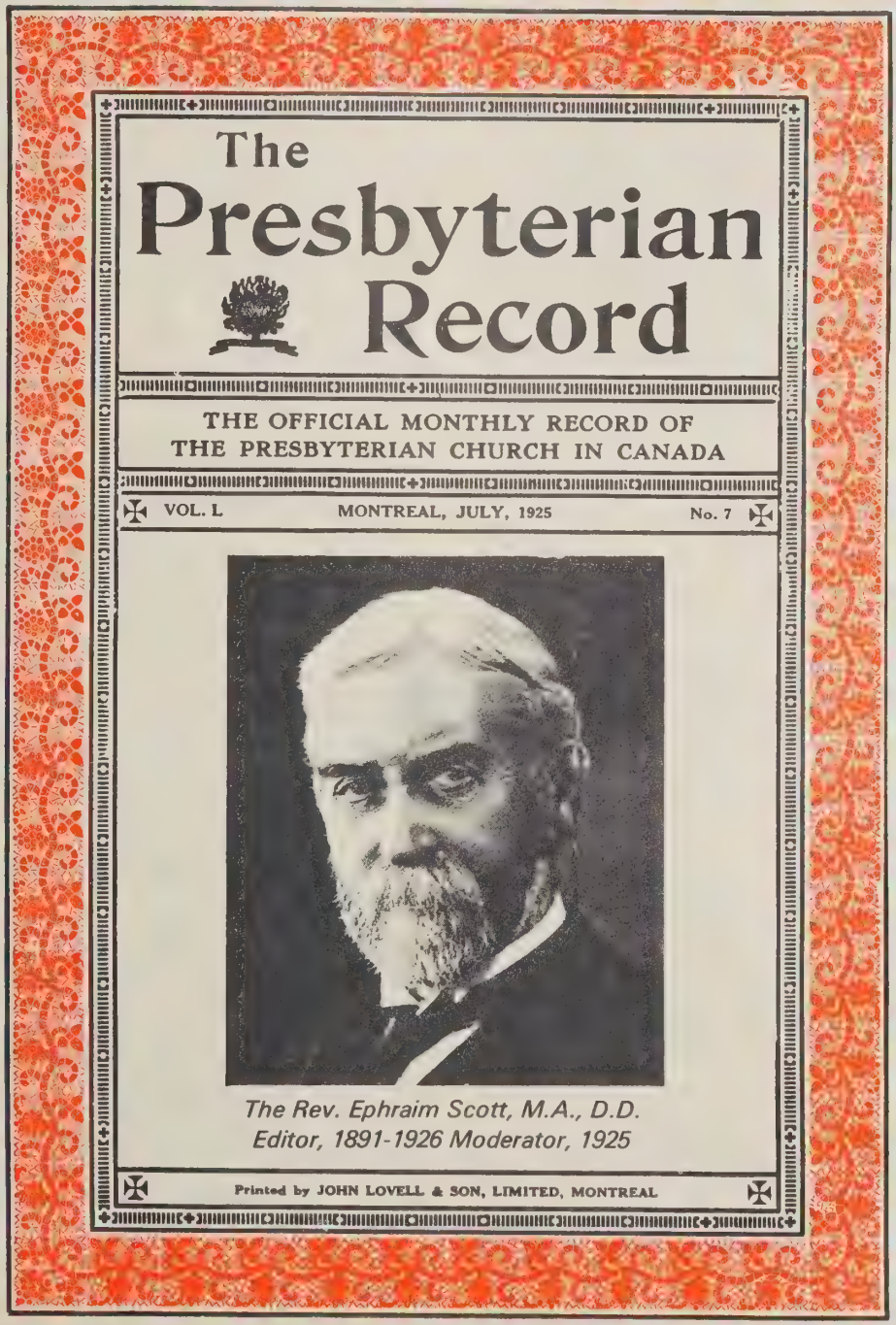
Seven years after assuming the post of editor of The Record and in addition to his children's magazine, Mr. Scott published the Sunday school helps; leaflets and quarterlies and a teachers' monthly. In fact in 1898 he provided these helps without cost to the church, cleared off a deficit of $3,000, and handed the operation over to an editor in Toronto with a credit balance of $1,000.

At that time, and until 1927 The Presbyterian Record was published in Montreal, where Dr. Ephraim Scott lived and laboured.

During the church union controversy, although he showed no partisanship in The Record, Ephraim Scott wrote and circulated many letters and leaflets expounding Presbyterian tenets and calling for the continuance of the church. In 1915, just before the second vote, he published two issues of *The Presbyterian Advocate* to the number of 220,000 copies. His own statement of his service with his pen read, "I have been privileged to publish monthly continuously for 46 years the work of our church, especially her foreign missions, and in all that time have been kept in health so that there has been no issue, page or paragraph which has not been personally prepared, selected and edited."

He certainly earned the honour of a Doctor of Divinity degree from Pine Hill College in Halifax! From 1876 on he missed only four General Assemblies, and he served on the foreign mission board from 1879 to 1926.

Little is recorded about Dr. Scott's family life, perhaps because it was touched with tragedy. His first wife was


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The Rev. Ephraim Scott, M.A., D.D.
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Margaret Ann McKeen, a native of Gay's River, Halifax County, N.S. She accompanied her husband to Montreal in 1891, but she was never well while there and died of tuberculosis on January 28, 1894, at 39 years of age.

There were three sons born to them, Arthur, who married but had no children; he died in February, 1916 at age 29. George W. Scott was born in November, 1878. He was delicate and crippled and never married. His death occurred in September, 1913, at the age of 34. The third son, William, became a medical doctor and served for a short time in China. But his health failed, and he returned to Montreal to practise there until his sudden death in November, 1917 at age 36.

Dr. Scott's second wife was a school teacher in New Glasgow, N.S., for many years, Annie Roy from Linacy, Pictou County. They had no children, and she predeceased Dr. Scott in January, 1928 when she was 75 years old.

His obituary records that "two daughters-in-law, Mrs. Agnes C. Scott of Canton, Ohio, and Mrs. Milton Hersey with her son and daughter, the only representatives of the family left to mourn Dr. Scott's death, were present (at the funeral) and accompanied the remains to New Glasgow where interment was made."

As the minister of United (now Westminster) Presbyterian Church in New Glasgow Ephraim Scott was loved and respected. On one occasion when the congregation was concerned that he might follow the example of another New Glasgow clergyman and seek a change of pulpit, a merchant assured a member of Scott's congregation: "You needn't worry about losing your minister, as he has just purchased a puncheon of molasses."

He is remembered by Miss Jean MacGregor of New Glasgow, a niece of the first Mrs. Scott, as a kindly man with a reputation for being so careful with his money, although generous, that he was always regarded as being quite poor.

In his later years Dr. Scott had a sparsely furnished room in the Y.M.C.A. in Montreal, which served as his office as well.

A legacy for the church

It was a surprise to many that he left a considerable legacy to The Presbyterian Church in Canada. A large part of it formed the basis of the Ephraim Scott Memorial Fund, the income from which is still used to aid ministers and their families in case of distress caused through ill health or other misfortunes. In New Glasgow he built a large house with spacious grounds on Summit Avenue, where it still stands.

One of Ephraim Scott's great achievements at the time of church union in 1925 was to retain The Presbyterian Record with its name and format as "the official monthly record of The Presbyterian Church in Canada." There was an attempt on the part of The United Church of Canada to dismiss the editor and absorb the magazine in the official publication of that church as "continuing The Presbyterian Record."

However Dr. Scott won that battle, and after the union he had The Presbyterian Record copyrighted in Ottawa, not as a new publication, but as the same one that had been registered with the post office for 50 years.

Dr. Scott must be remembered as a powerful advocate for Presbyterianism in a day when there was grave danger of the church being lost in a union with Methodists and Congregationalists. He believed in the unity of the church, but not uniformity. He stood for united witness and action on the part of all branches of Christ's church. He maintained that the courts of The Presbyterian Church were bound to preserve that church, not to annihilate it. He fought to maintain the name of The Presbyterian Church in Canada, and to have that body represented as a church in what was then called the World Presbyterian Alliance.

The late Principal F. Scott MacKenzie spoke for the entire church when he said at the funeral of Dr. Ephraim Scott in Knox-Crescent Church, Montreal, on August 9, 1931:

"I can speak for every member of the Presbytery and of all the courts of the church to which he belonged in bearing witness to the universal esteem and regard for one of the most outstanding leaders The Presbyterian Church in Canada has ever had. He was one who commanded respect and confidence in a very marked degree.

Half a century of witness

"For more than 50 years Dr. Scott was a minister of the church, and throughout that entire period he devoted himself unstintedly, by voice and pen, without a thought of his own interests, to the work of the church. Only those who were closest to him knew how faithfully and conscientiously he gave of his best in this service. His one desire was to advance the cause of true religion. He lived for that. With Paul, he could say, 'This one thing I do', and in the pursuit of this aim he went fearlessly forward in the way that he believed to be his duty, careless of all other considerations.

"We knew him as a man of tireless energy and of strong convictions which he was ready to defend anywhere and at any time. But we knew him also as a man of warm sympathy and a tender heart, as one whose life adorned the faith which he professed. Predeceased by those nearest and dearest to him, knowing much of the keenest sorrow and suffering, he maintained through it all a calm serenity of spirit. His strong faith upheld him in every trial and in his presence one sensed something of the peace of God which nothing can disturb and which passeth understanding.

"And now we are left with this memory. It is an inspiring memory. This life is one which judged by Christian standards has been lived nobly and well. He has gone through the world helping others and showing them the way to the richest treasures that life holds. There are many today in widely scattered parts of this Dominion to rise up and call him blessed."

The scroll presented to Dr. Scott on his retirement in December, 1926 sums up the contribution which he made as editor:

"For the long space of 35 years, he has prepared and edited the church's organ, carefully scrutinizing every page and paragraph of each issue, thus rendering a service of untold value to the church at large, both old and young. It was due to his business acumen and competent management, that The Record was published without cost to the church during the whole period of his tenure of office.

"The committee gratefully acknowledge the uniform excellence of Dr. Scott's work, the timely and inspiring character of his editorial writing, and the faithful presentation of the church's missionary work at home and abroad." ★

THIS PROFILE appeared first in Volume 1 of the book Called to Witness published by Presbyterian Publications as a centennial project.

A PRESBYTERIAN LADY, lying one summer's day upon a sandy beach, observed to her husband stretched out beside her, "Feet are ugly!" Taking another look at our own, even when free from arthritic joints, many of us would agree. Casting aesthetic appreciation to the winds, we wonder what all the fuss about nudism is really about! Few of us would presume to possess the attractiveness of the legendary Aphrodite or of Michelangelo's young David. Visitors to our planet from outer space would think us a peculiar looking people if they themselves happen to be furnished with only one eye while we have two, if they had no visible nostrils. The beauty of the human form is only relative. Even Isaiah, centuries prior to the birth of Jesus knew that much, and so wrote as he did the statement below!

He was not describing the attractiveness of feet in general when he wrote; he was describing one particular kind, a comparatively rare breed. He wrote specifically about the feet of those who bore good news about peace and salvation and the ruling God.



MEDITATION

Such Attractive Feet!

"How beautiful upon the mountains are the feet of them that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isaiah 52: 7, KJV)!

With this issue, The Record celebrates 100 years of publication in a church which just six months ago celebrated its own centennial. If you question the degree of that achievement, speak with the editor, and ask whether he finds current rising costs of paper and printing to be serious problems, or if the ever-pressent possibility of postal strikes presents any difficulty to publication. Or ask any persons you may be able to find who formerly had responsibilities in this field whether scarcities imposed by world wars, or economies enforced by great depressions, create difficult situations.

Yet this publication, born 100 years ago, has continued to publish in spite of problems which also plagued the church which began in 1875. It has had dedicated people to oversee its production, each of whom must have been equipped, in Isaiah's language, with two attractive feet.

In the prophet's time, long before printer's ink had been produced, the printing press invented, or magazines even conceived, news was conveyed from place to place by runners who carried the message. A Paul Revere, possessed of a horse, was rare. Watchers on the walls would be the first to see the dust rising from the feet (dirty) of approaching news-bearers. If the news were good and promised peace and life, how doubly welcome! To those who believed in Jehovah, how blessed were the feet of those who brought news of him who, in spite of all appearance or adversity, still ruled his earth.

Your writer has never seen our editor's bare feet, nor has The Record always entered our homes with good and welcome news. At times it has had to bring us news of TROUBLE — of fault and failure, of dissension and discord. Yet through it all, it has borne witness to something beyond, nay to Someone beyond, who still rules his world, guides his people and offers his salvation. How beautiful, then, the feet of those who bear this news, the fingers that record it, the surrendered hearts who believe that this God is our God, and the God of our salvation.

And how professing Christians need reminding, after not merely a century but almost two millenia, of the words of Jesus to his friends (Acts 1: 8), "Ye shall be witnesses unto me." And how we need readiness to match that of Judah's king Asa on the eve of a great battle long ago (II Chronicles 14: 11): "O Lord our God, we rest on Thee, and in Thy name we go against this multitude!"

It was not easier for Asa and his people than for us, and will be no freer from risk and danger for Christ's witnesses now. We have been reminded that in Greek the word for witness and the word for martyr were one and the same word, *martus,* but the primary meaning of that Greek word is witness. Why were early Christians martyred but because of their persistent witnessing? Should that deter witnessing today? Surely it is still true, "how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Prayer

God of mercy, whose very angels broke into our world with the good news of the arrival of one come to be our saviour, lord and king, make us servants willing to share that message. Make us strong enough to publish those glad tidings in a weary world even though it cost as much as it cost your martyrs. We seek the leading of your Spirit in the name of your son. Amen. ★ BY D. GLENN CAMPBELL



Who cares about DOCTRINE?

by William Klempa

IF THERE IS ONE THING about which a great many people today are in agreement it is that doctrine really doesn't matter. On the whole, doctrine is regarded as an unnecessary complication of the Christian faith. Cardinal Cushing once told the story of how as a young priest he was asked to administer the last rites to a man who had been seriously injured in an automobile accident. He asked him, "Do you believe in one God in three persons — Father, Son and Holy Spirit?" The man replied, "Here I am dying and you're asking me riddles."

But it is not only the average layman who looks upon doctrine as a stumbling block to keep him from the simple teachings of Jesus. There have been well-known theologians who have taken this position. The great German church historian, Aldof von Harnack, author of a brilliant history of dogma, for instance, saw in the development of Christian doctrine through the centuries nothing but a process of decay and corruption. It was what he called the Hellenization of Christianity; that is, the complication of the pure and original gospel by the thought forms of Greek philosophy.

Harnack believed that this process of complication needed to be reversed by going back to the simple teachings of Jesus recorded in the four gospels. These teachings Harnack summarized as follows: first, the kingdom of God and its coming; secondly, the fatherhood of God and the infinite value of the human soul; and thirdly, the higher righteousness and the commandment of love.

It is small wonder then that Harnack regarded most of what came after the New Testament as a deviation from the original purity of Jesus' teaching. But the critical question which must be asked is whether Harnack's three points are an adequate statement of the Christian gospel. What must surely be disputed is Harnack's view of what constitutes true Christianity!

But Harnack is not without his followers today. A few years ago the late Bishop James Pike described many of the traditional dogmas of the Christian Church as "excess baggage." In his view the church must rid herself of this excess weight. To move forward in this new day the church will have to travel very light.

The cult of simplicity

There is therefore today among both ministers and lay people a widespread depreciation of the value of Christian doctrine. Many preachers are reluctant to preach what used to be known as "doctrinal sermons" — sermons that deal with the distinctive doctrines of the faith — the Trinity, the deity of Christ, the atonement, predestination and so on. It is a piece of conventional wisdom that this generation does not wish to be told what the church believes. The average layman, it is held, is much more interested in sermons on how to get along with his neighbour or how to achieve peace of mind than in sermons that are concerned with the intricacies of the doctrine of the Trinity or the mystery of predestination.

Why is there this depreciation of doctrine? The first reason for the soft-pedaling of Christian doctrine is the desire for a simple gospel. As someone has put it, "A gospel which cannot be put on a postcard cannot be the gospel which was preached to the fishermen beside the Lake of Galilee." Consequently we have within the church what might be called a "cult of simplicity" which will not take any responsibility for thinking through and stating in a clear and concise fashion the major doctrines of the faith.

To be sure, there is a basic simplicity at the heart of the gospel. Therefore, to be a Christian does not mean that a person must have a mastery of great systems of theology. But he cannot say: "Oh, there's no need to bother myself about the doctrine of the Trinity or the deity of Christ. Loving God and your neighbour is what Christianity is all about."

There is no question that to love God and to love your neighbour are essential. But do we really know what this commandment means and implies apart from the Christian understanding of who God is, his nature and work and also who our neighbour is? The philosopher, Alfred North Whitehead once said, "Seek simplicity and then distrust it." We must attempt to be simple for there is an elemental simplicity at the heart of Christianity. Nevertheless, the working out of our faith will always involve us in painstaking thought and resolute action.

The other reason why there is a depreciation of doctrine today is that we live in an age that is addicted to action. The emphasis is more on doing than thinking, upon acting rather than understanding. Of course, there is no question that there is a pressing need for social action today. There is so much injustice, so much suffering, there are so many problems that demand our immediate attention and action. Why waste time on abstruse doctrinal speculations when so many human beings are in desperate need and

require our help?

In the past, the church has been guilty of becoming preoccupied with doctrinal questions to the neglect of practical service. Again and again thought has been divorced from action. Sören Kierkegaard, the 19th century philosopher and theologian, rightly criticized those who built beautiful mansions of philosophy and theology but were content to live in dog houses nearby. But there seems little danger today in our activist society and church that we will spend too much time thinking through and articulating the content of the faith.

Action is essential. And yet we know that it can be mindless and purposeless; that is, action is just for the sake of action. Without a clear understanding of what we believe and what this implies for Christian life and service we can so easily be like Stephen Leacock's horseman who went riding off madly in all directions. It is never a matter of either doctrine or action. The two must go hand in hand. Doctrine must always go along with worship and service.

What is doctrine? Basically, it is teaching. In New Testament Greek, the terms which our English versions translate by the words, "doctrine" and "teaching", "to teach" and "doctor" come from the same root. They all imply the communication of knowledge of an intellectual or technical kind. Thus when the New Testament speaks of the "teaching of Jesus" it has in mind the communication of teaching or doctrine about God, about our relationship to him and to our neighbour. The Gospel writer Mark states in his opening chapter: "Jesus entered the synagogue and *taught*. And they (that is, the people) were astonished at his *doctrine*, for he *taught* them as one who had authority and not as the scribes." (1:21-22).

The church must teach

There can be no question that Jesus had a body of teaching or doctrine to communicate. When he gave his great commission to his followers, he did not say to them, to quote Rev. Dr. David Read of New York: "Go ye into all the world and relate to people," but "Go ye therefore and *teach* all nations." The apostles were given a doctrine to communicate.

The Apostle Paul understood his task as that of preaching and teaching. Thus, writing to Timothy his associate, he said, "This is what you are to teach and preach. If anyone is teaching otherwise, and will not give his mind to wholesome precepts — I mean those of our Lord Jesus Christ — and to good religious teaching, I call him a pompous ignoramus" (1.Timothy 6:3-4, N.E.B.). Again and again Paul urged that what is taught must be in accordance with sound doctrine.

Nevertheless, it would be wrong to regard teaching or doctrine from a purely intellectual standpoint. Jesus said to the religious leaders of his day who rejected his message, "If any man wills to do his will he shall know whether the doctrine is from God or whether I am speaking on my own authority" (John 7:17). That is, acceptance of Christian doctrine is not just something that has to do with the mind. It is not something that can be learned only by those who are expert in theological niceties. It has to do with the will. Yet it means more than ethical obedience. It involves the acceptance through faith of the whole divine plan of salvation including the person and work of Christ.

From her earliest days the Christian church has been a teaching church and one of her outstanding characteristics has been a body of teaching or doctrine. As someone has said, we cannot think of the church without teaching, any more than we can think of a circle without its centre; teaching and doctrine belong to her very nature. Moreover, she must always be careful to distinguish true from false teaching. The moment the church ceases to care about the content of her message; that is, about doctrine, she is in danger of becoming something other than the church of Christ.

An expression of truth

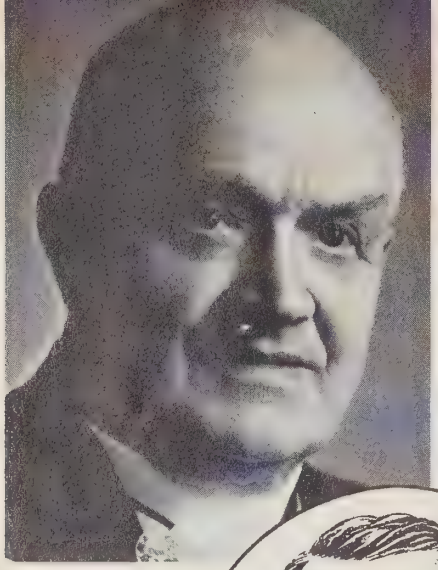
Does doctrine really matter? Yes, it matters very much. We are all called to be Christ's disciples — to learn of him. We are summoned to be a School of Christ learning his doctrine and doing his will. The Christian community today as in the past must think through clearly and articulate in a clear and intelligible fashion what she believes. In fulfilling this task we must keep at least three points in mind.

First, we must always remember that although Christian doctrine must be capable of being expressed in words, there is no formula that can be regarded as a fixed and final definition of the gospel. Church doctrines are not the truth themselves but only the expression of the truth. The late Archbishop Temple stated the matter in this way: "I do not believe in any creeds but I use certain creeds to express, to conserve and to deepen my belief in God." All doctrines are partial, fragmentary and incomplete. As the Apostle Paul said in his great hymn on love: "We know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known" (1 Cor. 13:9, 10, 12).

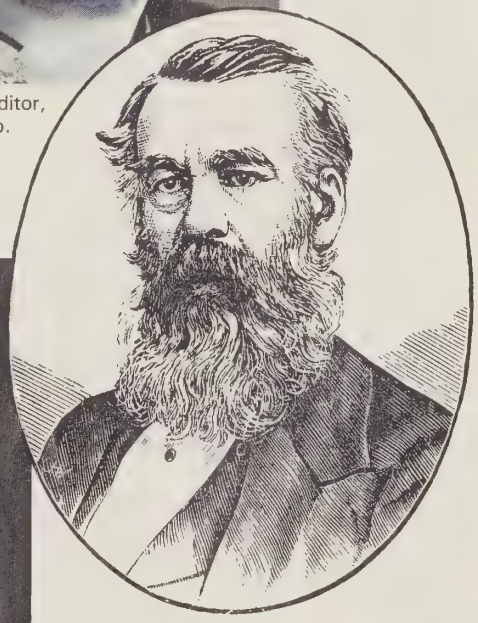
Secondly, we must attempt to express the eternal truth of the gospel in new ways if it is not to grow stale and wither. Throughout her history the church has formulated a great variety of creeds and confessions to define and to preserve the truths of the gospel. The church's confessional history includes creeds such as the Apostles' and Nicene; the confessions and catechisms of the Reformation, such as the Scots Confession and the Heidelberg Catechism; the 17th century Westminster Confession of Faith, which is our subordinate standard; and the more recent confessions including the Theological Declaration of Barmen, the Confession of 1967, and the proposed Declaration of Faith of the Presbyterian Church in the U.S. It belongs to the task of the church to express her faith anew in every new age, without of course turning her back on the doctrinal formulations of previous ages.

Finally, we must remember that although the church confesses her faith in creeds and doctrines, she also does it by her worship and work, her service and her suffering. Christianity is not primarily the conveyance of doctrinal formulations but the communication of a life revealed in the incarnate, crucified and risen Christ, to whom we seek to bear witness. This non-verbal communication of the faith in service and action is of crucial importance for confession is both a verbal and a non-verbal act. "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matthew 7:21). ★

DR. KLEMPA is minister of Rosedale Presbyterian Church in Toronto, and former convener of the General Assembly's committee on church doctrine.



THE FOURTH editor,
Dr. John McNab.



THE FIRST editor,
James Croil.



THE THIRD editor,
Dr. W. M. Rochester.

A MODEL MAGAZINE

by T. M. Bailey

"WHAT SHALL WE NAME the new magazine?"

The speaker was chairman of a committee of ministers and laymen sitting around a table in the year 1875. They had been appointed by the first General Assembly of the recently formed Presbyterian Church in Canada. Why were they meeting?

Each Presbyterian body entering that 1875 merger published a paper of its own, such as *The Presbyterian* and *The Monthly Record.* This committee was instructed to establish a single publication for the whole church.

Nine months later, the second General Assembly heard this report:

1. That there be but one periodical for the whole church, to be called The Presbyterian Record.
2. That the same be published every month, in the city of Montreal, at the rate of twenty-five cents per copy per annum, when taken in quantities.
3. That James Croil, Esq., be appointed editor . . .

The managing editor named was a 45-year-old Glaswegian, educated in Edinburgh, who emigrated to Canada in 1841. A farmer at heart, he bought the historically famous battlefield, Crysler's Farm.

With independent means, the new Canadian had time to act as an agent for the Church of Scotland in Canada, and to become a self-taught historian. This equipped him to pursue a literary career, and he wrote about a dozen books. In Canada's Confederation year the kirk commissioned Croil to prepare a historical and statistical report on the Church of Scotland's work in this country. He spent ten months visiting 126 congregations and travelled 12,000 miles.

Croil first became an editor in 1872 when the 24-year-old kirk monthly, *The Presbyterian* was turned over to the synod for continuance. Active in the 1875 union, Croil wrote that he saw no reason why "the Presbyterian Church in Canada may not hope to establish and maintain a MODEL MAGAZINE — one liberal enough to give expression to every shade of opinion consistent with essential principles, Catholic enough to commend itself to Christendom and cheap enough to find its way into every Presbyterian family."

As editor of The Presbyterian, James Croil was a prime candidate for the new journal, and was appointed at a salary of $600 per year. Assisted in the first few years by hymn writer Robert Murray, he set all his budding journalistic powers to the task.

No place for controversy

The first issue of The Presbyterian Record, January, 1876, did not make a big splash in the publishing world. Instead, the layman editor's opening words were cautious. He claimed for himself "no peculiar fitness for the office with which he had been invested." Though expected to become a valuable source of information, the new church magazine must also "yield the right of way to more ambitious monthlies and quarterlies." The Record, as a literary journal, "must of necessity occupy a subordinate position." Its main purpose was to be "instrumental in promoting the interests of the church and the cause of the Redeemer in our land." The editor served correspondents with the warning not to stir up any hornets' nest. "There will be no place found in its columns for controversy." (!)

Croil's Presbyterian caution soon changed to optimism. The first run in January totalled 30,000 copies, by November, The Record had reached 36,000. He wrote: "Judging

by circulation, the success of The Record has far exceeded the reasonable expectations of its friends . . . We cannot account for the phenomenon . . . And already we have more subscribers, by nearly ten thousand, than the four magazines of the churches put together had previous to the union . . . And now, we are going to hoist our mainsail to the wind, and steer a straight course for the not very distant goal of 50,000." This initial success was no flash in the pan. The success story continued through the next 15 years.

The General Assembly which met in Kingston in 1891 recorded its "deep regret" felt regarding the proposed retirement of the editor, and recognized the high value to the church of his services. A Scotsman wrote that James Croil had "done more than any living man to make The Presbyterian Church in Canada known in Scotland and vice versa the Church of Scotland known in Canada."

The Rev. Robert Murray was asked to succeed Croil as editor of The Record, *The Illustrated Magazine* and *The Children's Record,* but Murray declined. He nominated the Rev. Ephraim Scott, minister of the United Presbyterian Church, New Glasgow, N.S.

Over the next 34 years Ephraim Scott became an "editor extraordinary." Once firmly established as The Record's editor, he took over the printing of Sabbath School lesson helps which were in danger of being discontinued in the Maritimes. These helps consisted of *The Teacher's Monthly,* The *Senior, Intermediate* and *Primary* quarterlies and leaflets. In addition, Scott edited in 1885 *The Children's Record* — his church's first publication for young people. This eventually became a weekly as *The King's Own.*

In 1922 The Record reached a new peak. Some 57,000 copies of the magazine were mailed each month, a much larger circulation in proportion to membership than any similar monthly medium of any other church in North America.

Then the unsettled conditions caused by church union talks took their toll and circulation dropped to 53,000. Although the editor showed no partisanship on The Record's pages, he was strongly opposed to church union in the critical days prior to 1925. In that capacity he published some 220,000 copies of *The Presbyterian Advocate.*

By 1925 the church had been torn by what Scott called "the Disunion Movement." At the June Assembly Scott was relieved of his duties as editor and manager by the United Church of Canada, which appointed a committee:

(1) To issue a new number of The Record which shall reflect the spirit and aspirations of this General Assembly and of the United Church of Canada.

(2) To take immediate steps . . . to take over the property of The Record (including its physical assets together with its mailing lists, books, documents and contracts for printing, and to carry on The Record until further arrangements are made by the General Council.

The very last item before the close of that fateful Assembly arranged for the publishing of a June and a July number.

How that dramatic Assembly ended, with 79 dissenters meeting in St. Andrew's Church, Toronto to carry on The Presbyterian Church in Canada, is now history. A provisional committee on publications was set up which recommended that a church paper be issued as soon as possible.

A later report from the committee recommended "the continuance of The Presbyterian Record . . . and that the magazine be under the editorship of Dr. E. Scott," who had also become moderator of the General Assembly of 1925. The Record was still looked upon as the official organ of the church. At the next Assembly in Montreal the 82-year-old Scott tendered his resignation.

Meanwhile, immediately following the 1925 Assembly, an imitation "Presbyterian Record" was put into circulation. Dr. Scott said it was published in Toronto "by some who have left the Presbyterian Church . . . Looking back with longing for some precious souvenir of their Paradise Lost, something to imitate in their exile. . ." No further publishing challenges occurred. The Record seemed destined not to be separated from the word Presbyterian.

Five editors in a century

The third editor of The Record was enlisted from the field of social work. The Rev. William M. Rochester was a graduate from the Presbyterian College in 1890. He then served churches in Montreal, Prince Albert, Kenora and Toronto. In 1906 he joined the Lord's Day Alliance as a secretary, and in 1910 became its general secretary. His editorship began in 1927, and for over 19 years Dr. Rochester made valuable improvements in the magazine. He was prominent in the World Presbyterian Alliance, acting as chairman of the Western Section. The circulation in 1945 was 23,000.

As the national church expanded in the late 1940's so did The Record. Dr. John McNab had become editor in 1946. A gifted minister, writer and veteran of two world wars, the new editor had been principal chaplain of the Royal Canadian Air Force in World War II. During his 12 years with The Record, he pioneered such changes as a larger format, more readable type, clearer photographs, attractive covers, three colour work and more timely articles. This resulted in a jump from the sagging circulation of 1945 to 81,583 when he retired in 1958. Dr. McNab was elected moderator of the General Assembly that same year.

The present editor, Dr. DeCourcy H. Rayner, a former missionary to British Guiana, Bible Society secretary and chaplain has kept abreast of the rapidly moving technological changes in printing. By 1966 the circulation had increased to 93,000, but with a decline in membership it has fallen back to 88,661. Proportionately to membership The Record still leads denominational journals in Canada.

Dr. Rayner's ability to keep his finger on the public's pulse has kept the magazine operative, when similar church papers in the U.S.A. either died or were amalgamated. Valerie M. Dunn as assistant editor has helped to make this possible. By travel throughout the eight synods, membership on various Assembly boards and committees and as delegate to inter-church conferences, the editor shares in the work and witness of the national church. For years he was on the board of directors of the Associated Church Press, a North American organization, and in 1971 was elected its president for a two year term.

As The Presbyterian Record enters its second century, we look forward to receiving a magazine that will continue to be lively and readable, full of information about the church at large and containing articles that uplift and inspire. May The Record long fulfil its original role as "the one periodical for the whole church." ★

THE AUTHOR is secretary of the Assembly's committee on history and minister of South Gate Church, Hamilton, Ont.

MISSION 76



MISS MARY NICHOL



MISS SANDRA ESTABROOK

by George Malcolm

A GLANCE THROUGH the files of The Record over the past 100 years shows that a major concern of our national publication has been mission, at home and overseas. Today, as in the past, we are grateful for the way in which this magazine has promoted the cause of Christ.

The mission of the church is the proclamation by word and deed of the gospel. The missions of the church are in building the establishment of congregations in Canada and overseas, in the acts of love, mercy and compassion in medical, social service, education, teaching in colleges and schools, relief work, literacy in many lands.

The Presbyterian Church in Canada can be justly proud of the many pioneer missionaries who have served at home and overseas. Our representatives continue to proclaim the message, and in Canada many dedicated ministers and church workers still serve from coast to coast, in urban and rural areas, in isolated communities from Wabush, Labrador to Whitehorse, Yukon. The variety of work is shown in the mission reports in the *Acts and Proceedings of the General Assembly,* June 1975.

Our newest work in Canada is the counselling by Miss Sandra Estabrook in the Community House, Ottawa, Ont. Sandra has given aid to many young people who have been in trouble. Recently a young couple found help to continue their marriage. We give thanks for Sandra's ministry.

Our newest work overseas is in Nepal — which was not open to the gospel in the days when MacKay of Formosa and Goforth of China, Buchanan of India, and Morton of Trinidad began their work. Today Miss Pat Pooler and a veteran missionary of India, Miss Mary Nichol, are serving as nurses in Nepal.

Some differences between long ago and today:

— All members of The Presbyterian Church in Canada who give to the General Assembly's budget share in the financial support of our mission on the six continents of our earth.

— Our forefathers gave to the individual schemes of the church such as China or Western Canada missions, but today we give through a unified fund — the General Assembly budget.

— Instead of a year's travel on a slow sailing ship to the New Hebrides as the Rev. and Mrs. John Geddie experienced, present day missionaries reach their destination within 22 hours flying time by jet.

— Language training is usually in a school with modern equipment, whereas in days gone by it was picked up by

hearing it on the streets.

— The early missionaries worked to establish the Christian church but now in every country where we serve overseas a national church is taking the main responsibility for mission, evangelism and social action.

— In Canada, the early missionaries often went months before they would receive their stipend and allowances, e.g., in the Gold Rush days in the Yukon. Now they are paid monthly by cheque.

— By radio and television the gospel and news of the church reach all of Canada. In earlier times communication was difficult and it often took months for a newspaper item of church news such as the election of the moderator of the General Assembly to be carried to remote places.

— While the missionaries of long ago received small stipends and allowances, today the deductions for pensions, Canada pensions, unemployment insurance and health plans are in themselves the equivalent of small stipends.

— 25 years ago or more, overseas missionaries would take most of the equipment they would need for their five or six year term with them. Today most goods and equipment can be purchased in the country where they reside.

— Terms of service 100 years ago were 10 or 15 years, and the furlough was at least a year in Canada. Today the normal term is three years with a short furlough period of three months.

— The last 75 years in Canada has seen the opening of the West. Before that anything west of Winnipeg was under the jurisdiction of the foreign mission committee of the church. Today the board of world mission has responsibility for overseas mission and certain mission endeavour in Canada as directed by the General Assembly.

Although situations and technology may change and cause differences, the message of Jesus Christ is the same, yesterday, today and forever. God has blessed our Presbyterian Church in its mission endeavours. May Presbyterians be as faithful in praying for and supporting the mission of the church as they have been in the past. ★

MR. MALCOLM is the general secretary of the board of world mission.

Where they serve

HERE IS A LIST of Canadian Presbyterians on overseas fields, as of January 1st. You are invited to write to them and pray for them.

CARIBBEAN *Mr. & Mrs. J. Whitefield,* U.T.C.W.I., P.O. Box 136, Golding Avenue, Kingston 7, Jamaica, W.I.

NIGERIA *Dr. & Mrs. R.T. Hall,* Lagos Presbyterian Church, P.O. Box 251, Ebute Metta, Nigeria; *Rev. Donald W. MacKay,* Mary Slessor Presbyterian Church, P.O. Box 733, Port Harcourt, Rivers State, Nigeria.

INDIA *Miss Pauline Brown,* Christian Medical Association of India, Christian Council Lodge, Nagpur 440 001, Maharashtra, India; *Miss Agnes Hislop,* 35 Jawahar Marg, Jobat, M.P., 457 990, Via Dohad, W. Rly., India; *Miss Margaret Kennedy,* Alirajpur, 457 887, M.P., India; *Miss Eleanor L. Knott,* Helen MacDonald Memorial School, Jhansi, 284 001, U.P., India; *Mr. & Mrs. C.O. McMullen,* Apt. # 4, 462 Oriole Pkwy., Toronto, Ontario. M5P 2H8. (On furlough); *Miss Doreen R. Morrison,* c/o Jobat Christian Hospital, Jobat, M.P., Via Dohad, Dist. Jhabua, India; *Miss Diana R. Wadsworth,* Helen MacDonald Memorial School, Jhansi, 284 001, U.P., India; *Miss Ida M. White,* Jobat Christian Hospital, Jobat, M.P., Via Dohad, Dist. Jhabua, India.

TAIWAN *Rev. & Mrs. R.C. Archer,* 20 Lane 2, Section 2, Yang Teh Ta Road, Shihlin, Taipei, Taiwan 111, R.O.C.; *Miss Georgine Caldwell,* Taiwan Theological College, 20 Lane 2, Section 2, Yang Teh Ta Road, Shihlin, Taipei, Taiwan 111, R.O.C.; *Rev. & Mrs. H.T. Ellis,* Tainan Theological College, 115 East Gate Road, Tainan, Taiwan 700, R.O.C.; *Rev. Bernard L.M. Embree,* Taiwan Theological College, 20 Lane 2, Section 2, Yang Teh Ta Road, Shihlin, Taipei, Taiwan 111, R.O.C.; *Rev. & Mrs. Murray Garvin,* Yu Shan Theological Institute, Li-Yu Tan, Shou-Feng, Hualien, Taiwan 954, R.O.C.; *Mr. & Mrs. J.E. Geddes,* 12, Alley 90, Lane 80, Wen Lin N. Road, Peitou, Taipei, Taiwan 112, R.O.C.; *Rev. & Mrs. C.E. McGill,* P.O. Box 151, Hsin Chu, Taiwan 300, R.O.C.; *Miss A. Diane Petrie,* 20 Lane 2, Section 2, Yang Teh Ta Road, Shihlin, Taipei, Taiwan 111, R.O.C.; *Miss Joy Randall,* Changhua Christian Hospital, 124 Changhua Road, Changhua, Taiwan 500, R.O.C.; *Rev. & Mrs. T.G. Samuel,* 2nd Floor, # 1 Alley 11, Lane 52, Chi-Lan Road, Section 2, Shihlin, Taipei, Taiwan 111, R.O.C.; *Dr. & Mrs. J.E. Sutherland,* 20 Lane 2, Section 2, Yang Teh Ta Road, Shihlin, Taipei, Taiwan 111, R.O.C.

JAPAN *Rev. & Mrs. H. Glen Davis,* 5-21 Chiyo, 5-Chome, Hakata-ku, Fukuoka 812, Japan; *Rev. & Mrs. J.H. McIntosh,* 12-11 Nakagawa, 6-Chome, Ikuno-ku, Osaka 544, Japan; *Miss Mavis J. Hyndman,* Apt. # 101, 22 Wakomiya Cho, Shinjuku-ku, Tokyo 162, Japan; *Miss Dawn M. Ross,* CCA-URM, Room 55, 2-3-18 Nishi-Waseda, Shinjuku-ku, Tokyo 160, Japan; *Miss Susan E. Tucker,* c/o Christian Academy in Japan, 1-2-14 Shinkawa-cho, Higashi Kurume-Shi, Tokyo 180-03, Japan; *Miss Adriana Van Duyvendyk,* c/o Korean Christian Church in Japan, # 52 Japan Christian Centre, 2-3-18 Nishi-Waseda, Shinjuku-ku, Tokyo 160, Japan.

MALAWI *Rev. & Mrs. Brian J. Crosby,* Box 413, Blantyre, Malawi; *Rev. & Mrs. Charles A. Scott,* Box 413, Blantyre, Malawi.

WORLD ASSOCIATION FOR CHRISTIAN COMMUNICATIONS *Rev. & Mrs. J. Desmond Howard,* 58 High View Avenue, Grays, Essex, England RM176RX.

NEPAL *Miss Mary E. Nichol,* c/o General Damon S.J.B. Rana, City View, Pulchowk, Kathmandu, Nepal; *Miss Patricia J. Pooler,* United Mission to Nepal, P.O. Box 126, 1/29 Thapathali, Kathmandu, Nepal.

SPECIAL CONSULTANT — ASIA *Rev. & Mrs. Russell Self,* United Bible Societies, P.O. Box 1730 MCC, Makati, Rizal 3117, Philippines. ★



MRS. PAT WILSON discusses the finer points of growing plants with Mrs. Jane Versluis and Martin Versluis.



STITCHERY EXPERT Mrs. Jane Dixon displays some of the techniques in stitchery that she taught at Knox.



MRS. JANET COATES, festival convener, shows Mrs. Marjorie Visniar a hanging woven with raw wool.



SARAH C
a Salish lc



JANE DIX
Rev. Ted C

by Janet Dalgleish Coates

KNOX PRESBYTERIAN CHURCH, in Oshawa, Ont. held a week-long celebration to mark the centennial of the Presbyterian Church, and the 50th anniversary of the congregation. It coincided with the visit to Knox of the banner display, a manifestation of creativity from across Canada. This exhibition became the focal point for the festivities in which the whole community was invited to participate.

On the night of the official opening, the skirl of bagpipes, played by Robert Gowans, called the community to the opening program, entitled "A Celebration of Creativity and the Christian Faith in Poetry, Prose and Music." In this presentation Rev. Dr. A.J. Gowland, the minister, and Mrs. Janet Coates, festival convener, examined the whole concept of creativity. Kelvin James, the organist at Knox, used appropriate music by Marcello, Bach, Handel and Healey Willan to create a unified whole.

During the week, two-day intensive workshops were held in weaving, rughooking, crocheting, quilting and stitchery. In the evenings, mini-workshops were held in photography, making Mexican-type flowers, and in cake decorating,

A CELEBRATION of CREATIVITY



of Knox's youngest members, examines weaving display.



Jane Williams, Lorraine Creen, and touffville learn to play the recorder.



MRS. DOROTHY MORRISON displays the final results of the copper tooling class.

macrame, and recorder playing. Copper tooling techniques were demonstrated and two local florists discussed the art of growing and caring for plants. A display entitled "Quilts through the Years" was co-ordinated by Mrs. Isabell Swindells. Recitals featuring organists of the Presbyterian churches in Oshawa were held each evening. A daily open house allowed community people to visit Knox Church.

Skilled members of Knox and other Presbyterian congregations in Oshawa donated their services. We were able to keep the cost of courses low (often only 50 cents) so that more were able to participate.

This week provided a wonderful opportunity for the men and women who were present each day to greet visitors, meet old friends and make new ones from other Oshawa congregations and the community. A visitor who signed up for one course eventually reworked her schedule so she could participate in five of our events. A spirit of joy and Christian fellowship developed during our celebration of creativity. ★

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NEWS

Talks with United begin

The first Presbyterian-United Church talks in response to the call for reconciliation between the two denominations were held in Toronto, November 28 and 29.

An open letter signed by some 200 ministers and leading lay people was printed in the magazines of both churches last June. It proposed that 1975, the year of centennial in The Presbyterian Church in Canada and the 50th anniversary of The United Church of Canada, should be marked by an act of reconciliation between the two sister churches.

Since the letter appeared the Presbyterian General Assembly and the executive of the United Church General Council have approved discussions on matters of doctrine and practice with a view to closer co-operation between the two churches.

Eleven representatives have been appointed by each church, and the first joint meeting opened with a dinner in Rosedale Presbyterian Church. The talks, which continued the next morning, were largely exploratory, to determine the agenda for future meetings.

The two delegations will meet again on Friday, February 13 at noon in Rosedale Presbyterian Church, and carry on discussions until Saturday noon.

Mini-Congress

Over 50 people attended a mini-congress staged by delegates to Congress '75 in Beaverton, Ont. The purpose was to present some of the spiritual uplift and some of the ideas learned at Congress last June, and to do it in such a way that they would be of practical benefit to the congregations in that area.

Models for Ministry were re-enacted by those who had been delegates to Congress '75: Mrs. Lil Whelan and Mrs. Phyllis Davis of Beaverton; Mrs. E. Mennell of Bolsover and Mrs. Karen Timbers of Sutton. Each of the models represented ideas gained at Hamilton and adapted to local church and family-life situations, and each reflected in some measure on the theme of our individual and corporate involvement in the kingdom of God.

In an open discussion people aired their hopes and concerns about present and proposed modes of worship. The group agreed that in the whole area of individual and corporate worship the primary aim must be to present a worthy offering of praise to God.



MINI-CONGRESS delegates at Beaverton.



REV. CHARLES SHAVER, right, with Mr. and Mrs. Barry Detenbeck and their baby at the erection of the new Brant Hills congregation in North Burlington, Ont.

North Burlington church

The new congregation of Brant Hills Presbyterian Church was formally constituted by the Presbytery of Hamilton on Sunday, October 19 in the new Paul A. Fisher Public School in North Burlington. The Rev. Don Neil, chairman of the church extension committee of the board of world mission, preached the sermon and the Rev. J.C. Elder gave the charge to minister and congregation. Five members were received on profession of faith, and 26 members from other churches representing five denominations.

Work in Brant Hills began a year ago with the appointment of the Rev. Charles Shaver. Services began in Champlain Public School in September, 1974. A steering committee was formed and a church school organized that fall. The Presbytery of Hamilton gave considerable assistance with door-to-door visitation at the outset, and has continued to give encouragement and financial assistance.

Chatham celebrates

Presbyterians from Kent and Essex Counties, and United Church people from Kent County, joined in a centennial and 50th jubilee celebration in First Church, Chatham, Ont.

Rev. Dr. R.J. Berlis of Knox Church, Guelph, addressed the congregation of close to 2,000. Rev. Dr. Allen Church of St. Andrew's United Church, Chatham read greetings from the moderator of the General Council, and the Rev. G.C. Dalzell of First Church read a letter from the moderator of the 101st General Assembly.

In the afternoon the sponsoring presbyteries met in First Church to hear the Rev. W. Burton Crowe of Roseland United Church, Windsor, speak on "What Should

the Church Be Doing Today?" A banquet for presbyters and their wives or husbands was provided by the Ladies' Aid of First Church.

Summer service

Young people interested in volunteer service, (camps, work projects, etc.) this summer *in Canada and overseas*, contact: Service for laymen abroad, 50 Wynford Drive, Don Mills, Ont., M3C 1J7. Information is available on a variety of service possibilities through church and other agencies. March 1st is the deadline for some applications so act at once.

A seminar day

At the invitation of the Glenview Church Women's Association, 65 women from East Toronto Presbytery met in Ewart College for a day of study, worship and sharing.

A bursary was presented to Ewart College by the Glenview W.A., and received by the Principal, Dr. Margaret Webster.



THE CHAIRMAN of Knox College board, G. B. Mallion, Q.C., spoke at the unveiling of the portrait of Prof. David W. Hay, presented by the Alumni Association and friends. Dr. Hay, moderator of the 1975 General Assembly, taught at Knox College for 30 years. The artist was Clark Cunningham of Toronto.

Ewart scholarships

At an Advent service in Ewart college the singing of carols was combined with the presentation of scholarships not given at the May convocation.

The following scholarships were awarded: *Three year degree diploma program* — first year, highest, (The Emily and Frances Dickson Memorial), Mary Jane Bissett; second, (St. Andrew's Fort Erie W.A. Scholarship), not awarded in 1974-75; second year, highest, (The Ailsa Craig Presbyterian Scholarship), Karen Timbers; second, (The Florence Gray Scholarship), Roxanne Hicks; third year, highest, (The Leonie Pirch Award), Susan Dick; second, Susan Pigden; special, Mgbeke Okore.

Two year diploma program, first year, special, Carol Sharpe. The Mrs. D.A. McLaren Scholarship, for the student in the college with the highest academic standing, Susan Dick. The Jennie and Bell Hossack Memorial Scholarship, for the

A child like Josi needs your love...



Little Josi in far away Brazil really likes the idea of going to school. When she was only four years old a letter from her mother to Josi's sponsor said:

"*She spends her time with a school bag and books under her arms and she goes around saying that she is going to school . . .*"

But without help, Josi's happy dreams for school might never come true.

You see, Josi lives in a crowded slum called a "favela"—along with many people who came from rural areas in hope of finding work to support their families. But jobs are scarce, especially for the unskilled.

Houses in Josi's neighborhood are made with mud walls, sticks or palm leaves and floors of dirt or cement. There are no paved streets.

Josi's home has no windows and the water they use must be carried from a public pump some distance away. There is hardly enough money for food or clothes and a "favela" child might never have the opportunity to go to school.

But Josi has a chance. She is one of the lucky ones who has a CCF sponsor and so she is enrolled in a Family Helper Project. She receives help with more nutritious food, clothing, medical care and when she is ready for school, she will receive assistance with school fees, uniforms, and classroom supplies.

There are many needy children in the "favela" where Josi lives—and in other places, too. These youngsters may never have a chance for a better life, unless someone cares enough to help.

Through the Christian Children's Fund, you can sponsor a deserving child for only $15 a month. Just fill out the coupon and send it with your first monthly check. You will receive the child's name, address and photograph, plus a description of the project.

You are encouraged to write to the child and your letters and cards will be answered. (Children unable to write are assisted by family members or staff workers.)

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The Canadian Bible Society congratulates the Presbyterian Record on its 100 years of service and thanks it for its contribution to the Kingdom.

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first year student having the highest percentage in practical work; received through the W.M.S. Auxiliary of Knox Church, Embro, Anja Oostenbrink, Carol Sharpe. The Isabel Glenn Scholarship, for a student under appointment to an overseas mission field of the Presbyterian Church in Canada, Mgbeke Okore. *Nita De Venne*

World Day of Prayer

Some 3,000 communities across Canada and people in 170 countries will share in the World Day of Prayer on Friday, March 5.

"Education — for all of life" is the theme, and this year the service comes from Latin America. The day is sponsored in Canada by the Women's Inter-Church Council.

Former students return

The St. David's congregation in Vankoughnet, Ont. celebrated the Presbyterian centennial by inviting all ministers who served the charge as students to take a service last summer.

The following participated: Rev. Charles Henderson, St. Giles, St. Catherines, Ont.; Rev. William Munshaw, Duart, Ont.; Rev. James Ritchie, Erskine, Killarney, Man.; Rev. John Robson, Queen Street East, Toronto; Rev. Dr. Louis Shein, McMaster University, Hamilton, Ont.; and Rev. L.S. van Mossel, Calvin, Kitchener, Ont.

Michael Farris was the student minister during the summer.

BUDGET RECEIPTS

On November 30 the receipts from congregations for the General Assembly's budget totalled $1,542,579, as compared to $1,535,251 for the first eleven months of 1974.

Expenditures amounted to $3,231,898 as against $2,991,699 at the same time last year.

The W.M.S. (W.D.) gave $307,500 and the W.M.S. (E.D.), $28,500 for missions.

LETTERS

An answer to Prayer

When Norman Kennedy congregation were preparing plans to erect a new church, they found a considerable saving could be made if the congregation became general contractor for the new building. One thing, however, was necessary, and that was a trustworthy and experienced supervisor for the work.

The congregation decided to have a night of prayer. All during a Friday night people took hourly shifts in a continuous chain of prayer at the manse. We arranged that there would never be less than two at prayer, sometimes there were considerably more. Old people joined in the prayer in their homes.

On the Saturday morning less than two hours from the time the prayer stopped, an excellent supervisor presented himself at the office of the chairman of the building committee. This supervisor has done a splendid job.

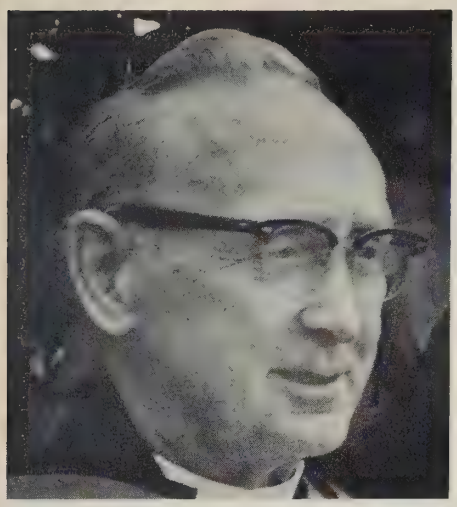
About ten days after the prayer vigil, my wife and I were visiting at Pasqua Hospital. We decided to go to the chapel for a brief prayer for a seriously ill patient. We discovered that the pews of the chapel had been stacked at the back and some new seating was replacing them — chairs instead of pews. The pews were of light oak and beautifully made. We decided to enquire if the pews were being sold, though we felt we would not be able to afford to pay for such beautiful workmanship and timber. When the sister of the Grey Nuns heard that Norman Kennedy Presbyterian Church was interested in purchasing the pews, she presented them to the congregation without hesitation. They fit our new sanctuary as if they had been made for it, and do much to enhance its beauty. In addition the sisters also presented us with two beautifully made plain brass candlesticks. We can hardly realize yet how generous the Grey Nuns have been to us. We also find it hard to separate these two happy experiences from the night of prayer.

(Rev.) Allan M. Old, Regina, Sask.



THE PRESENT RECORD STAFF, from the left: Mrs. Zainab Kamalia, circulation staff, Mrs. Helen Flemming, secretarial assistant, Miss Julia Phillips, circulation, Miss Valerie Dunn, assistant editor, and Mrs. Leila MacInnes, circulation and advertising manager.

PERSONALS





Tribute to *Rev. Dr. David McCullough* (top photo) was paid by the building corporation at the time of his retirement. The chairman, Senator *R.J.H. Stanbury,* (bottom photo) presented a set of Olympic coins to Dr. McCullough and a gift of money to his wife, who also received a figurine.

The *Rev. John Rhoad* has been given leave as assistant minister of St. Andrew's Church, Kitchener, Ont. for two weeks to present the work of the Peace River Presbytery in the Synod of Hamilton and London.

Frank J. Whilsmith, chairman of the administrative council, conducted a lay mission in Richmond Presbyterian Church, British Columbia. He also spoke at the annual presbytery breakfast with 140 persons present.

Rev. Dr. Donald B. MacKay, minister of the Church of Saint David, Halifax, N.S., until his recent retirement, is now serving Christ Church, Wabush, Labrador.

Archie Murray, catechist, is now ministering to the congregations of the Bass River charge in Miramichi Presbytery.

The *Rev. John Carr* is the executive director of the Pastoral Institute of Edmonton, working in the field of family life education and counselling.

Mrs. Alex Borland, a member of MacKay Church, Timmins, Ont., cele-



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brated her 102nd birthday on November 3, an event that we were unable to report earlier because of the postal strike.

Rev. Dr. A.B.B. Moore, retired, has been appointed interim general secretary of the Canadian Council of Churches, the office from which *Rev. Dr. Floyd Honey* has resigned.

Rev. Dr. Russell T. Hall of Lagos, Nigeria, has accepted the position of director of resources with the Canadian Bible Society, Toronto. For nearly ten years Dr. Hall has been minister of the 800 member Lagos congregation. He is expected to take up his new work by July 1st.

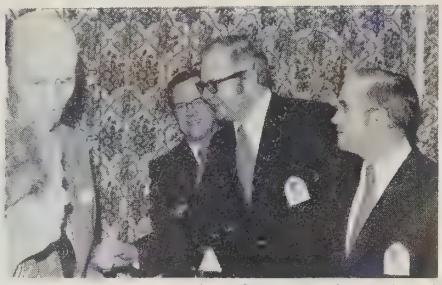
The *Rev. Brian Crosby* and his wife are due home from Malawi in March. After deputation work in British Columbia, Manitoba and the central synods, they will leave for Scotland where Mr. Crosby is to be dean of the famous Iona Community.

Miss Charlotte Stuart, formerly deaconess at Queen Street East Church, Toronto, has accepted an appointment in East Toronto Presbytery to work as deaconess-at-large among 13 congregations under the supervision of the committee on urban ministries.

The *Rev. Arthur C. Young,* formerly of Palmerston, Ont. retired from the active ministry in November and is now living in Goderich, Ont.

The *Rev. R.M. and Mrs. Ransom* left in January for Birmingham, England where they will study at Selly Oak Colleges.

MEN



WHEN THE P.M. CHORUS sang at Central Park Lodge, Toronto the members met residents. Choir men shown are Gordon Price, Islington, Arthur McCullough, Thornhill, and Bernard Garrard, Toronto.



IN RECOGNITION of outstanding service to men's work, William Cross, right, was presented with a centennial certificate by Douglas Stephens, national P.M. president.

Staffing arrangements

The national committee of Presbyterian Men has divided among its 20 members responsibility for development of men's work. Field work will be undertaken by each national committee member in the presbytery or presbyteries assigned to him.

Contact your presbytery representative for the name and address of the national committeeman in your area.

Kemptville supper

A St. Andrew's night supper was held in the hall of St. Paul's Church, Kemptville, Ont. under the auspices of the P.M. group of that congregation. The guests were piped in by Garry Harper and the haggis by Lorne Stewart. The Rev. Alex Morrison of Cardinal, Ont. was the speaker.

Sutton PM breakfast

At St. Andrew's Church, Sutton West, Ont. the men of Uxbridge, Leaskdale and Beaverton, together with those of St. Andrew's, attended a breakfast meeting. It was the first of a series planned to promote men's work in Lindsay-Peterborough Presbytery.

The four representatives in the presbytery are: Joe Kee of St. Stephen's, Peterborough; Harry Knapper of St. Andrew's, Cobourg; Stanley McNeely of Nestleton; and Fred Hobbs of St. John's, Port Perry.

EWART COLLEGE

Graduates work in many places and types of work. Here is what two 1974 graduates are doing.



Ferne Matheson is Deaconess at York Memorial Church in Toronto, working chiefly with youth who are subject to the pressures of life in a large city.



Marnie Masterson is Director of Christian Education in Atwood, a largely rural community, giving leadership in the Church's total educational programme.

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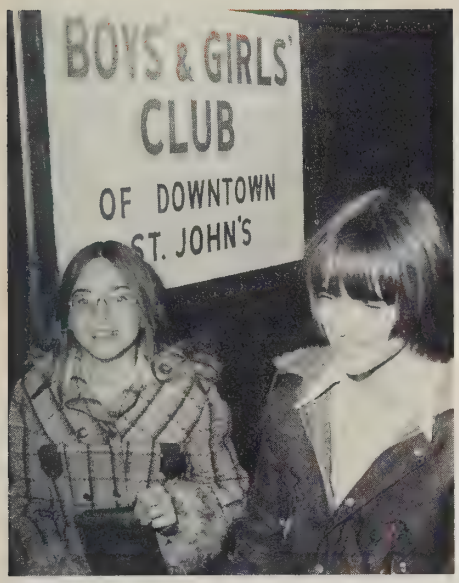
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A REMINDER

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PEGGY STACK and Philip Delaney were the first to be named Girl and Boy of the Month.

A Boys and Girls Club

The centennial project of St. Andrew's Church in St. John's, Newfoundland was the formation of a Boys and Girls Club. It opened last March in the Presbyterian Hall, and has attracted a total of 200 members, with daily attendance of 60 to 70.

The 11 to 13-year-olds play games, read books, and will be given the opportunity of learning arts and crafts, music and drama. A recent LIP grant of $27,000 from the government of Canada will enable the club to expand its operations and engage more full-time staff.

Gerry Fleming, executive director, said: "The boys and girls in this area had no facilities at all and the delinquency rate in this area is higher than any other section of St. John's . . . We are trying to create a youth development program in addition to recreation."

The club's affairs are administered by a board of directors of whom half, including the chairman, Colin Baird, are members of St. Andrew's Church.

— from the Evening Telegram, St. John's

An Ottawa project

Children of the church schools in Ottawa Presbytery presented a cheque for $1,500 to the Children's Hospital in that city to provide furnishings for a room. Some 400 children attended a rally in Westminster Church.

Toronto-Kingston Synod

"Fall Afresh on Me" was the theme of the Rev. John Allison at the annual convention of the Synod of Toronto and Kingston P.Y.P.S.

A play, *It's Cool in the Furnace*, was staged by young people from Hespeler, Ont. A film, a lake cruise and a presbytery choir competition were also on the weekend program, which ended with the sacrament of the Lord's Supper. Some 250 attended.



ROBERT SMITH, the convention organist, was elected synod president of the PYPS.



SOME OF THE 200 members of the Boys and Girls Club who meet in the Presbyterian Hall in downtown St. John's, Newfoundland.



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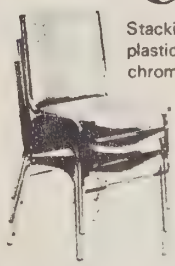
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AT ST. ANDREW'S CHURCH, Welland, Ont. a well-filled wallet was presented to Rev. Ross Adams, left, and his wife, Greta, right, by James B. Brown, representing the congregation. Mr. Adams has retired from the active ministry and is residing in Welland.



CENTENNIAL CERTIFICATES were presented at Drummond Hill Church, Niagara Falls, Ont. to F. S. Barclay and Mrs. G. Douglas Ainslie. Mr. Barclay, a senior elder, has been greeter at the door for years, Mrs. Ainslie wrote a history of the congregation. They are pictured with Rev. Gordon Hastings, the minister.



COMMUNION VESSELS were dedicated at First Church, Lower Sackville, N.S. The set was purchased with a gift of money from the Korean Christian Church in Japan. Shown are: Dr. Tai Young Huh of Halifax, Rev. R. K. Anderson, minister, David Hall and Herman MacDonald, members of the board.



GIFTS FROM Knox Church, Oakville, Ont. were presented to Rev. Dr. Robert G. MacMillan when he left to take the position of director of the Presbyterian Church Building Corporation. Major W. S. Thomson made the presentation.



BURNING THE MORTGAGE at Calvin Church, Sudbury, Ont. are, from the left: William Taylor and Archie Dagg, founding members, Rev. W. A. Fraser, Ken MacKellar of Glencoe, Ont. and Bill French, also founding members. Rev. James Roe of Ajax, Ont. was the guest preacher.

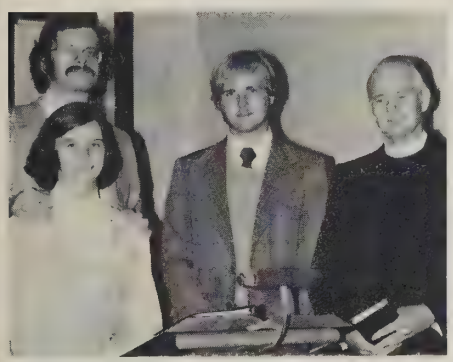


A FLOWERING CHERRY tree was planted on the grounds of St. Andrew's Church, Nanaimo, B.C. to mark the 60th wedding anniversary of Mr. and Mrs. J. Blott. Both are active in the work and witness of St. Andrew's.

CAMEOS



ST. ANDREW'S CHURCH, Arnprior, Ont., presented a cheque for $5,000 to St. Andrew's Church, Spencerville, Ont., where the building was destroyed by fire. From the left, Rev. Leo Hughes, Arnprior, Dean Cook, Spencerville board chairman, Ben Potter, Arnprior trustee, and Orville Blackburn, Arnprior session clerk.



AT THE CENTENNIAL service at Bayfield, Ont. summer student Stephen Farris, left, is shown with his wife Patty, brother Michael and his father, Prof. Alan Farris of Knox College.

At *St. Columba Church, Saint John, N.B.*, a brass Celtic cross was dedicated by Rev. G.L. Blackwell. It was presented by Miss Ruth MacLean in memory of her father, mother and brother.

A homecoming that attracted 400 people was held at *Duff's Church, Puslinch, Ont.* to celebrate the Presbyterian centennial. At the morning service the sacrament of the Lord's Supper was dispensed. The preacher was Rev. Douglas J. Gordon of Brantford. After a congregational supper a musical program was presented.

At *First Church, Chatham, Ont.* nearly $213,000 has been paid off since 1969 to meet the cost of restoration and renovations. At special ceremonies marking the final building fund payment the Rev. John Allan of Toronto, Rev. G.C. Dalzell, the minister, J.S. Peifer and W.D. McIntyre took part.

The congregation of *West St. Andrew's, St. Catharines, Ont.* has cleared the property of debt. The note was burned by Mrs. P. Rienzo, chairman of the board, assisted by W. Bennett and K. Collins. The minister is the Rev. Ross C. MacLean.

St. Paul's Church, Englehart, Ont. and the sister congregation at *Tomstown, Ont.* published a paperback history to celebrate the Presbyterian centennial. Written by Mrs. Lillis Gibbins, the booklet traces the history of St. Paul's from 1907 to 1975, and of Tomstown from 1903 to 1975. Told with affection and humour, this story of two persistent northern congregations is inspiring and revealing.

A portrait of the minister, the Rev. William Adamson, was presented to *St. Giles-Kingsway Church, Islington, Ont.* when the 25th anniversary was celebrated. Mr. Adamson has been minister of the congregation through its quarter century. Among gifts to the minister was a holiday trip for him and his wife.

When *Knox Church, Acton, Ont.* celebrated its 130th anniversary the congregation honoured those who had been 60 years or more on the communicant roll. They were: Mrs. Lorne Mullin, Miss Robena Clark, Mrs. C. Hansen, A.M. MacPherson, Fred Wright, Miss Isobel Anderson, Bob Winton and Ann Stalker.

Two offertory stands were presented to *Farquharson Memorial Church, Middle River, N.S.*, by Mrs. Neil MacLean in memory of her husband.

The new building for the *Norman Kennedy Church, Regina, Sask.* was dedicated on November 2 with the moderator of the General Assembly sharing in the service.

For ten years the congregation has been planning the move from the inner city to the rapidly expanding north-west part of Regina.

Rev. Dr. Joseph C. McLelland returned from McGill University to preach in his home church when *St. Andrew's, Hamilton, Ont.* celebrated its 90th anniversary. Five ladies who have been members for 60 years or more cut the birthday cake. They were: Mrs. James Graham, Mrs. T.J. Newlands, Miss Mary M. Grant, Miss Maude Beveridge and Mrs. Alex Shedden. The Rev. Evan Jones is the minister.

Children and adults from *Strathcona* and *Brant Hills* churches in Burlington, Ont. braved wind and rain in a five mile walk-a-thon on Sunday afternoon, November 30. The project raised $400 towards renovating Camp Kintail in the Synod of Hamilton and London.



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YOU WERE ASKING?

Q *Reading recently, for curiosity, in a book of 18th century sermons I came upon this sentence in the middle of the sermon, "And now, brethren, we shall have another glass to consider this wonderful subject." I find it hard to mean that they all adjourned for a drink. What does it mean?*

A The reference is to the hour-glass in the pulpit, which, at this point the minister turned over. In those days the sermon was often the sole source of knowledge — yes, and of entertainment — for the people. A minister who was not good enough for at least an hour and a half was thought to be shirking his job. Incidentally, reading these sermons myself, I have wondered how the people, many of whom were illiterate, really grasped the subject in the lofty language that comes to us in those sermons. But then, how did the 16th century people grasp Shakespeare? Perhaps it's not much of a puzzle when we see that the illiterate may really be highly intelligent and not what we now call "retarded." The folk to whom these sermons were addressed, though largely unable to read and write, must have had a large vocabulary and awareness. One of the most intelligent men I have ever known was a half-breed Indian guide who could do little more than sign his name — for banking purposes.

Q *Has a trustee in a congregation the power to veto over decisions of the session, the congregation, or any organization in the congregation?*

A No, no, a thousand times no. As a former clerk of Assembly I have known case after case where a trustee thinks of himself as a trustee in bankruptcy and acts accordingly, honestly but badly mistaken. The trustees are not even a board of the congregation. They are individuals, "the silent, signing hands" of the congregation. Whatever powers they have come from a congregational meeting.

SEND QUESTIONS TO: Rev. Dr. L.H. Fowler, 376 Lakeshore Road, Port Hope, Ont. Include name and address, for information only.

HERE'S AN IDEA!

A professional activity day for elementary school children attracted 80 boys and girls to Chedoke Church, Hamilton one Monday in October.

Since regular classes were cancelled to enable teachers to attend a professional development program, the church offered an alternative to school children.

Japan was the theme for the day, and it was presented through a film, a display of Japanese items, a karate demonstration and Japanese refreshments. In the afternoon a group of Japanese-Canadian children entertained with songs and music. Bible study and worship were on the program.

So a professional development day for teachers became a professional activity for some of their pupils!

Union postponed

In Australia the church union planned for June, 1976 has been postponed for one year. The reason given is that there is not enough time to get enabling legislation through all the state parliaments.

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DEATHS

BAILLIE, MAJOR THE REV. JAMES H., 82, a retired Presbyterian minister, died in Collingwood, Ont. on November 10. A native of Scotland, he served in the British army in two world wars. For a short time he was minister of Belmont and North Yarmouth, Ont., (1947-48) and since then was on the appendix to the roll of presbytery. Surviving are his wife and one daughter, Mrs. Robert (Rose) Jacks.

DONAGHUE, THE REV. DAVID J., a retired Presbyterian minister, died in Hamilton on November 3 in his 88th year. His wife, Marion May Cliff, predeceased him in August, 1963. Born in Montreal, he graduated in arts from McGill University and taught school for some years. Under the influence of the late Principal W. Bryden he entered Knox College. He graduated and was ordained in 1927. His first charge was Belmont and Yarmouth, Ont. From there he moved to British Columbia and was minister of Gordon Church in what is now Burnaby from 1933 to 1940. Then he served at Ancaster and Alberton in the Presbytery of Hamilton until his retirement.

ALEXANDER, DUFF, 83, elder, St. David's Church, Campbellville, Ont., Nov. 8.

BELL, MRS. G.M., 90, since 1937 a member of Kerrisdale Church, Vancouver. Previously she and her late husband were leaders in First Church, Regina. Mother of the late G. Max Bell of Calgary. She died on Oct. 12.

BROWNING, SINCLAIR, 87, elder for 44 years, French River Church, Pictou, N.S., Oct. 28.

CAMERON, LACHIE, 49, elder, St. Andrew's Church, Calgary, Alta., Oct. 26.

CUTTRESS, MAURICE J., 65, clerk of session, St. Andrew's, Huntsville, Ont., Oct. 25.

FIRTH, MRS. WM. G., 87, life time member, served in choir, Ladies Aid and W.M.S., Durham Church, Ont., mother of the Rev. Daniel Firth, Nov. 23.

FORD, MRS. D.W., 67, life member and leader, W.M.S., wife of the session clerk, Knox Church, Dutton, Ont., Oct. 7.

HARRIS, RICHARD H., 62, manager, Knox Church, Windsor, Ont., Dec. 4.

HAWTHORN, OSCAR, 80, elder and former clerk of the Synod of Alberta, Westminster Church, Chauvin, Alta., Nov. 28.

HENRY, THOMAS J., 70, elder, Knox Church, Windsor, Ont., Nov. 26.

JOHNSTON, ALBERT EDWIN, board of managers, St. John's, Toronto, Nov. 14.

LE BLANC, PAUL, clerk of session, Livingston Church, Montreal, Oct. 24.

LEDGERWOOD, ROBERT DUNCAN, 77, elder and treasurer for 21 years, St. Paul's Church, Winchester, Ont. Oct. 10.

McCRACKEN, GORDON, 66, member, Durham Church, Ont., Nov. 22.

McEACHERN, ROBERT A., 84, elder and church school teacher, Guthrie Church, Alvinston, Ont., Dec. 4.

MacFARQUHAR, MISS ORPAH E., 64, elder, St. Andrew's Church, Lindsay, Ont., Nov. 12.

McINNIS, JOHN OLIVER, elder, St. Andrew's Church, Kirkfield, Ont., Dec. 11.

MacDONALD, MRS. WILLIAM, 76, Reg. N., member, St. Andrew's, Kitchener, Ont., mother of the Rev. Grant R., Dec. 17.

MacKELLAR, DANIEL ARCHIBALD, 89, retired catechist, served in Bradner, Mt. Lehman, Coghlan; Slocan City, New Denver, Silverton, Kinnaird and Kitimat, B.C., and in Atikokan, Ont. Died on Oct. 16.

McLEAN, GEORGE A. (SR.), former member of parliament and former treasurer and trustee of the Orillia Presbyterian Church, Ont., for over 30 years, Oct. 31.

MATHESON, COLIN, 84, senior elder, Breadalbane Church, P.E.I. Nov. 6.

MINO, MATTHEW, elder, Limehouse Church, Ont. Oct. 30.

MUIR, J. ROSS, elder and trustee, First Church, New Glasgow, N.S., Nov. 20.

MURRAY, AGNES REID RUSSELL, (Mrs. George) former president of the Ladies Aid and WMS of the Orillia Presbyterian Church, Ont., Nov. 14.

O'NEIL, MRS. MARGARET, 75, life long member of WMS., 35 years organist, Dorchester Church, Ont., Nov. 18.

QUINTON, R.J., 78, church school superintendent, elder, church treasurer, Knox Church, Vankleek Hill, Ont., Nov. 25.

SCOTT, DOUGLAS W., clerk of session, First Church, Collingwood, Ont., Nov. 19.

SHEPHERD, GEORGE G., elder and former session clerk, Knox Church, St. Catharines, Ont. Brother to the late Dr. Robert, missionary and once moderator of the Church of Scotland, and the late Dr. Peter, once moderator of the Free Church of Scotland.

SIMPSON, DUNCAN H.A., elder, Ashfield Church, Ont., Dec. 1.

TOMKINSON, MRS. JOHN E., organist for 50 years, Bethel Church, Pictou Landing, N.S., Nov. 5.

TURNER, RONALD, 71, elder, Knox Church, Dawn, Ont., for 17 years, Oct. 30.

WALLACE, STANLEY CURTIS, 71, elder, Knox Church, Mountain, Ont., Nov. 14.

WILSON, WILFRED S., 79, clerk of session 18 years, former church school supt. and choir member, West Adelaide Church, Kerwood, Ont.

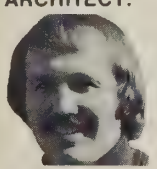
WYLIE, WILLIAM H., 52, roll clerk, St. Andrew's Church, Coldwater, Ont., Oct. 4.

YOOS, DEE ARL, 78, father of the Rev. John Dee Yoos, for 27 years an elder in Parkview Church, Saskatoon, Sask., Nov. 3.

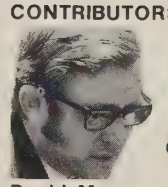
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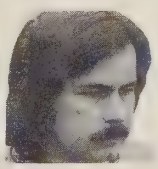
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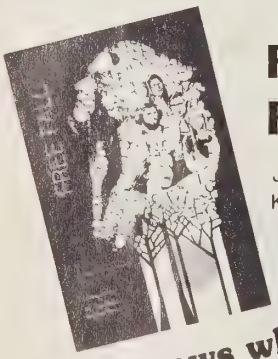
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Robertson, Rev. J.A., Toronto, York Memorial Church, Dec. 17.

RECOGNITION

Glass, Rev. D.R., Kirkland Lake, Ont., Dec. 7.

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110th — St. Andrew's, Nanaimo, B.C., Dec. 1, (Rev. Ernest Herron).
90th — St. Andrew's, Hamilton, Ont., Oct. 26, (Rev. Evan Jones).
13th — Westwood, Winnipeg, Man., Oct. 19, (Rev. George C. Vais).

READINGS

February 1 — Matthew 5:1-12
February 2 — Matthew 5:13-20
February 3 — Matthew 5:21-32
February 4 — Matthew 5:33-42
February 5 — Matthew 5:43-48
February 6 — Matthew 6:1-4
February 7 — Matthew 6:5-15
February 8 — Matthew 6:16-23
February 9 — Matthew 6:24-34
February 10 — Matthew 7:1-5
February 11 — Matthew 7:6-12
February 12 — Matthew 7:13-20
February 13 — Matthew 7:21-23
February 14 — Matthew 7:24-29
February 15 — Genesis 25:27-34
February 16 — Genesis 31:1-6
February 17 — Genesis 34:1-10
February 18 — Genesis 35:1-7
February 19 — Genesis 37:1-11
February 20 — Genesis 41:1-14
February 21 — Genesis 42:29-38
February 22 — Genesis 43:26-34
February 23 — Genesis 48:8-22
February 24 — Hosea 14:1-9
February 25 — Joel 2:21-32
February 26 — Amos 5:14-27
February 27 — Jonah 4:1-11
February 28 — Micah 6:1-8
February 29 — Isaiah 38:1-8
March 1 — Luke 4:1-13
March 2 — Luke 9:23-36
March 3 — Luke 13:18-30
March 4 — Luke 22:19-34
March 5 — Luke 24:21-35
March 6 — Luke 12:22-32
March 7 — John 1:1-14
March 8 — John 1:15-28
March 9 — John 1:29-36
March 10 — John 1:37-51
March 11 — John 2:12-25
March 12 — John 3:1-17
March 13 — John 4:27-42
March 14 — John 5:5-20
March 15 — John 5:21-27
March 16 — John 6:15-35
March 17 — John 6:35-51
March 18 — John 7:37-8:1
March 19 — John 8:1-12
March 20 — John 9:24-41
March 21 — Isaiah 40:1-8
March 22 — Isaiah 40:9-11
March 23 — Isaiah 40:12-23
March 24 — Isaiah 40:25-31
March 25 — Isaiah 41:1-9
March 26 — Isaiah 41:10-20
March 27 — Isaiah 42:1-8
March 28 — John 14: 1-14
March 29 — John 15:1-15
March 30 — John 14: 15-31
March 31 — John 16:22-33

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What of 1976?

by Margaret Webster,
Principal, Ewart College, Toronto

WHAT OF 1976? For The Presbyterian Church in Canada, 1975 has been a year of centennial celebration. It has been a year of speech-making and touring, of banners and singing, of a multi-media presentation and a congress. But what of 1976? Will there be one more troubled adult who finds an answer because Presbyterians were able to give a reason for the faith that is in them? Will one more youth say "No" to drugs because his church youth group provides stimulation of thought and the fun and fellowship he craves? Will there be one more child who begins to grow in faith because he is welcomed into a loving, caring Christian community? Will one Canadian municipality meet the needs of the elderly because The Presbyterian Church is there? Will there be one social problem solved, one management-labour dispute settled, one international crisis avoided because Canadian Presbyterians contributed skill and leadership?

Such questions kept flooding through the minds of at least a few Canadian Presbyterians, at the opening session of the International Convention of the Religious Education Association of the United States and Canada held in Philadelphia, as they listened to Senator Lowell P. Weicker ask a thousand American religious educators "What of 1977, after the U.S. 1976 bicentennial year of celebrations?" Many insights pointed to the need for a careful re-examination of our own church's life and mission, both at those meetings and at the sessions of the Association of Professors and Researchers in Religious Education which immediately preceded the R.E.A.

Adults as participants in the educational life of the church became an important focus of attention. The need for adults to be involved in church education was pointed up by extensive research conducted by Dr. Barry Keating, presently working on a study of "Some General Dimensions of Belief and Disbelief Systems Among Adults." For example, Dr. Keating has discovered little recognition by adults of any sequence of events in biblical history; of a wide sample of adult Presbyterians, only 50 percent were able to answer correctly a question asking whether David was crowned king before or after the lifetime of Jesus.

Churches are attempting to meet this need of adults for education in a variety of ways. Some are studying the crises and tasks of adults and are attempting to provide them with opportunities to share their faith questions in small discussion groups. Others are involving youth and adults together in a variety of intergenerational study and action opportunities. Still others are attempting a "family-learning-team concept of total religious education." In 1976 Canadian Presbyterian churches need to provide a much greater variety and quantity of educational opportunities for adults.

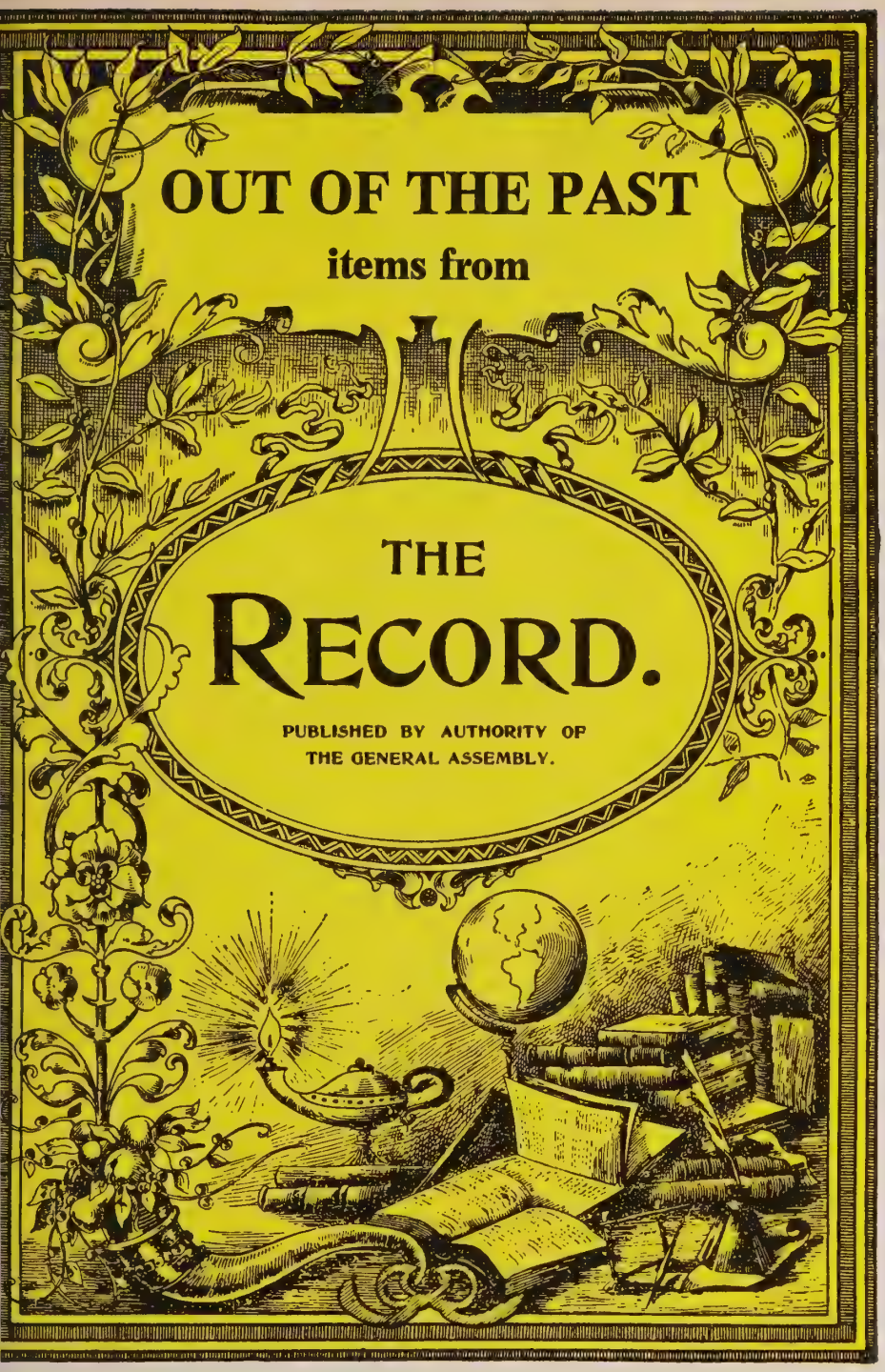
The concept of civil religion was a central theme of the convention. The nature of civil religion in a pluralistic society where people tend to blend religious ideas and practices with national and political commitments was discussed by such speakers as Robert Bellah (author of *The Broken Covenant: American Civil Religion in Time of Trial)* and Michael Novak (author of *Ascent of the Mountain, Flight of the Dove).* Novak pointed out the tendency for modern man to have not just one but several civil religions. "Sports just as much as politics," he says "functions as one of the most important religions. Through television millions participate in the liturgy. Sport becomes for many people the symbolic world eliciting devotion and passion." Emil Fackenheim of the University of Toronto pointed out that for the Jew and for the Christian, there will always be tension between the religious and the political.

The Christian too has wrestled with this tension. Calvin in Reformation Geneva hoped to establish a theocracy. Early immigrants to North America wished to set up communities in which the church and the free worship of God would be the focal force in society. However, the dangers of civil religion, as seen in Nazi Germany, were brought into focus by Elie Wiesel who in his books *(Night, Dawn, Legends of our Time* and others) has recorded his experiences during and following the holocaust when six million of his fellow Jews were murdered. In 1976 Canadian Presbyterians need to consider the extent to which they and their fellow Canadians are involved in civil religion which creates for them tension between Christian faith and other ideologies. Opportunities to discuss together such issues in the light of biblical and church history events would bring strength to individual Christians as they seek to be responsible participants in the life of both the church and the state.

Elie Wiesel, whose faith had been sorely tested when he had seen his mother and sister led off to the furnaces of Auschwitz and his father die from exhaustion in a Nazi horror camp, talked at the R.E.A. about "how to believe." I believe he said "it is not up to man to answer questions; it is up to man to ask questions. . . No heart is as whole as the broken heart; no faith is as pure as a broken one. . . God frequently reveals himself in man's hours of defeat and despair." So, he says, we must let youth ask questions of faith and doubt. As we aid youth in asking such questions, we help both them and ourselves to find answers. In 1976 The Presbyterian Church in Canada must help youth ask questions which will encourage them in finding a faith in God which is their own.

"A person's stage of development in thinking ability and in social and moral perspectives affects the person's interpretation of biblical texts and his understanding of the doctrines of the church." Such statements were made over and over again in R.E.A. sessions. In the light of these ideas, program materials methods of teaching for all age groups (children, youth and adult) are being reconsidered. Teachers and leaders in many churches are being alerted to new understandings of development of persons so that they may teach more appropriately.

"It is more dangerous to be a religious educator than any other kind of educator today," said Marie Augusta Neal, Professor of Sociology of Religion at Harvard Divinity School. It is more dangerous because the content of the teaching is more radical. The Christian educator dares to speak of the love of God and love for God in a day when men say "There is no God." The Christian educator dares to speak of love of neighbour, even of love of enemies, in a day of hatred, unrest and warfare. The Christian educator speaks of giving everything to the poor in a society in which man's chief end appears to be the gaining of wealth for himself. In 1976 The Presbyterian Church in Canada needs to find, educate and support more young people who will dare to be "dangerous religious educators." ★



Throwing dice on a Bible

Within sound of the chimes of Old Trinity there stands a well-known liquor saloon, whose grimy walls are so covered with cobwebs as to give them the appearance of being festooned with black drapery. Here gather night after night the sons of toil to spend their hard earnings in riotous living. A few evenings since the place was crowded, the usual number of rounders being supplemented by a large outside contingent drawn thither by the rather anomalous announcement of a "Bible Raffle."

The book was a handsome one, and had been placed there by a person who said he had no use for it, and would rather have the money. As each of the blear-eyed, dissipated denizens went forward to shake the dice box, there was a roar of laughter, followed by any amount of chaff and blasphemous jesting. As the contest waxed hotter, a man, a little better dressed than the rest of them, was awakened from his slumbers and told to take a hand as he was always lucky. He staggered up to the counter, took the dice-box and threw the highest number. A shout went up from the boisterous crowd that gathered around him, each with a jest and a query as to what he was going to do with it. Where would he keep it? How much would he take for it? Would he stand treat, etc.?

The man seemed to become sober in a minute and without noticing their jibes, took the holy book in his hands as tenderly as he would have lifted an infant, and said to the bar-tender, "Please wrap this in the cleanest piece of paper you have, Jim, but don't let it have the smell of whisky about it." Then turning to the amazed group, who watched with open-mouthed astonishment, he said: "Good evening gentlemen. It's the last time we'll meet here. I'm going home to make one of the best wives in the world the happiest woman in New York tonight;" and placing the Bible under his arm he passed out of the crowd, jeered by some but lustily cheered by others.

He walked rapidly in the direction of his squalid quarters, where from the flicker of a dim light he knew that his faithful wife awaited him, mounted the rickety stairs and entering the room walked straight up to where she sat sewing by a few expiring coals, and laid the heavy parcel on her lap. She started, and looking up with a faint semblance of the old and almost forgotten smile, said, "Why, you are early to-night, John." She saw that a change had come over him, and quietly opened the package, while he stood watching her. As the blessed book was revealed to her she burst into tears, and taking him by the hand said, "John, I've been thinking about you all day, and wondering if you would ever be your own, old self again, when I could feel proud of you as I used to — and while I was thinking little Agnes came up and putting her arms around my neck said, 'Mamma, why don't Papa have Prayers and read his Bible as Grandpapa does when we go to see him?' I could not answer her, John, but now you can."

"Yes, I'll answer her, wife; get me a pen and some ink."

The wife rose as in a trance, for it was the first time in weeks that he had come home sober; then he opened the fly-leaf and wrote upon it — "To my faithful wife whom I shall never again voluntarily cause a sorrow or a blush of shame. — John." ★ — *October, 1892*

EPPS'S
GRATEFUL--COMFORTING.
COCOA

"YES YOU DO, LUCINDY."

From "Woman's Work" A prize paper.

"AS for me, I've always said and I say yet, that I don't believe in missions."

"Oh yes you do, Lucindy. I've been thinking it over considerable lately and I've made up my mind that you believe in missions about as complete as any one I ever saw."

"I know you've got a coaxing tongue in your head, Hannah Sanders, but you're not going to make me own up that it's my duty to scrimp myself and neglect my family for the sake of a lot of heathen. I don't believe in it."

"Yes you do, Lucindy. You've often told me how thankful you were to Aunt Patty for taking care of you the first winter after you came here, when you were sick among strangers and no help to be had."

"What's that to do with it? I'm not a heathen Hannah Sanders."

"You were in trouble and Aunt Patty denied herself and neglected her family—I've often heard you say so—to help you out. I call that real missionary work."

"O, well, Hannah, talking comes easy to some; but I'd never consent for a daughter of mine to go among the horrid, naked creatures. It isn't respectable. If men must go, let them go alone."

"Have you had your new dress fitted yet, Lucindy?"

"If I say yes, you'll prove that I've broken the whole of the ten commandments; but just to see what tack you'll take next, I confess that Loanny Jones fitted it last Thursday."

"You wouldn't quite like to have Deacon Biddle fit your dresses, would you, Lucindy, good man as he is?"

"Seems to me you're getting kind of luny, Hannah Sanders. I'm not an idiot, if I don't believe in missions."

"But the idea of a man teaching women would be just as shocking in many a heathen community as the thought of a man dressmaker is to us. The best of men would often find himself as much at a loss in teaching women as he would be in making dresses for them. We sympathize with the missionary ladies, who must see and hear many shocking things. But oughtn't we to be still more pitiful toward the poor women who can't have a crumb of the bread of life unless a woman's hand brings it to them?"

— September, 1893

Two Millionaires

"The rich and poor meet together: the Lord is the maker of them all." A short time since a leading topic with American journalists was the death of Mr. A.T. Stewart, of New York, whose wealth was computed at something over one hundred millions of dollars. His income was probably between five and six millions annually. He was the architect of his own fortune; he amassed his enormous wealth by honest trading, and, humanly speaking, he had a right to do what he pleased with it. But it does not seem to have occurred to him, that he was under obligations to dedicate any considerable portion of his substance to the Lord. Excepting three or four mammoth white marble palaces, in one of which he lived while on earth, he has left no monument to perpetuate his name.

Mr. James Baird, who died lately in Ayrshire, was believed to be one of the wealthiest Commoners in Britain. At the time of his death, by his prudence and success in business, he had come to occupy a prominent position in society, and passed away crowned by many works of philanthropy. Mr. Baird was for many years the head of the great Gartsherrie Iron Company, which extended its operations into various parts of the country, until they had some forty-two furnaces in full blast, giving employment to more than 10,000 men and boys, and producing a fabulous amount of pig iron. Mr. Baird sat for some years in Parliament, though he seldom spoke in the House. Of late years he gave most of his time and attention to the promotion of religious education. He was liberal in his contributions in aid of schools and churches. In 1871, he founded the Baird Lectureship in Glasgow University "for the defence of orthodox teaching, and the exposure and refutation of error and unbelief." Two years later, he founded "the Baird Trust," to administer a fund of $2,500,000 bestowed by him to promote the interest of the Church of Scotland — probably the largest monetary gift ever made to the cause of Christianity. And it is commonly believed, that at the time of his death, Mr. Baird had it in contemplation to add to this princely gift another half million of pounds sterling.

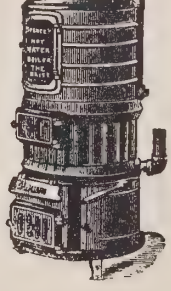
Here, then, we have the last chapters in the lives of two of earth's millionaires. The one inevitable event happened to both, at about the same time. The one was summoned to give an account of his stewardship at sixty-five; the other at seventy-four years of age. We do not mention their names together, for the purpose of invidious comparison. It is altogether likely, that Mr. Stewart, at sixty-five years of age *intended* to give a portion of his vast means for philanthropic purposes. Mr. Baird had not begun to give largely till he was advanced in life, and his career was arrested while he was in the very act of devising liberal things. For aught we know, Mr. Stewart, had he only lived nine years longer, might have eclipsed even Mr. Baird's generosity. What we have most to do with, is the lesson which such considerations is fitted to convey, and that is, to do *all* that we *intend* to do, for the cause of Christ and the good of men, BEFORE WE DIE." ★

— August, 1876



A GLANCE OVER

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much to convince you of the merit of ou
claims for "Sunlight" Soap. A single tri
of the Soap itself will be more convincin
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Has the least number
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DO YOU RECOGNIZE IT



HEEL OF THE GRANBY RUBBER

Look out for this print on the snow, you see
wherever you go. If this is not the pattern
the heel of your Rubbers and Overshoes, you a
making a wrong impression everywhere.

Selling on Sunday

Since last I wrote for the Record the fire of the Lord has burned among us and at least forty thousand of our fellow-creatures have gone — oh! so suddenly, — to stand before their Judge. In St. Pierre, Martinique, alone, of the 35,000 souls estimated by the acting governor to have been living at 7:55 a.m. May 8, 1902, only one person, then a prisoner in an underground cell, survives — all were either burned or suffocated inside of two minutes.

Such a visitation must certainly awaken conscience and cause questioning as to whether those who suffered such things were sinners above all who dwelt in the West Indies. That this questioning is abroad among us is quite certain. It is asserted that gambling was allowed in the churches of St. Pierre, and a wild story is in circulation of blasphemous conduct on Good Friday last. It is said that in St. Pierre a pig was crucified, its blood sprinkled about and the body buried by the performers, who declared that unless it rose again before Ascension Day they would not believe the Gospel. It was on Ascension Day that the people of St. Pierre died before the Lord. . .

It is known to us personally that in a Christian church about six miles from Tunapuna (in Trinidad) a fair was held on the Sabbath Day not long ago; goods were bought and sold and a licensed bar in full swing in the church; the whole proceedings ended in a free fight and a visit of the police. Yet Martinique was taken and Trinidad was left. . .

Then as to legalized Sunday selling — is not Trinidad, a daughter of England, more guilty because more inconsistent than Martinique, the daughter of France?

During the darkness caused by the eruption of the St. Vincent volcano in 1812 men taking their women by the hand hurried to the churches to have their neglected marriage ceremony performed: they thought the day of judgment was upon them, bringing vengeance for their disobedience; yet the frightful amount of illegitimacy in our islands is not lessening. Martinique could scarcely have been worse than Trinidad in this respect; yet they have been taken and so far we have been left.

A great deal of active sympathy has been shewn by our people for the sufferers who survive in Martinique and in St. Vincent; a becoming feeling of solemnity has so far prevailed that the gay and festive has been eliminated from the programme for the approaching coronation ceremonies here.

By the second St. Pierre disaster, on May 22nd, the walls and buildings that had partially survived the first were completely destroyed, also the two towers of the Cathedral that had been standing. Mercy's hand at the same time completed the burial of the 35,000 dead, sealing them in tombs of lava and debris. The contamination of the air had reached about five miles over the sea to leeward.

Dust is said to have fallen in St. Thomas, 320 miles from the scene of the eruption. Trinidad has no crater unless our Lake of Pitch be considered one. ★

In a letter from Trinidad written by Mrs. Sarah E. Morton, May 29, 1902.

Return to the Orient

Here are some excerpts from a report by the Rev. James Dickson in the July-August Record, 1946:

The S.S. Stella Lykes, after 30 days at sea, finished the 8,000 mile journey from Houston, Texas, to Shanghai on May 2. Our boat carried a load of U.N.R.R.A. supplies — cotton and steel rails, for China, and nine missionaries and relief workers. At sea we passed several floating mines, and once a sudden twist of the boat was necessary to avoid striking one head on. We found the harbour at Shanghai swarming with activity. . .

While outwardly the city has not changed much, it is today a different city. It is estimated that five million people now live in Shanghai. The streets are too small for the crowds. The pedicab is a new vehicle on the streets. They swarm everywhere along with the rickshaws. Swarms of jeeps are also seen on the streets, as well as army and navy trucks. Occasionally a traffic jam occurs on Nanking Road, with all this confusion of vehicles, and swarms of human beings jamming the traffic for a couple of blocks. It takes half an hour of frantic effort on the part of the police to get the traffic moving again. . .

A professor at St. John's University took a pedicab to his house, and the pedicab man refused to take a fare. He said, "I know what you are getting as a professor, and I am making three times as much as you are. I was a professor myself but I gave it up and bought this cab." The Chinese dollar now is worth less than one half cent, United States currency. Prices are unreasonably high. Many items are figured in U.S. dollars. A good suit costs 250 U.S. dollars. Nylons sell for from 35 to 60 U.S. dollars. . .

Yesterday I was at the Bible Society headquarters. The copper plates of the British and Foreign Bible Society were covered up with old paper and rubbish in the back of the building, and were not discovered by the Japanese. Those of the Scottish Bible Society were found, however, and taken for the Japanese war effort. The Bible Societies are now united in one building, including the American Bible Society along with the British and the Scottish, and are now known as the China Bible Society. I was glad to discover that there is a supply of Formosan Romanized Bibles on hand. No Bibles have been sent to Formosa for five years.

I hope to get passage to Formosa in a few days. One boat went a few days ago, but it was overcrowded. Another one is to leave the first of next week. There are over 4,000 people here trying to get passage out of Shanghai for North America and England, besides thousands trying to get to various parts of the Orient. ★

It may be necessary to explain that the advertisements on pages 37 to 39 are also taken from back issues of The Record.

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PRESBYTERIAN

RECORD

MARCH, 1976



WINTER ALONG THE BOW RIVER AT CALGARY

Wanted: more ministers
The Making of a Christian
Marriage Enrichment
The Global Rip-off

The GLOBAL RIP-OFF



ROAD BUILDING in a tropical rain forest.

by Geoffrey Johnston

COLONIALISM IS DEAD; we have got used to that idea. Those who went to school when the maps were painted red have, albeit with difficulty, accepted the transfer of political power to the people Kipling once called the lesser breeds without the law. But the power of the market place did not vanish with the power of the state. It has become painfully obvious that the present arrangements in commodity trade, international credit, investment, and the control of technology are thoroughly unfair and need to be radically overhauled.

Developing countries need a balance between production for the local market and exports. With the proceeds from the sale of exports they can buy the things they do not produce for themselves. Developing countries, by and large, export commodities, tea, cocoa, copper and so forth, and import manufactured goods. Despite the recent boom, the price of commodities has not kept pace with the price of manufactured goods. Hence year by year, developing countries find their export earnings declining in real terms; in terms, for example, of the number of tons of cocoa it takes to buy a tractor. In this situation, they have three alternatives. They can borrow, they can diversify their exports, or they can expand production.

Borrowing is a quick and deadly solution. The international banks are operated by the developed countries, the people who created the problem for which borrowing is a possible solution. They will lend money, at commercial rates, and under certain conditions. Borrowing at commercial rates is an expensive business, and a couple of bad years can put a developing country which exports agricultural products in dire straights indeed.

The second solution, diversification, is somewhat more promising, though it too has its snags. The developing country can either do more refining of its products at home, or it can develop light industry. In the first case it finds that developed countries, where the markets are, have already protected their own processing industries by tariffs and other arrangements. Even if you can make it, you can't sell it. Besides, the technology of refining is in the hands of the multi-nationals, whose head offices are in the rich countries. For them knowledge is an article for sale, and if they choose to sell, they charge what the traffic

will bear.

Thus some countries have tried to diversify by taking up light industry. Textiles, for example, require little technology but plenty of labour. A bad job is better than no job, but in this kind of industry labour doesn't dare press too hard, or else the multi-national which provided the machinery and does the marketing will simply pull up stakes and move on to a cheaper labour market.

The third solution is to expand commodity production. In the case of mining this requires some pretty sophisticated calculations about the state of the market when the mind is ready. Few people but the multi-nationals can do this, and the corporation executives could well decide it is not in the company's interest, (though it may be in the developing country's interest) to proceed. In this case you are in trouble, for they have the capital and the know-how and between themselves and their friends, they control the market. In agriculture this is not always so serious, but every acre taken out of food production and put into cocoa or rubber means that more food has to be imported. As it turns out, the rich countries are the major food exporters, and they are not averse to charging what they think they can get.

Share wealth and power

In other words, the developing countries can't win. The rich nations have covered all the bases. At first we thought the circle could be broken by various kinds of aid. But by now it has become apparent that while aid programs are essential, they will never, by themselves, get a country on its feet if it cannot pay its own way. The old slogan "Trade not Aid," has at least come into its own.

A few years ago the developing countries decided that if they didn't hang together they would all hang separately, and formed a pressure group known as the Group of 77. After much negotiation they developed a package of proposals known as the New International Economic Order (NIEO), and put it to the rest of the world last spring. The first reaction of the western countries was pretty hostile, but by the time the UN met in September 1975, they had cooled off, and, with the possible exception of the Americans, everyone was prepared to take their ideas seriously.

The debate has been going on ever since, and will continue to do so, in a variety of places, but most notably in the next meeting of the United Nations commission on trade and development, at Nairobi in May. (It is the fourth meeting of this body, hence the shorthand UNCTAD IV). The debate is worth following in the newspapers even if it means hunting around on the back pages. It is marginal to us, but crucial to most of the world. Let me offer a few observations to help keep the thing in perspective.

First, we are a small player. Some 70 percent of our trade is with the United States, and most of the rest with Europe and Japan. We have little to lose, and hence, if we want, we are free to play the honest broker, the outsider who tries to get his friends to agree.

Second, and seldom mentioned, we share many of the problems of the developing countries. Though in dollar terms most of our trade is in manufactured goods we are also a major exporter of commodities, base metals, timber and wheat, chiefly, apart from the last, to the United States. Similarly, we depend heavily on the Americans for technology, though our dependence is usually hidden behind the informal arrangements used by the multi-nationals.

Third, and this is the basic point, as Christians we must face up to the fact that the developing countries are being systematically diddled by the international arrangements of which we are a part. Because they are being diddled they are kept in a state of perpetual dependence. No man can be truly human in that state, and the dehumanization of the major part of mankind is not something Christians can contemplate with equanimity. It behooves us, therefore, as Christians in a free society, to see that our government throws its weight behind those who are trying to replace the present iniquitous system with one that honestly shares both wealth and power among all people.

The sharing of wealth and power will be a painful experience for us, because it means abandoning some deep-seated assumptions.

We will have to abandon first, the belief that free enterprise is a universal blessing. It has been good for us, but in different times and under different circumstances it turns out to be a mixed bag. We will have to accept the clipping of Canadian wings abroad, like those of Falconbridge in South Africa, or the banks, or Alcan, in the West Indies.

We will have to abandon, second, the notion that it is right and natural for white men to rule the world. The big shock of recent years has been the Arabs and their control of the price of oil. For the first time in living memory a non-European power has appeared as a threat. But we must accept the fact that the brief period of European supremacy was an abnormality in world history, and the usual situation is one of equality, or even European inferiority.

We will have to abandon, third, our colonial mentality. As an exporter of commodities and an importer of technology we are in a somewhat similar position to developing countries. Is it not conceivable that we might be most useful to the rest of the world if we threw our lot in with developing countries on such things as commodity agreements and the transfer of technology? The reaction south of the border would hardly be cordial, but it could be that our support could tip the balance in favour of a better deal for those who need it most.

Justice must be done

The debate has been and will continue to be, long, tedious and often technical. The problems are real, and honest men can be found on both sides. But I suggest to you that the heart of the matter lies in the three points just made. To contribute effectively to the discussion our government will have to abandon at least the first two and probably the third assumption just listed. It will not be easy; people in government think much the way we do, and they will have plenty of well informed advice assuring them that the present system, if not the best possible, can be put right with a little tinkering. But the fact is that it is radically unjust, both to men's bodies and to their minds. It must be thoroughly overhauled, and it falls to the Christians in Canada, with others, to make clear to our government that there is a significant body of opinion in Canada that wants to see justice done. It will cost us something, both psychologically and materially, but perhaps the vision of perpetually expanding prosperity is another of the illusions we will have to abandon. ★

A FORMER MISSIONARY, the Rev. Geoffrey Johnston is the Presbyterian representative on GATT-fly, an inter-church project working on trade and development issues.

EDITORIALS

An appeal from Taiwan

THE DIFFICULTIES WHICH CONFRONT the Presbyterian Church in Taiwan have been publicized once more by the distribution of a four-page appeal. It originated in a conference on church and society sponsored by the committee on church world relations of that body.

Four years ago this month we ran in The Record a "Public Statement on Our National Fate by the Presbyterian Church in Taiwan," and commented upon it editorially. The document which came out last November entitled "Our Appeal," is a follow-up on that courageous statement.

Presbyterians in Taiwan are still disturbed by their country's isolation from the world. "Our nation has become isolated in foreign relations," the recent statement says, "we face an impending world economic crisis and in these circumstances the church must not carelessly take its ease and abandon the role of prophet." It goes on to say that the church cannot be concerned only with self-preservation and individual salvation. "To save the nation in this time of crisis we must join together . . . to promote justice, liberty and peace so that the church may be worthy to be called a servant of Christ for these times," the appeal affirms.

It asks the government of Taiwan to put into practice the religious freedom guaranteed to the people in the constitution. This would enable each person to use his own language to worship God. Despite that guarantee the government confiscated the new translation of the Bible in the Taiwanese (Amoy) language as contravening the policy of promoting the use of Chinese (Mandarin) as the national language. Although the old edition of the Bible in Romanized Amoy has been returned, the appeal asks for the new translation back, and for permission to publish the Bible in any language, including the tribal dialects.

Another complaint is that the church was not permitted to send delegates to the Nairobi Assembly of the World Council of Churches. Pointing out that the government has encouraged cultural and economic exchanges, the appeal states: "Our government ought to permit the church freedom to attend the World Council of Churches and other such international church organizations. Just because a minority does not have the same opinion about world church organizations, we cannot abandon the opportunity to participate in them."

A plea is made for mutual trust and confidence between the government and the church, and an honest sharing of views about the nation's future and the reformation of society. "The church, based on its mission to protect human rights and preserve human dignity appeals to the government to strengthen the development of society, to focus its attention on the problems of social corruption, poverty, avarice, public peace and order, and pollution, and to adopt effective measures to safeguard the security and welfare of the people."

The appeal calls upon the church in Taiwan, which after 110 years is still partially a receiving church, to achieve complete independence and become a giving church. Not merely in relation to finance, but in the context of the whole mission to which it is called as part of the universal body of Christ.

The Presbyterian Church in Canada, which has been active in Taiwan for 104 years, congratulates the Presbyterian Church there on its bold statement and supports its appeal to the government in all of its high resolves. We hope and pray that the church and the present government may soon reconcile their differences and enter into a new relationship of mutual regard and trust. Let there be no reprisals against the Presbyterians who have once more declared their position. As the recent appeal puts it, "the church, besides participating in the spreading of the gospel and leading men to repent and believe in the Lord, must express concern for the whole nation, society and the whole of mankind. Only in that way will she not fail to live up to the mission entrusted by God."

From the editor's desk

RESPONSE TO THE CENTENNIAL issue of our magazine (February) has been so good that we are led to believe that there may be a desire for extra copies. A limited supply is on hand, and copies may be ordered by sending 35c for each to the circulation department.

HELP MAKE MIRACLES HAPPEN! SHARE is the theme of the annual pre-Easter appeal for world relief and development this year, sponsored by Canadian churches. Promotion material has been sent to all Presbyterian ministers, and further information including offering envelopes may be obtained from the Committee on Inter-Church Aid, Refugee and World Service, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

THE CANADIAN COUNCIL OF CHURCHES, which meets in assembly once in three years, is planning to hold its next session in Glace Bay, Nova Scotia, April 25 to 29. This will be the first attempt to set the work of the national Council in the context of a local situation.

It is significant that the local arrangements committee has been appointed by the Industrial Cape Breton Council of Churches, and that this committee has had a share in planning the program. We understand that delegates will be billeted in Cape Breton homes, and that they will be given ample opportunity to see the problems and the conditions that confront the people of that island in their time of economic crisis.

WHO SAYS THAT CANADIANS can't communicate? According to a columnist in *The Toronto Star* Canada has more mass media outlets than any country in the world except the U.S.A.

We have 430 radio stations, 84 television channels, 113 daily newspapers, 900 weekly papers, 200 consumer magazines (such as The Record), 65 farm publications, 500 business publications, and more than 125 foreign language publications. ★

Ulster's Agony

JAMES B. JOHNSTON of Brampton, Ont. came to Canada from Belfast two years ago. His wife is a Roman Catholic, he is a Presbyterian.

His poems refer to events in Ulster early in January, the first to the assassination of five Catholics, the second to the retaliation against ten Protestants.

Lonely farms

The harvest has long since passed.
Christmas too has come and gone
Merging into a New Year
With all its promises
Of peace and prosperity.

The January dusk falls early.
Darkness surrounds the
secluded farmhouse but
the light from within
bids the stranger welcome.

To-night in Ballydoogan
that stranger brought Death.
In Whitecross too,
two brothers lie dead,
And the promise of peace
has perished
On a lonely farm
In Ireland.

Last ride

What can one say,
So far away;
Five thousand miles
Cannot lessen the shock
of ten more dead.
A bus ride from home,
Behind, a hard day's work.
Ahead, relaxation, supper,
Precious moments of family life.

But the bus stopped
People stirred
A sudden hush
A gunman entered
Barked a command.
Filled with fear
the workers filed their
way out into the
darkness.
More gunmen
Machine gun fire.
For ten
One last ride
In South Armagh.

PRESBYTERIAN

RECORD

MARCH, 1976
VOL. C, No. 3

in this issue

2 The Global Rip-Off, *Geoffrey Johnston*
6 Pungent and Pertinent, *Rhoda Elizabeth Playfair, Richard Fee*
8 Presbyterian Profiles
9 Worldview, Ethiopia, *Clyde Sanger*
10 The Making of a Christian, *William Klempa*
13 Wanted: More Ministers, *J. C. Cooper*
14 Growing in Marriage, *Tom and Laura Tanner*
16 Reflections, *Lois Wilson*
18 How We Saw the World Council, *Heather Johnston, Donald C. Smith*
35 Volunteers for the CROSS-Road, *D. Glenn Campbell*

departments

21 People and Systems
22 News
24 You Were Asking?
25 Letters
26 A Prairie Tour
27 See/Hear
28 Books
28 Personals
30 Cameos
32 Deaths
33 Calendar
34 Readings



cover story

A WINTER SCENE along the Bow River, Calgary, Alberta, taken by Mrs. K. Morck.

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PUNGENT and PERTINENT



Come before his presence with singing

by Rhoda Elizabeth Playfair
Burnaby, B.C.

A CHOIR at our church? Not a chance! We used to have one but . . . it's pretty hard to keep one going these days.

Does this sound like *your* church? Then you're missing out!

Just recently a visiting minister at a Burnaby church looked at the congregation after a rousing rendition of Dr. George Root's triumphant *Magnify, Glorify, Extol and Exalt the Lord* and said slowly, "Do you know how lucky you are?" And to the choir he added feelingly, "I thank you for your ministry of music!"

How is it, at a time when many churches are finding it impossible to maintain a full scale choir (as opposed to half a dozen voices that will lead the hymns) that this one in a church of average size is not only alive and well but presenting special occasion cantatas and oratorios in conjunction with a Vancouver based church choir?

The reasons why church choirs grow and flourish are legion, and topping the list is a director who knows his business plus an organist with whom he or she works well. The Burnaby church is fortunate on both counts. Director Les Monk and his wife Connie (organist and choir director in a Vancouver church) became involved with choirs in the Lower Mainland area following World War II. Organist Betty Mercer, a graduate of Toronto's Royal Conservatory, as is Connie Monk, has worked with Les for 26 years. ("She knows what I want to do before I know myself!") While undoubtedly all three are well known in musical circles, there have been other choirs with skilled leadership that have not managed to hold their own against the I'm-too-busy-that-sounds-like-*work* corrosion of the 60s and 70s. What kept these two afloat?

The Monk approach to music, in the first place, and the volunteer singer's reaction to it in the second.

"You can do a lot with music if you're not worrying about money," is the way Les Monk describes his decision to make music an avocation rather than his life's work. "When music is a business, you don't derive the same amount of pleasure out of it!"

Pleasure is the word he uses and pleasure is the feeling you sense when sitting in on a choir rehearsal. Unquestionably the choir members are working — but just as undeniably, they're enthusiastic about it. "You don't expect to be rewarded for joy!" is the way one singer put it on one of the frequent occasions when one or the other of the Monks expressed an appreciative thanks for a job particularly well done.

This is no happy accident. Both Les and Connie are endowed with the patience and diplomacy necessary to keep things on an even keel. Their conception of choir performance is broadly based and while of necessity the group effort is the thing, the individual counts!

"Each one of you makes the choir what it is," they point out repeatedly. "No matter how much or how little you have to offer, it's the total group that brings out what we get!"

Or at a Thursday night's practice (which only serves to polish off the anthem that has been weeks in the learning) Les Monk will admonish, "I want everyone out on Sunday! We need every one! You've never let me down yet and I know you won't now."

Choir members, trained, inexperienced, young, old, and in-between, thrive on such encouragement. Choir practice is something to be missed only if you've broken a leg skiing — otherwise, you're there!

Together the two choirs muster between 80 and 90 voices. Recruiting new members is largely done by the Monks themselves. ("You don't wait for people to volunteer. You've got to go out and get them!") but every member of both choirs feels personally responsible for bringing in a new voice whenever possible.

Because there are members with untrained voices who do not read music well, the Monks believe in training. "You have to go over it and over it — at the speed of the slowest singer so that everyone knows the music. That way, when they sing it, they sing it well!"



"I'll have to admit, George — your sermon on stewardship packed a real wallop!"

Indeed they do! On one occasion following a particularly well sung anthem, the appreciative congregation burst into involuntary applause. On another, the moving presentation of *We Shall Overcome* at a Remembrance Day service prompted the minister to ask to have it sung a second time at the close of the service!

While both choirs share happily in weekly worship, a highlight of the year is the joint Easter presentation of oratorios such as Felix Mendelssohn's *St. Paul* or Alexander Mathew's *The Passion of Christ* (despite the fact that practices for such an event involve round trips of over thirty miles!) An annual dinner and get togethers for coffee after special performances help to cement the sense of fellowship shared by the members of both churches.

Unique as this type of choir build-up and co-operation seems to be, it is surely something that should be a consideration in the life and work of many more churches. The formula is not really so complicated: a top-notch director plus happy volunteers equalling a joyous sound. Lucky the church with all three! ★



Recreation at Huron Feathers

by Richard Fee
Knox College, Toronto

HURON FEATHERS, on the shore of Lake Huron, opens its doors in the summer when other churches decrease their activity. People who spend their vacation on this seven-mile stretch of beautiful white sand at Sauble Beach find a recreational ministry and Christian outreach which cross all generational boundaries.

Through the day camp I saw new kinds of parents uniquely concerned about their children, willing to finger paint with them and join in their songs. During a creative arts week, parents and children together learned how to do macrame, organic dyeing and Indian beading or how to make candles or papier mache animals.

Sunday worship there has an informality which attracts people and arouses enthusiasm. Hymns and songs before every service and a mid-point coffee time help people get acquainted. Few remain on the beach for the entire two months, and so this is a great time of introduction and questions such as, "So you're the uncle of. . .?"

The Huron Feathers building is often used for entertainment or cultural activities, too — yoga classes, a rug hooking course, and film nights. For a number of years there have been swimming classes.

Monday evening euchre parties have been popular. Originally designed for older vacationers, any discrimination on those lines soon disappeared. There is real need for a permanent Sauble Beach community get-together and last summer several people expressed the hope that this group would continue in homes during the winter. Over 600 stayed at the youth hostel last summer. Young people have changed since the 1960's. We noticed fewer hitch-hikers, more kids with ten-speed bikes, fewer kids with drug problems, more intent on travel and a destination. They came from as far as Germany, the U.S.A., France, Germany and all parts of Canada. Young people with such varied backgrounds had a great deal to share with each other and with the staff.

One project originally designed as a drop-in centre soon developed into a physical recreation scheme. A volley ball court was established on the beach and plans were laid for jogging groups and a basketball set-up.

Through Huron Feathers' coffee houses and dances we provided a place where teen-agers were welcome, where money was not imperative, and where each could share thoughts and feelings.

Last July and August special pastoral ministries were carried on at the centre or the nearby band-shell. Bible studies were held Saturday mornings. The Covenant Players, a troupe of religious dramatists, performed twice. Various musical groups played and two ecumenical services were planned by summer students of all the churches. In working together as students from seven denominations a great common bond was discovered — a new understanding of ecumenism and sharing under the love of Christ. ★

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A busy lady!



JEAN MILNE WATSON, a member of Innerkip Presbyterian Church, was one of 25 Ontario women honoured by the province during International Women's Year, for outstanding contributions to their community, province and country.

Mrs. Watson, mother of three and grandparent of five, was born in Ayrshire, Scotland, where she apprenticed as a law clerk while majoring in economics, political science and general organizational administration at Philip Stott College.

She came to Canada at the age of 23 and after her marriage to Alex Watson in 1934, settled in East Zorra, about two miles south of Innerkip, where he became postmaster in 1940.

It was there she began a life-time involvement in the educational field by helping to form a home and school branch, becoming chairman of the school board in 1946.

Soon after her election Mrs. Watson insisted upon free cod liver oil tablets for the youngsters. "The classrooms smelled like a fish factory — but the county also had remarkably few colds," an associate recalls. She was also instrumental in establishing a hot lunch program.

Then this energetic woman convened a committee which founded a Rural Shop and Home Economics School for the children of four neighbouring townships, the first such school in Ontario.

She became involved in the Ontario School Trustees and Ratepayers' Association and following the death of her husband became its full-time executive secretary, field director, negotiator and editor of the *Canadian School Journal.* When that body became the Ontario Public School Trustees' Association, she was both executive assistant and editor of *Ontario Education* magazine. She retired in 1971.

Her record of service in education is impressive. When Ontario set up the Colleges of Applied Arts and Technology in 1965, Mrs. Watson was appointed to the Fanshawe College board, serving three terms as chairman. As well, she was president of the provincial association for the colleges.

At various times she has been elected to the Woodstock Suburban District High School Board, been a governor of the Stothers' Exceptional Child Foundation, president of both the Ontario Association for Curriculum Development and of the Ontario Educational Association. In 1962 Mrs. Watson was chairman of Education Year for the Canadian Conference on Education.

Many honours came her way. In 1967 she was awarded the Canada Medal. She was the second woman to win the Lamp of Learning presented by the Ontario Secondary School Teachers' Federation to a non-teacher for "an outstanding contribution to secondary school education in Ontario." The Ontario Public School Men Teachers' Federation presented her with its Meritorius Award, and she is a Fellow of the Ontario Teachers' Federation, the only woman non-teacher so honoured.

At present she is a fact finder with the Ontario Education Relations Committee set up last August to help implement new legislation governing teacher/board negotiations.

Writing in *Ontario Education*, Jack Hutton says that when William Davis, now premier of Ontario, was appointed minister of education, "it didn't take him long to realize that the postmaster's wife in Innerkip was closer to the grass roots of Ontario education than any ten of his senior advisors . . . until he left the portfolio, Bill Davis respected the opinion of Jean Watson — even when his opinion varied by 180 degrees."

With all of her educational interests, Mrs. Watson has somehow found time to be active in her church, serving three terms as president of the Ladies' Aid. She also founded the Innerkip Community Women's Institute and is a past matron of the Thames Valley No. 199 Order of the Eastern Star. ★

Valerie M. Dunn

An elder from Jarvis



THE MLA FOR HALDIMAND-NORFOLK, Ont., Gordon Miller, is shown with his four sons, Douglas, Glen, Barry, and Allan.

THE NEW MEMBER of the Ontario Legislative Assembly for Haldimand-Norfolk is a Presbyterian elder, Gordon Irvin Miller. He is a member of Knox Church, Jarvis, where he served as superintendent of the church school for 12 years.

Mr. Miller, who was born on the family farm near Jarvis in February, 1924, has been active in local sports and municipal politics. Last fall he ran as a Liberal candidate and was elected to the Ontario house.

In 1949 Gordon Miller married Reta Mae Johnson, a registered nurse. She was taken by a terminal illness in September, 1973. Their four sons are shown above. Glen manages the family farm, and Allan, the youngest is studying at Ridgetown Agricultural School.

BY CLYDE SANGER



WORLDVIEW

Ethiopia

THE TWO OF US, travelling through eastern Africa, found to our surprise that we shared the same birthday. How could we celebrate it fittingly? November 20 would find us still a week away from Nairobi, where all the church leaders were gathering for the fifth Assembly. It would find us in a distant part of Ethiopia, about 500 kilometres east of Addis Ababa, at the small town of Alemaya.

Neill McKee and I reconciled ourselves to the thought that the day would pass unmarked by any celebration, other than hours of photographing fields of sorghum and interviewing plant breeders (which was, after all, what we had come to Ethiopia to do). But the Dean of Agriculture at the university, Dr. Melak Mengesha, had his own idea. He wouldn't tell us what it was.

He took us out to a modest supper in the old city of Harar, and wanted us to hurry through it. That was clearly not the party. On then, in his car, through the old walled city and out one of its eight gates to a height of land from where the ground fell steeply.

A man was sitting in a ditch. A few words in Amharic from Dean Melak, and the man gave a shrill whistle, two fingers in his mouth in the way Pierre Trudeau can also manage. Within a minute, from all directions came loping out of the darkness one, two, three . . . six large hyenas.

Most of them stayed watchfully a short distance from Ato Tana, as he unwrapped some gobbets of meat from a newspaper. But one big female, whom he had nicknamed Aselefech, came right up to him, stretched her strong neck right over him and grabbed the meat.

He called to me to come and join him, but I declined. He seemed to be running very short of meat, and Aselefech's jaws were still busy above his head. But Dean Melak went forward and crouched there, until all the meat had gone. It was close to curfew hour, and we drove home in haste. What did "Aselefech" mean? we asked. It was a name, said the Dean, usually given to beautiful girls and meant "She made them all parade," so beautiful that she was ahead of the crowd.

It was a birthday to remember. And somehow it seemed to fit the Ethiopia of today.

Why do I say that? Because hunger still prowls the land, like those hyenas. Yet the people make light of it, whenever possible. And, since the revolution two years ago, feudalism has gone — even though there is much confusion about how land reform and other changes will be implemented. There was symbolism in Dean Melak taking his place in the ditch alongside Ato Tana.

Hunger. It was early in 1973, when the "short rains" failed throughout the country, that Ethiopia was plunged into famine. The secretiveness and ineffectiveness of the government in that crisis were important factors in the overthrow of the old regime, and of the Emperor. Since 1973 Ethiopians have been climbing painfully out of that crisis, and building organizations to prevent it re-occurring.

Central to this effort is the Christian Relief and Development Association, in which some two dozen organizations are now grouped. The CRDA holds a general meeting every two weeks, at which the participants — whether it is an Oxfam nurse out of the Ogaden, or a Health Ministry doctor down from the mountain country of Gemu Gofa — pool their knowledge and co-ordinate plans.

Reading the CRDA minutes gives you a vivid picture of the thin line most of Ethiopia's 25 million people are walking between survival and disaster. In 1975 the rains were generally excellent, the best that Wollo and Tigrai provinces (worst affected in 1973) had known in ten years. But heavy rain creates its own problems: parts of Shoa province, not far from Addis, became impassable for ground transport (even pack-animals) and food had to be dropped by air.

Harrerghe, the southeast lowlands beyond Harar and the hyenas, is now the most critical area because the herds of livestock are so depleted. More than 70,000 remain in camps — and thousands more crossed from Somalia, sick and hungry. In western Ethiopia some 8000 refugees came in from southern Sudan, straining the food resources.

But it's not just relief work now. There's mention of a new children's hospital in Wollo, of a weaving co-operative being started in remote Chencha, of small bridges and roads being built in the zemetcha, the National Work Campaign.

Looking further ahead than the CRDA organizations can afford to do is Dean Melak's colleague at Alemaya, Dr. Brhane Gebrekidan. He is a plant scientist specializing in sorghum, and is part of a worldwide network of research into that cereal crop that is substantially funded by the International Development Research Centre from Ottawa.

Dr. Brhane has a key part in that network. Ethiopia is the original home of sorghum, and many varieties are grown there in isolated communities that have never been tried elsewhere. He sends his young assistants on long trips, by bus and then on horseback, to gather these "new" varieties. Some have turned out to be highly nutritious, and are being crossed with improved lines from India or the Lebanon.

It will take several years for the ordinary peasant in Africa or Asia to get the benefits of such research. For the present, agriculture too closely resembles the painting Dean Melak has hung above his fireplace. It is of a farmer in a bare landscape, bending over one of his pair of oxen that has collapsed and is dying beside his plough. One ox alone was useless.

Dean Melak explained it was a scene he witnessed as he drove along with a car-load of professors. "We just stood there, all these professors of animal science, and could do nothing for him." He asked a student later to paint the scene, and planned to entitle it "Ethiopia's crippled agriculture." Salomon the student did paint it, but insisted on calling it instead, "The Lonely Farmer."

Perhaps the years of loneliness are ending. ★

THE MAKING



"CHRISTIANS ARE NOT BORN, THEY ARE MADE," wrote Tertullian centuries ago. It is not merely being born into a Christian family, receiving baptism, learning the faith, being confirmed and partaking of the Lord's Supper that makes a person a Christian.

All of these things are helpful; yes, some of them are even requisite to the life in Christ. But they do not necessarily make people into Christians. A personal response of faith is essential. But even that does not make a person a Christian. It is God by his grace in Jesus Christ through the work of the Spirit who does this.

To be a Christian means to die to self and to be born to newness of life in Christ. It means to be justified and sanctified by Christ. This is God's doing and not our own achievement. As Paul writes in Ephesians, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God — not because of works, lest any man should boast. For we are his workmanship created in Christ Jesus for good works. . ." (2:8-10)."

If infant baptism is recognized as in accordance with biblical thought and practice, then the making of a Christian must be seen as a long and continuous process extending normally from infancy to mature manhood and womanhood. Traditionally, the church has regarded it as including the following steps or stages: 1. birth into a Christian family; 2. infant baptism, i.e. initiation into the covenant of grace; 3. catechetical instruction in the Christian faith; 4. appropriation by a personal confession of faith of the intent of baptism expressed in "confirmation"; 5. admission to the Lord's Supper; and 6. growth in Christian maturity. All of the above stages may not be applicable.

A brief history of confirmation

Since the focus of this article is on the role of confirmation in the making of a Christian, a few historical notes on confirmation are in order.

The origin of the practice of confirmation is not very clear. Two passages in the New Testament are usually

OF A CHRISTIAN

by William Klempa

cited in support of it (Acts 8:14-17 and 19:1-7). Both passages indicate that the apostles laid hands upon those who were baptized and they received the Holy Spirit.

We know that the laying-on-of-hands was an ancient symbolical act. At least four different understandings of the act are found in the Bible: as a general blessing (Gen. 48:14-16; Mark 10:16), as an act of commissioning or ordination (Acts 6:1-6; 2 Tim. 1:6), as a means of healing (Luke 4:40), and as confirmation (The Acts passages and Heb. 6:2).

It is not altogether clear that the act of laying hands on newly converted Christians was always practised. But there is evidence to suggest that at the beginning baptism with water, anointing with oil, and the laying-on-of-hands were all part of a unified act of Christian initiation. As Dom Gregory Dix, the Anglican liturgical scholar, has written in his *The Shape of the Liturgy*, these different rites were "normally conferred within five or ten minutes of each other." (p. 260).

In the first few centuries both infant and adult baptism were practised. Some children were baptized immediately after birth and in other cases, baptism was apparently deferred until they were adults. These two practices co-existed in the early church.

From the fourth century onwards infant baptism became the rule and adult baptism was administered only in missionary situations. Therefore as the years passed, and Christian parents brought their children for baptism, confirmation became gradually separated from baptism. They came to be separated not by five or ten minutes but by ten or fifteen years. Baptism took place in infancy and confirmation was reserved for a later age when the person could profess his or her faith.

In the West, confirmation was reserved for the bishop; in the East, the priest administered it with oil consecrated by a bishop. It is still customary in Eastern Orthodoxy to confirm infants directly after baptism and to administer Communion immediately.

At the time of the Protestant reformation Luther denied that confirmation was a sacrament for it was not unquestionably instituted by Christ. For Luther baptism was complete in itself. All our Christian life is a return to our baptism.

In Reformed churches a similar view was expressed. Calvin also denied that confirmation was a sacrament. To give it sacramental status and to hold that without it baptism is incomplete, Calvin said, is an impairment of baptism. At the same time Calvin approved of the practice of laying-on-of-hands as long as it was interpreted as a form of blessing.

According to Calvin true confirmation consists in catechising and a public profession of faith. Thus he writes: "A child of ten would present himself to the church to declare his confession of faith, would be examined in each article, and answer to each . . . Thus while the church looks on as a witness, he would profess the one true and sincere faith, in which the believing folk with one mind worship the one God." (*Institutes*, IV, 19, 13). This basic understanding of confirmation was followed by Reformed churches on the continent and the British Isles. Confirmation became a public profession of faith and admission to the Lord's Supper and all the privileges and responsibilities of church membership.

In more recent times, Christian groups originating in revival movements have stressed the necessity of a true experience of conversion for the making of a Christian. Such groups usually practise adult baptism and baptism and conversion are regarded as inseparable events.

The need for re-thinking

During the last decade or two, many churches have re-examined their teaching regarding the making of a Christian. The church in East Germany has been forced to rethink the meaning of baptism and confirmation because of the practice of "youth dedications" introduced recently by the communist state. In the Reformed Church in France, the question of adult and infant baptism has been the subject of intensive study and discussion. Both the Church of England and the Episcopal Church in the United States have made a thorough study of baptism and confirmation. So has the United Presbyterian Church in the U.S.A. in its recent report, *Baptism: Decision and Growth*.

In Canada, the United Church produced a study on *The Doctrine and Practice of Church Membership* in 1960. A sub-committee of our church's committee on church doctrine under the chairmanship of the Rev. Blake Walker has been working for several years on the subject, "The Covenant of Grace and Reception into the Communicant Membership of the Church."

These various studies indicate that there is some dissatisfaction with present practices. Certainly motives for a new approach as well as proposed changes vary from church to church. But what lies at the heart of them all is a deep concern for a clearer understanding of what is involved in the making of a Christian.

Some of the questions that have been raised in these studies are as follows: Is confirmation a relic of an earlier time which ought to be abandoned in our highly secular society? Should infant baptism be the norm and adult baptism the exception, or vice versa? What is the relationship between confirmation and the two sacraments of baptism and the Lord's Supper? Should the present sequence of infant baptism — instruction — confirmation — first Communion be modified to permit baptized children to commune at about the age of ten and before they are confirmed? At what age should those who have been baptized in infancy be confirmed? Is confirmation a maturity rite, a kind of Christian Bar Mitzvah? Is an experience of conversion essential? How is conversion to be understood — as sudden or gradual or both? *(Continued)*

THE MAKING OF A CHRISTIAN

A number of factors in our present situation have made this rethinking necessary. We live today in an increasingly secular society in which some of the powerful forces of Christian influence and education can no longer be assumed. Most of the established churches have emphasized the Christian nurture approach. A child may be so taught that he knows no time when he did not belong to the church or love the Lord Jesus Christ.

Yet in many cases the conditions of Christian nurture are not being fulfilled. Far too many parents have entirely abdicated their responsibilities. Many baptized children are growing up with no Christian influence or education at all. Some are lost to the church in early childhood, still others in later childhood or adolescence, and others break away from the church at the dawn of adult manhood and womanhood.

Today most churches fail to hold on to their young people. Statistics of the Church of England show that less than half of those baptized came forward for confirmation. Our church's statistics, however, are more encouraging. During the 25 year period, 1949 to 1974, there were 222,822 baptisms and 159,557 persons were received into communicant membership by profession of faith. If there were about 200,000 infant baptisms (assuming an approximate ratio of 90% infant baptisms and 10% adult baptisms) then the 159,557 persons represent almost 80% of those baptized who went on to profess their faith. But the question remains how many of these are still committed and active church members? The challenge which faces all the churches today is how young people who are baptized and nurtured in the church and at home, are to be kept within the fellowship of the church? We must bestir ourselves on this matter for the church of tomorrow builds upon the church of today.

Yet another reason that has prompted fresh thinking on baptism and confirmation is that for many young people confirmation marks the end of association with the church rather than a beginning. A distinguished Swiss theologian once remarked that for a Swiss boy reception into church membership meant three things: "Now I shall start to wear long trousers; now I shall be allowed to smoke; and now like Daddy, I shall be able to stop going to church." The same is often true of the Canadian boy.

Conclusions and proposals

There are no easy answers to the many theological, liturgical, educational and pastoral questions which the making of a Christian poses for us today. But perhaps a few conclusions can be drawn and some proposals put forward.

Confirmation is an important step but only one step in a life-long continuum of Christian growth and education. While it is wrong to say that baptism is incomplete without confirmation, it is nevertheless shortsighted to hold that infant baptism fulfils its purpose without the life of faith which ensues after it.

Both infant and adult baptism point forward to a long process of Christian nurture. One stage in the process ends when the baptized person professes for himself or herself the faith into which he or she was baptized.

The United Church of Canada report on church membership has expressed this very well. "Confirmation," it says, "is not the moment at which our baptism becomes effective for us; it has always been and will continue to be effective like the work of Christ. Nor is confirmation the point at which we become members of the church; we were made members in baptism" (p. 21). It is therefore wrong to speak as some do of confirmation and admission to the Lord's Table as "joining the church." This is a demeaning of baptism.

Three proposals can be put forward for discussion throughout our church:

The first has to do with a stricter observance of the disciplines connected with infant baptism. Infant baptism ought to be administered only to children of believing and practising Christian parents or sponsors. The baptism of other children could be postponed until they have had a recognizable catechumenate in church. In addition to the service of infant baptism for children of believing parents, we propose an alternate service for other children which might be called a Service of Thanksgiving and Enrolment in the Catechumenate, adding to that service a form of blessing of the child. This way the parents would not perjure themselves by taking up promises that they have no intention of keeping and the minister would not become party to the debasing of the sacrament by performing what could be called in these cases, "hope-for-the-best-baptism." Moreover, adult baptism would become more common than it is today. It is a great pity that adult baptism is so much the exception today that it is rarely, if at all, celebrated in front of a Sunday congregation.

The second proposal has to do with offering Communion to children at some point between the ages of ten and 12. In our present practice first Communion coincides with confirmation. But there is no reason why this should be so. In fact it could be argued that receiving baptism opens the way to Holy Communion in principle. This practice has been adopted by the United Presbyterian Church in the U.S.A., a number of Lutheran churches, and is under study by the Church of Scotland, the Church of England and the United and Anglican Churches of Canada.

The third proposal is to delay confirmation until about 18 years of age or a little later. This is the suggestion of Max Thurian of the Taizé community in France in his book, *The Consecration of the Layman.* Confirmation would then be seen as an equipping and enrolling of the laity for service in the church and in the world rather than as a graduation at the end of Christian schooling. To quote him, "It is, in the rhythm of Christian life, something eternal, begun at baptism, an engaging in the service of the church, for which God renews the gifts of the Holy Spirit: strength, light, consecration." (p. 104). The gift of the Holy Spirit bestowed in baptism is strengthened in confirmation.

Our Presbyterian forefathers spoke of "improving our baptism." This "improving" continues after confirmation and through the earthly pilgrimage of the Christian. For the making of a Christian never ends. ★

THE THIRD in a series on what we believe. Dr. Klempa is minister of Rosedale Presbyterian Church, Toronto, Ont.



by J. C. Cooper

A SUDDEN AND SHARP increase in the number of vacant pulpits in The Presbyterian Church in Canada points to a grave shortage of ministers. Over 12% of our pastoral charges are now seeking ministers, compared to only 3.7% five years ago, when we spoke of a surplus. Minister mobility requires a vacancy rate of about 5%.

Why this shortage? In the decade following 1925 many young men came forward as ministerial candidates, and now all have reached retirement age.

The high enrolment in the theological colleges this year is encouraging, but it will be many years before the graduating classes can fill the need. And of course all graduates must serve for two years under appointment of the board of world mission, mostly in aid-receiving charges. So self-supporting charges are going to have great difficulty in filling vacant pulpits in the months and years ahead.

The short-term need is to recruit ministers already ordained to fill present vacancies. The long-term need is to challenge men and women who have the gifts to consider the ministry of word and sacrament as a career.

First, the short term need. Ordained ministers may be found from the ranks of our own retired ministers, from those whom we have "exported" to other countries and churches, or from those who left the parish ministry during the surplus years.

Then there are ministers from sister Presbyterian churches in other countries who would be glad to "come over into Macedonia and help us" for many of these churches have a surplus of ministers. The procedure is simple, ministers from other Presbyterian or Reformed churches can be called from their charges directly to congregations in our church through the two presbyteries (theirs and ours) in the usual way. There is a surprising resistance on the part of many vacancy committees and interim moderators to the serious consideration of candidates from outside our own church. And yet such candidates can be a source of enrichment. After all Canada is full of immigrants. Why should we exclude ministers from among them? The church of Jesus Christ surely transcends national boundaries.

On request the board of ministry will supply information on a number of ministers of sister churches willing to come to Canada.

The long-term need is for greater recruitment of suitable candidates for the ministry. The word recruitment has a military ring about it, which is not entirely inappropriate since it is a call to leadership in the church militant. But it is not a wholesale call for volunteers that is required. The most effective recruitment is on a personal basis. Those who care about the leadership of the church must challenge men and women with gifts of spirit, mind and body to consider the call to the ministry of word and sacrament. It is really up to you and me. Has your congregation been a producer or consumer of ministers?

To fill the vacancies listed in the February Record would require 65 additional ministers. The board of world mission anticipates another 20 this spring for the appointment of ordained missionaries to aid-receiving and borderline charges in Canada, which are not listed. In addition, six ministers are required to fill vacancies on our overseas fields. Theoretically, therefore, we could use another 99 ordained ministers right now in Canada and overseas.

To set these figures in perspective, the 1975 statistics show 531 self-sustaining charges and 168 ordained mission fields in Canada, for a total of 699. In round figures then, there are 85 home vacancies out of 700 charges, or a vacancy rate of over 12%. But we have said that a vacancy rate of up to 5% (35) is required to allow mobility of ministers. Therefore, the realistic immediate need is for 50 new ministers at home and an additional six for overseas.

The need is not uniform across the church. The February Record showed that the four Western synods have seven out of 151 charges vacant, or 4.6%; and that the four Eastern synods have 58 out of 549 charges vacant, or 10.6%.

The Synod of the Atlantic Provinces has the highest vacancy rate at 13%, whereas the highest presbytery rate is in Montreal, with Toronto next.

What can you do? You can keep in touch with ministers who have gone to other countries or other occupations to inform them of the need. If your congregation is seeking a minister, you can be open to the consideration of candidates from outside of Canada. You can look for suitable applicants for theological training. You can consider whether God is calling you into this service, and talk it over with your own minister. And you can minister to your minister.

Finally, we can all "Pray . . . the Lord of the harvest, that he will send forth labourers into his harvest."★

THE AUTHOR is the secretary of the board of ministry.

"I appreciate. . .the way you dress, the way you look after the garden, the way you get excited by new ideas, the way you smile."



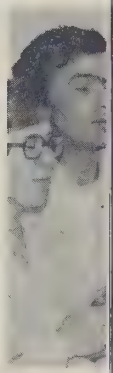
GARTH AND MARY McLeod of St. Andrew's Church, Ottawa, share personal appreciation with one another.



COUPLES wrote down their goals for the family.

Growing

by Tom and Laura Tanner





LEADER Howard Clinebell in discussion between sessions.

MARRIAGE ENRICHMENT is a positive approach to making a good relationship better. It is a collection of experiences designed to help a couple grow towards their full potential — as individuals and as partners. The aim is to help people live more intentionally; to take an active role in determining their growth and the quality of their relationships. Far too often couples allow their marriage to drift, little realizing that they are moving further apart. Vital marriage relationships are those which are worked at, and are intentional arenas for growth.

One of the church's new activities is the promotion of marriage enrichment events. What does this involve? In January 66 couples gathered in Ottawa to find out. Family life ministries had joined with counterparts in the United Church to bring Dr. Howard J. Clinebell, Jr., professor of pastoral counselling at the Claremont School of Theology in California, to lead a weekend seminar. We were among the lucky ones present.

Howard Clinebell first set the group at ease by acknowledging that some might feel a little apprehensive. He affirmed our right to those butterflies and on a show of hands four people admitted less enthusiasm than their spouses in attending this event. Dr. Clinebell stated that by coming they had shown how they care for their relationship; they had already given their marriage a gift. In this context, love might well be defined as a reciprocal, mutual commitment to each other's growth.

After the speaker had shared a number of thoughts and experiences, we moved on to a guided fantasy. We closed our eyes and, following his directions, used our imaginations to construct an "inner room." There is no right or wrong way to experience such an exercise. It provides a way of getting in touch with our feelings and gives us a vocabulary for communicating them. Some may not have

n Marriage



IVELY SING-SONG is enjoyed by the group.

liked the images they evolved, but the growth potential lies in recognizing one's feelings and reflecting upon them. And we discovered that we do have the power to change our internal environment.

All couples experience pain. Marriage enrichment helps people recognize and deal with sensitive areas because these are where the relationship is changing and growing. The context for dealing with difficulties is always positive however, and this is well illustrated by the "intentional marriage model." Couples are asked to complete the sentence, "I appreciate in you . . ." Twenty minutes passes quickly as everyone gains a new perspective. Next they complete the sentence, "I need from you . . ." Here a little pain might surface, especially if conflicting needs are expressed, but it comes after each partner has been enriched by the appreciation of his or her spouse. Couples can be realistic about coping with demands because the context is one of positive affection.

Once needs have been identified, the next step is to work out a plan of action. Couples are urged to start with mutual or overlapping needs and then proceed to the more difficult area where desires conflict. This is the pay off step as it negotiates action for growth. Couples find that this specific planning provides a real sense of progress in making their marriage better.

Enhancing the sexual dimension of marriage is a consideration in the total growth of the relationship. Many couples find it difficult to communicate about this area of their lives. Greater intimacy is a product of a better sexual relationship, just as a strengthening of other bonds improves the physical side of marriage. The ideal is a positive fidelity which aims at bringing two people close enough "to touch souls."

One of the pervasive myths says "they lived happily ever after." It is closer to the truth to say that any couple who have not said a harsh word to each other in 25 years probably have not spoken for 24! Conflict is normal in all close relationships so marriage enrichment approaches the problem of handling conflict constructively. Couples were given pointers which help to unblock the channel of love which is so often clogged by conflict.

To better understand the source of some of our reactions, Dr. Clinebell took us through a recall experience, an imaginary journey back into our childhood home and experiences. We came in touch with our "inner child" by thinking about the place and happenings of our early memories. One woman discovered why she had always disliked her married name! An understanding of our personal history, in its full emotional dimensions, can free us to be more creative in the present.

The fastest way to draw a bead on values is to ask; "How do I use my time?" Our seminar worked on personal values and reviewed them against the spouse's concern and priorities. More opportunities for growth emerged from this exercise, and we found a whole world of possibilities open for our exploration.

Marriage enrichment emphasizes the positive, but it does not shy away from the painful. Three members of the group volunteered to work with Howard Clinebell in a session on coping with grief. In our society grief tends to be suppressed, and it consumes a great amount of emotional energy if not faced and resolved. The church can be an enormous help through the provision of "grief groups" which put loss into the context of community and help to turn it into hope.

The grief session left few with dry eyes, but helped us to see the magnificent potential of sharing groups. Throughout the weekend we had occasion to share with a support group of two or three other couples. The importance of working with such understanding friends became a deeply felt reality.

In this weekend we saw ourselves differently and fresh breezes blew through the stuffy corners of our relationships. It was natural that we should each draw up a pledge of commitment which was shared with our spouse as part of the closing worship. A type of communion, a love-feast using oranges was an apt ritual for presenting our new vows.

During the marriage enrichment weekend we saw ourselves, our partners and our relationships differently. We were confident that growth could continue. We were closer to realizing the purpose for which Jesus came to earth; we were closer to living life in all its fullness. ★

Reflections



A new world

IT'S ONE OF those 747 planes . . . movies . . . lots of food and drink. The crew speak English and French.

"This is how you use your life preserver." (It is five hours over the Atlantic, isn't it?)

A change at London . . . another 747, but the crew speak English and Hindi.

Those huge snowcapped mountains bursting through the clouds are the Austrian Alps. Think of the skiing!

Five and a half hours later, we put down at Tehran, due to fog in Delhi. A city of four million people and I'm not even sure which *country* we're in.

A midnight drive through wide spacious streets:

flat roofs
mosque decorated with blue mosaic tile
mountains at the end of the street
construction everywhere
beautifully laid out gardens
Christmas cards with a Persian motif
military packing guns.

And we passengers, heretofore strangers, begin to talk: A Trinidadian doctor, en route to her post in Bangladesh. A newly wed from Kenya, living in London, en route to visit her parents in Delhi.

A young lad from Sri Lanka (Ceylon) studying dentistry in Denmark. A nine year old Indian boy from Vancouver, to Delhi to visit his grandmother.

The radio interrupts to announce the Pakistan earthquake, and the offer of ten million from Saudi Arabia for relief.

All these strange faces and different people. Not one of them like me.

"God so loved the world that he gave. . . ."

Must we too? Are we able?

Crossing boundaries

WHAT AM I DOING sitting in the airport in Tehran, drinking a coke bought for me by the Indian girl from Nairobi?

She lives in London but is the first Indian on her block so she is still very insecure.

Across the aisle, sits a woman swathed in a black burka, face veiled. She's a Muslim. Why can't she be "with it," and contemporary . . . like me?

Then there's the Sikh with the red turban who gets into a verbal battle with the Hindu, father of three, as to who was first in line for boarding the aircraft.

Tempers are short. Finally we get through Gate V . . . (Gate 2 in English).

I hang out the plane window for my first view of the desert:

wave after wave of sand
barren wastes with one long track
stretching beyond the horizon
Not a living thing, plant, animal or person
Low but rugged mountains. . . .
for miles
and miles
and miles

We're over Iran, Afghanistan, Pakistan, says the pilot.

How did the Wise Men ever get through from the east to Bethlehem? The preacher on Epiphany Sunday in Delhi said "Wise men aren't necessarily from the east. Wise men are those that cross boundaries."

Maybe *that's* why God saw fit to seat me beside the Indian girl from Nairobi . . . the one who bought me a coke.
And opposite the Muslim.
To see if I could.
Cross boundaries, I mean. ★

WRITTEN by the Rev. Lois Wilson of First United Church, Hamilton, Ont. during three months on staff at Vicharodaya College, Bangalore.

(An advertisement)

The St. Andrew's Restoration

The century-old edifice of the nationally renowned St. Andrew's Presbyterian Church at King and Simcoe Street in Toronto is slated for a complete restoration. People who know this famous church are aware that it is not just another church, but as Eric Arthur the distinguished Canadian Architect has written, it is "an historic monument of outstanding architectural qualities". Presbyterians across the land have been proud to visit and worship in this eminent Presbyterian edifice right in the heart of the redeveloping downtown Toronto. Here the first General Assembly of the continuing Presbyterian Church in Canada was held and here young people from all parts of Canada studying at the University of Toronto, have been inspired and strengthened for service by the renowned Ministers of the past who have made the St. Andrew's pulpit so influential.

Ten years ago it appeared that the changes in the inner city were going to make the situation for St. Andrew's Church untenable in its present location. Today, however, a growing and vigorous congregation has committed itself to restore this century-old Church Building. Consultants were engaged to do a survey of the building needs. The cost of the required work is estimated to be $900,000.00.

The congregation of St. Andrew's Church has committed itself to the largest part of this amount.

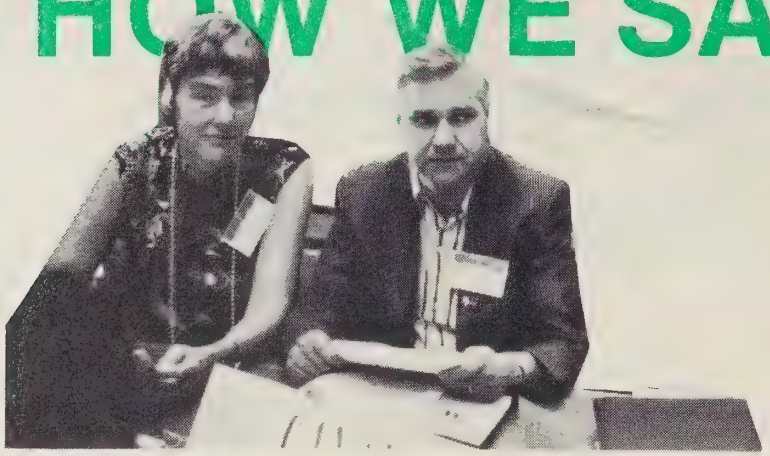
Believing, however, that this church has many friends and alumni across the land who would be glad to share in the restoration of a church that is so much in the heart of the Presbyterian Church in Canada, and facing the fact that throughout the world famous churches and cathedrals have frequently had to look to their wider circle of friends in times of great undertakings, we invite you to share with us in our great venture.

Donations should be addressed to: ST. ANDREW'S CHURCH RESTORATION, c/o MRS. F.A. TOMLIN, BOX 141, THE SIMPSON TOWER, 401 BAY STREET, TORONTO, ONTARIO M5H 3K2.

All gifts will be acknowledged and will be eligible for Income Tax Deduction.



HOW WE SAW THE



OUR DELEGATES at a session in Nairobi.

The two Presbyterian d to speak to presbyterie is located in Hamilton, Requests should be di inter-church relations, at 50 Wynford Drive, D

Nairobi — Palaver capital

by Heather Johnston

WHEN NIGHT FALLS in Nairobi, little fires spring up on street corners. Around them huddle men wearing long coats and helmets, carrying huge sticks. The night watch men of Nairobi. The fires reminded me of an African village round which the elders would gather at night in palaver. As Nairobi is a city of contrasts, so I experienced a tremendous gap between rhetoric and reality at the Fifth Assembly of the World Council of Churches. Within the most modern conference centre a strict model of Western bureaucracy was adhered to. Without these "Ivory Towers" I saw the worst slum city on the one hand, and on the other, I felt the impact of Christianity as a vital and liberating force in contact with my brothers and sisters of Kenya.

Dr. Philip Potter, general secretary of the World Council of Churches, likened the Nairobi Assembly to a period "in the wilderness." "While the last Assembly was in the mood of Exodus — here we are in the wilderness." And indeed we looked for a clear word, but it eluded us. For me it was a period of disillusionment, and yet, Phoenix-like, the WCC emerged as a new reality. We faced each other — and God. We clearly felt the one charisma which binds us together at certain times, especially in the work-groups. Bible study was the impulse of the ecumenical movement. In my small group of a dozen men and women (including four Roman Catholics), we studied Romans chapter 8 in the light of the Assembly theme "Jesus Christ Frees and Unites." This for me represented the essence of the ecumenical experience. It was here that I received the necessary strength for participation in the Assembly not as a spectator, but as a committed participant.

In the "wilderness" of Nairobi we developed a realism necessary to face the stark problems before us. The tensions so evident between Orthodoxy and the rest of Christendom represented the tensions between East and West. I was achingly aware of both and have set myself the task of studying more about the faith of my orthodox brothers and sisters, so that I might be able to converse with them more intelligently. As to the latter tension, I was deeply conscious of it since I became closely involved with many delegates from behind the Iron Curtain. I understood their reluctance to commit themselves on certain issues — which might seriously affect their family's well-being and even their own future. Living in the freest country of the world, as a Canadian I myself did not have to decide whether this was a time for that "costly ecumenism" about which Philip Potter speaks.

All through the Assembly voices of those who called for greater emphasis on "evangelical proclamation" were heard. I felt this question needed to be raised in the midst of struggling with political and survival issues. A tidal wave of concern for human rights seemed to engulf the Assembly again and again. Increased support for the program to combat racism received an overwhelming affirmative vote. A concerted effort to involve women in all decision-making bodies of the churches and in aid to Christian groups harrassed and imprisoned for defending human rights, are but a few issues with which we agonized. An old Zulu proverb says: "When a thorn gets into the toe, the whole body stoops to pick it out." I found myself constantly "stooping" in Nairobi.

There are so many others in this "wilderness." Those people of other faiths, cultures and ideologies. There is a great urgency for seeking community beyond our own. We find ourselves thrown in with all of humanity in a common concern for peace and justice. Dialogue is both a matter of hearing and understanding the faith of others, and also of witnessing to the gospel of Jesus Christ. So, while living in the "wilderness of Nairobi" we became the pilgrim people of God.

The listening and communicating with each other was often painful, but there is no other way forward. The nearer we draw to the Crucified, the nearer we come to one another. This truth was dramatically visualized for us in the banner made of bark, dominating the hall in Kenyatta Centre. A Christian artist from Tanzania depicts a giant tree with its roots planted in a red pool (signifying the

/ORLD COUNCIL

tes to the Nairobi Assembly are available
ngregations or groups. Mrs. Johnston
Dr. Smith in Medicine Hat, Alta.
l to the secretary of the committee on
Dr. Donald C. MacDonald,
lls, Ont. M3C 1J7.

crucifixion). The tree droops with flowers and fruit. On either side of the tree — which takes on the shape of the cross when looked at from a distance — are people in boats, moving in opposite directions towards the centre.

Representing many church traditions and cultures, we gathered together in Nairobi. On a continent determined to be free, we tried to respond to the claims of Christ and the needs of the world. Participants from the six continents, we were composed of a greater number of third world delegates, women, young people and laity than ever before. Deliberation on our common witness in Bible study and prayer, in informal small group and large formal meeting, brought us closer together. Ideology and sharp contrasts in opinion and commitment pulled us apart. The closing service of advent and farewell was for most of us a glimpse of that "conciliar" fellowship we so long for. We are one in Christ, not because we live it, but because of an historic God-event 2,000 years ago. ★

The struggle for liberation

by Donald C. Smith

FEW SUBJECTS AROUSE more intense reaction among white affluent North Americans than that of violence and the struggles of liberation movements in various parts of the world. Successive World Council Assemblies have stressed the church's prophetic role in discerning and opposing unjust and oppressive structures and institutions. But at Nairobi questions were asked about the specific responsibility of the churches in the struggle for justice, human rights and the elimination of racism.

The section to which I was assigned, first of all, examined the patterns of domination against which the following groups are struggling: women; ethnic minorities (such as native people in North America or Koreans in Japan) or racially oppressed majorities (such as in Rhodesia and South Africa), the poor and under-privileged, victims of human rights violations, political prisoners, and so on. Secondly, this section examined the extent to which national and international military-economic systems create and perpetuate this domination and oppression. It soon became clear that the victims of racism, sexism, classism, imperialism and other forms of oppression were often the victims of structural and institutional violence against which they were unable to struggle effectively.

The sub-section on racism which I attended was enlivened by the fact that in the midst of a bitter attack by five or six South African black delegates against the degrading apartheid policies of the South African government, Canon Burgess Carr of the All Africa Conference of Churches alleged that a South African government spy was in our meeting room and that he should be removed. However, the South Africans felt this was unnecessary and preferred to carry on with their criticism thus risking the possibility of being denied re-entry to their country.

One of the most striking aspects of this sub-section on racism was the strong and unanimous support of African delegates for the W.C.C.'s controversial program to combat racism. Without exception they lauded the program and the churches which in the face of considerable opposition from some of their constituency had contributed to the special fund which had given small grants to racially oppressed groups. At one of the first plenary sessions, the Assembly gave overwhelming support to the program and adopted the following recommendations to the churches on the subject of racism:

1. We commend the program to combat racism to the member churches, and urge them to ensure that their members receive accurate information about the whole program. We ask for further support of the program in terms of increased commitment, prayer and finance in order that the various aspects of the program, e.g. theological reflection, action-orientated research, information, annual project list and special fund, may be even more effective.

2. Of primary importance to the churches' involvement in the struggle against racism is theological reflection. We therefore draw to the churches' attention the ongoing joint project of the program to combat racism and faith and

order and its report on a recent consultation "Racism in Theology and Theology against Racism" (WCC 1975), and we commend it for their use.

3. We urge member churches to ensure, wherever possible, the active participation of representatives from minority and racially oppressed groups in decision-making concerning their welfare and well-being within the life of churches and of society.

4. We urge member churches to provide factual information, gained from the oppressed groups themselves, so that Christians can learn the extent of their involvement in structures that perpetuate racial injustice and have recourse to specific proposals for responsible ecumenical action.

5. South Africa, which highlights racism in its most blatant form, must retain high priority for the attention of the member churches. Apartheid is possible only with the support of a large number of Christians there. We urge member churches to identify with, and wherever possible, initiate or activate campaigns to halt arms traffic; to work for the withdrawal of investments and the ending of bank loans; to stop white migration. These issues have already been urged by the WCC and we recommend these for urgent action by the member churches. Their implementation would be an effective non-violent contribution to the struggle against racism.

6. Racism, as a world problem, however, also demands the churches' attention in other particular situations, including:

a) the condition of the native peoples of North and South America;

b) the situation of the aboriginal peoples of Australia and ethnic minorities in New Zealand;

c) growing racism against black people and migrant workers in Europe;

7. Churches everywhere should beware that their commendable zeal for combating racism and other forms of ethnocentrism in distant lands should not lead to ignoring its manifestations in their midst.

8. In all this, churches should be making a conscious effort to be themselves models of non-racist communities.

The 5th Assembly adopted a revised constitution for the World Council which contained several important changes plus much updating of language. Perhaps the most significant change was under the section on functions and purposes of the W.C.C. The new constitution now states that the first goal or purpose of the W.C.C. shall be:

"to call the churches to the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ, and to advance towards that unity in order that the world may believe."

The term "visible unity" does not imply church union or organic union of churches as the goal of the W.C.C. although this can be, in some situations, a valid expression of "visible unity." On the other hand, organizational church unification may fall considerably short of that true "visible unity" which is the ultimate goal of all ecumenical endeavours.

There was at Nairobi, in both small and large gatherings, a complete absence of any suggestion that the goal of the W.C.C. is to bring about one super church — a huge monolithic, bureaucratic structure including the R.C. church. Such a misrepresentation of the W.C.C., which is not uncommon in parts of our church, has no basis in fact. The view that the W.C.C. is dominated by the Orthodox churches from the communist countries — a view made popular by articles in the *Reader's Digest* — is equally ridiculous. The Orthodox churches are under represented in relation to the size of their constituency in both the Assembly itself and the central committee. They have an extremely weak voice in the Secretariat of the W.C.C. where only four of some 130 permanent staff members are from the Orthodox churches. Similarly, the charge that the W.C.C. is dominated by the third world countries is equally absurd. The over-riding impression one received at the Assembly was the way in which delegates found a basic oneness and unity in Christ which transcended and cut across all social, political, ideological, confessional, racial, ethnic and language barriers. Because this Assembly had a far higher percentage of lay delegates (about 40%), including large numbers of women and youth, than previous Assemblies, and because there was greater representation of parish ministers among the clergy, as against professors and church officials, the 5th Assembly was undoubtedly a more "grass-roots" Assembly, more truly representing the rank and file membership of the member churches than ever before. ★



BEGIN WITH WIND

Begin with wind —
wind breathing on the land,
Whispering life into the mangrove trees,
Gentling cypress buds to ecstasies
Of green, lifting the yucca stalk to stand

Tall in the salty sand.
Begin with rain,
Parting the marshes where the sea has spun
Long threads of silver, and where seeds have lain,
Washing the channels where their roots will run.

Begin with sun —
day springing out of night,
Waking the dormant gold of wild jasmine,
Shaping the orange and the tangerine
To its own image . . . and to man's delight.

Praise wind and rain and sun — and seed and pod;
But when the praise begins, begin with God.

— Evelyn Tooley Hunt

People and Systems

by R.M. Ransom

Under the title *People and Systems*, a series of booklets has just been published which set out to deal with our Canadian way of life under specific headings and compare it with other quite different systems under these same heads. They are written in a thoughtful, readable manner without technical detail. In order to get at the root of the matter the studies deal with the Canadian way of life under five criteria: education and its aims; the meaning of work; the place of women; the role of religion and the adequacy of health care programs. Thus the study of the Canadian system examines how the interests of people are aided or impeded in each of these five areas of life. Each of these short concise studies is done by a writer with special competence in his particular area of concern. Similarly, using the same five criteria, other writers examine three systems that are basically quite different from the Canadian system, namely those of the People's Republic of China, Cuba and Tanzania. The writers do not pass judgement but they do discuss fundamentals with integrity and so may "put off" some people who are unused to such Christian honesty.

An important part of the series is the *Leader's Guide* which draws together the four separate studies for comparison, showing contrasts and similarities and encourages the reader to come to his own conclusions in the light of biblical truth.

Each study is contained in a separate 32-page booklet of handy size and shape for study purposes. The *Study Guide* is a 12-page leaflet. All five pieces are conveniently packaged in what is called *The Canada Packet* which sells for $6.95 complete.

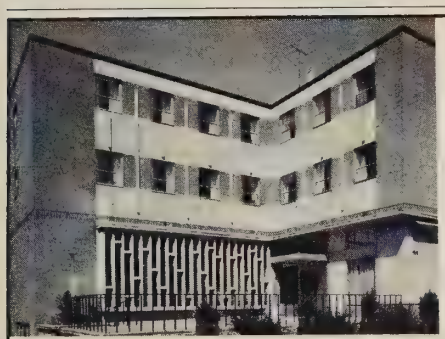
The material is primarily intended for use in congregational study groups, especially men's groups. As such it has remarkable flexibility. One need not purchase the whole packet but can pick and choose and buy the booklets separately according to his interests. A group if it so desires can take any one country and make a study of it alone under all five headings. Or it can study and compare any two of the countries it wishes under one or all of the five criteria. Alternately, all four countries can be studied under just one of the criteria. The options are almost endless. In all cases it is advisable to have the *Leader's Guide* which also contains general study proposals, worship helps and bibliography for further reading.

The booklets are valuable not only for study purposes but make excellent and stimulating reading for private use.

For greater ease in ordering the booklets their titles and prices are listed: *Canada: People Questions* — $1.25; *China: People Questions* — $1.75; *Cuba: People Questions* — $1.75; *Tanzania: People Questions* — $1.75; *Leader's Guide* — $1.00; *Canada Kit* (packaged) — $6.95.

These materials were specially produced for use in connection with the study theme for 1975-76 "People and Systems," approved by the 1974 General Assembly for prayer and study throughout the church. Mission education recommends them for these purposes.

All these materials are published by Friendship Press, New York, and may be ordered from the W.M.S. Bookroom, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. Send money with your order and save postage and handling charges.



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Nominees for moderator

The principal clerk, Rev. Dr. Donald C. MacDonald, has distributed to the 44 presbyteries ballots listing the presbytery nominees for moderator of the 102nd General Assembly.

They are: Rev. Dr. William R. Bell, Knox Church, New Westminster, B.C.; Rev. Dr. A. Lorne MacKay, Central Church, Hamilton, Ont.; Rev. Dr. Edward McKinlay, St. Enoch Church, Hamilton, Ont.; Rev. Dr. Allister E. Morrison, mission superintendent, Truro, N.S.; and Rev. Dr. DeCourcy H. Rayner, editor, The Record, Don Mills, Ont.

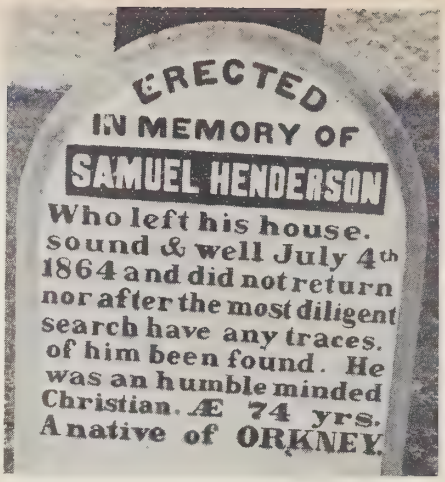
Three ministers were nominated but declined to stand: Rev. L.E. Blaikie, Moncton, N.B.; Rev. Dr. Bruce Miles, Winnipeg, Man.; and Rev. A.F. MacSween, secretary for missions in Canada.

The nominations of Rev. Dr. John S. McBride of Summerside, P.E.I. and Rev. Dr. James H. Williams of Toronto were received too late to qualify under the rules set by the General Assembly.

All presbytery members, both ministers and elders, will vote on preferential ballots which must be mailed by presbytery clerks not later than March 31.



TO COMPLETE CENTENNIAL celebrations, the ladies of Knox Church, Stratford, Ont. laid aside $100 in a non-chequing savings account, the interest to be allowed to accumulate for 100 years. The congregation of the year 2075 will be free to use the accumulated capital as they consider best. If interest rates average even 7%, the $100 will have grown, in the year 2075, to about $87,000.
Above, left to right are: Wm. Little, trust company manager and Knox Church board member, handing over the pass book to Mrs. I. Schellenberger, president, ladies' aid, and the group's treasurer, Mrs. H.T. Thorne, with Rev. Fred Neill, the minister.



Descendants discovered

In the September, 1975 Record the above photo appeared in the story on the Auld Kirk at Kildonan.

A great-grandson of Samuel Henderson, Fraser Allardyce is a member of Kerrisdale Church, Vancouver, B.C., and receives The Record through the Every Home Plan. Mr. Allardyce sent the magazine to an aunt in Kamloops, B.C., who provided further information. It was telephoned to The Record during the postal strike by Dr. D.M. McLean, clerk of session at Kerrisdale Church.

The mystery of the disappearance of Samuel Henderson was solved only recently when an Indian confessed on his death bed that he had shot Henderson, mistaking him for an enemy Sioux. The victim was buried, and since hanging was the penalty for this act, the Indians present made a vow never to reveal the fact that Henderson had been killed.

However, when he was on his death bed the Indian who did the shooting sent for the lawyer of the Campbell family who handled Samuel Henderson's estate, and confessed to him.

Alliston church fire

Knox Presbyterian Church in Alliston, Ont. was totally destroyed by fire on Saturday evening, Jan. 17 during extremely cold weather. Although insurance was insufficient to meet today's building costs, the congregation has decided to erect a new church.

Session clerk Bruce Hall told The Record that part of the history corner was all that was saved from the 60-year-old building.

The minister, the Rev. Alexander Clements, conducted a service in the Alliston arena the next day, and temporary facilities will be used to carry on congregational activities.

Films on India

Two new sound and colour 16 mm. films on medical work in India are available for rental from the Canadian Council of Churches, 40 St. Clair Ave. East, Toronto M4T 1M9, telephone 921-4152.

The Torch of Life emphasizes the work and service and personnel at Vellore Medical Centre in the 1970's, and runs for 40 minutes.

The Widening Circle is a portrayal of the variety of service being rendered by Christian Medical College and Brown Memorial Hospital at Ludhiana, North India. It runs about 35 minutes. The rental charge for each is $4.00.

Moderator's breakfast

Prof. David W. Hay was the speaker at the annual moderator's breakfast arranged by the men's work committees of the Toronto presbyteries and supported by the W.M.S. presbyterials. The moderator spoke on "The Doctrine of Vocation."

The 18 member P.M. Chorus of Toronto, under the leadership of Cyril Redford, sang.

Two 1976 mission tours

On evaluating the 1975 centennial tour to the Orient the board of world mission was impressed by the comments of the tour participants on the deep insights they had gained about the world-wide fellowship and mission of the church through meeting fellow Christians in Japan, Taiwan and Hong Kong.

After carefully exploring the feasibility of further tours, the BWM has decided to organize two tours in the fall of 1976, one to India and Nepal, and one to the Maritimes (see the ad on page 31). In 1977 tours will be run to the Orient and to the Canadian West. Publicity will be sent to every congregation and further advertisements will appear in The Record.



THE ADMINISTRATIVE COUNCIL of The Presbyterian Church in Canada, at its semi-annual meeting at Ewart College.

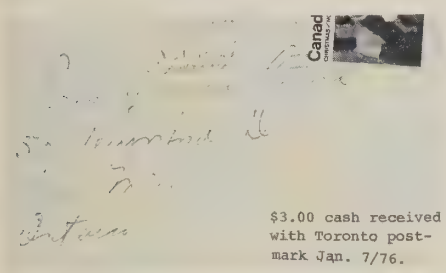
Protect our farm land

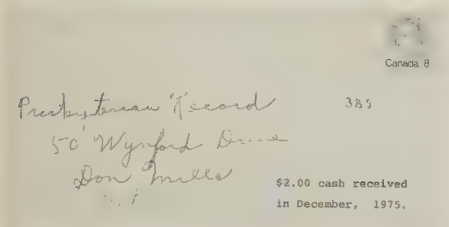
Legislation to protect Canada's "fast disappearing" farm land has been urged by the United Church of Canada.

The executive of General Council has authorized the department of church in society to ask both federal and provincial governments to provide a program of positive incentives to encourage use of non-arable land for industrial, urban and other non-agricultural uses. It will also recommend that farmers be compensated for retaining their land for agricultural purposes, "in the face of other economic pressures."

New Hungarian Bible

A new Hungarian translation of the Bible left the press just before the end of 1975. Commissioned by the Hungarian Bible Society, the new Bible is published by the press department of the Reformed Church of Hungary in a first edition of 30,000 copies. It has taken an ecumenical team of translators and biblical scholars more than 25 years to complete this translation into contemporary Hungarian.





MONEY WAS ENCLOSED but no name or address in these two envelopes. The top one had $3 cash with a Toronto postmark dated Jan. 7, the bottom contained $2 in cash and arrived in December, from some post office in Ontario.

Most popular book

The 50,000,001st copy of the New Testament in *Today's English Version* was presented by the Canadian Bible Society to Dr. Charles Seidenspinner, president of the Evangelical Fellowship of Canada.

The 50 millionth copy was presented to the Archbishop of Canterbury by the American Bible Society.

This New Testament in contemporary English, which came out in 1966, has had the widest distribution of any paperback ever published in English. The complete Bible in this version, popularly known as *Good News for Modern Man*, will be published in September of this year.

OVER 170,000 CHILDREN IN OUR WORLD-WIDE FAMILY SAY "THANK YOU!"

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Many, many thousands of Canadians are giving a new start in life to deprived and destitute children in the poverty-plagued areas of the world. Every month, from our Toronto office alone, nearly 17,000 needy youngsters receive assistance and care. Altogether, more than 170,000 are provided with a new opportunity to hope and life through our international and 15 field offices around the world. These girls and boys know who their sponsors are and notes from the children often end with "Thank you so much for helping me. I love you."

The kiddies shown above are fortunate ones who have Christian Children's Fund sponsors. They receive nutritious meals, medical care, clothing, school supplies — and loving care. But so many more need help — our field offices have long waiting lists of needy youngsters. They cannot understand the hard, hungry and irrational world in which they live but how they respond and grow when help is provided.

You and your family, church and school groups, can sponsor a child like this. The cost is just $15 a month ($180 a year). You will receive a child's name, photo, address and description of the orphanage or project so you can correspond. All letters are translated in our overseas offices.

- **Christian Children's Fund of Canada is a non-profit, non-political, incorporated charitable organization, registered with the Dept. of National Revenue, Ottawa (No. 0211987-01-13), working in co-operation with nearly 50 denominations in over 40 countries.**
- **Over the past three years our audited financial statements show total Canadian operational and administrative expenses have averaged only 9.2% of receipts.**
- **Christian Children's Fund works closely with the local and national government child-welfare agencies. We assist children in over 900 orphanges, school projects, special blind, babies and crippled children's institutions, and Family Helper Projects.**

LET YOUR HEART GO WORLD-WIDE! We have immediate need for sponsors of children in **India, Indonesia, Taiwan, Thailand, Kenya, Jamaica, South America.** Fill in the coupon below and mail it to us soon.

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☐ Please send me more information.
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THE PRESIDENT of the Canadian Council of Churches signed an agreement making the public archives custodian of the Council's records. With Dr. Norman Berner, second from left, are Dr. Floyd Honey, left, and Hugh Taylor, historical branch director of the public archives of Canada.

Kintail's campaign



THESE CHILDREN and adults from Strathcona and Brant Hills churches in Burlington, Ont. completed the five-mile walk-a-thon which raised $400 for Camp Kintail's renovation fund.

Major renovations are required at Camp Kintail, on the shore of Lake Huron, and the Synod of Hamilton and London has authorized a campaign to raise $300,000.

Each year some 400 campers, ranging in age from eight years to young adults, participate in Christian programs at the camp. Kintail has served the church for 48 years, so extensive updating of facilities is required to meet health and camping standards.

The early stages of site development call for construction of a camp health unit, a dining hall, suitable sewerage systems, a swimming pool, and provision of a site for family camping.

The first phase of renovating Camp Kintail will cost $125,000, which must be raised before the work can begin. It is estimated that there are 50,000 church members in the synod who should join in realizing this objective.

Each congregation is being encouraged to meet its synod outreach allocation, part of which is directed towards church camping. Groups and organizations will be asked to raise funds through special projects, such as the walk-a-thon held in Burlington.

The chairman of the fund raising committee for the Camp Kintail site development task force is C.W. (Charlie) Lemmex, an elder in Strathcona Church. Further information may be had from him at 3082 Northview Cresc., Burlington, Ont. L7M 1B1.

Moderator on tour

Rev. Prof. David W. Hay, moderator of the 101st General Assembly, left on February 9 to visit Jamaica, Trinidad and Guyana. Before returning on March 2 he will give three public lectures in Kingston, Jamaica under the auspices of the United Theological College.

YOU WERE ASKING?

Q *Should memorial plaques be placed within the sanctuary of a church?*

A This question has not been a problem to me in my ministry; I have had very modest plaques so placed. But the placing of plaques may be overdone as the years go by, with one family almost vying with another in the size and embellishment of the memorial. A church building is for the praise of God, not for the glorification of deceased people. The question can be a difficult one for the session to decide (and it is the session that must give permission) when a refusal will give wide-spread trouble in one section of the congregation, and permission can cause equal trouble in another section. Thus, the practice is growing, when a new church is built, of banning all except war memorials for those who have served or died from that congregation, permitting not individual memorials but a group memorial. When the new Church of St. Andrew and St. Paul was built in Montreal, all the plaques from the former buildings were placed in a single room — an excellent thing. Stained-glass windows and church furnishings are a related question, but I confine my opinion to the question that is asked.

Q *What do you think of the children's sermon in a service?*

A I think it is good and is especially enjoyed by the adults. It can range all the way from excellence, as measured by the faces of the children, to mushy moralizing, which personally I have always ranked as an abomination unto the Lord and an evidence of laziness on the part of the minister. My own custom, for years and years, was to base this address on the *Shorter Catechism*, question by question. How effective this was I am unable to say, but my elders and others were enthusiastic about it. Of course, they were unaware that pedagogical experts now frown upon memory work and catechistical instruction. Upon these "experts," say I, be confusion, and may their tribe decrease.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. L1A 1R3. Include name and address, for information only.

LETTERS

Jews and Christians

I read with interest the letter by the Rev. Keith Wilcox in the Dec.-Jan. Record, regarding his reactions to the article on "Exploring Christian-Jewish Relations." It does seem to me that Mr. Wilcox must be reminded, as we all must be reminded, that God is not a Christian or a Jew or a Muslim, God is God. He does not belong to us, rather we belong to him.

Perhaps this idea has been best described by Dr. James Sanders of Union Seminary who in an article called "Torah and Christ" in the October 1975 issue of *Interpretation* wrote:

"I would make several comments . . . in closing. (a) There is nothing wrong in continuing to hope, as Paul did, that Jews acknowledge the work of God in Christ so long as we do not go on then to insist that they 'become Christian.' It is we who have in Christ, become Israelites, so to speak, says Paul, not the other way around. (b) If we really want Jews, or anyone, to recognize that God committed a righteousness also in Christ, then we must do two things: (1) as Christians, take the trouble to know who we are; and (2) try to live attractive lives reflective of the passionate love of God for humankind instead of practicing prejudice against Jews or Muslims. This does not mean we all live the same kind of life. It means, in my way of thinking, that we must concentrate on broadening our theology. This is the work that needs doing. It means that God is neither Jew nor Christian nor Muslim. He is God and he loves us all passionately and equally well. If he has chosen an Israel (or more than one?) it is to use as instruments of his blessing humankind. This emerging theology is what I call monotheistic pluralism. But names and rubrics are not important. What is important is to regain a sense of what Dietrich Bonhoeffer called the reality of God. The heart of the biblical message is not so much that we should believe in God but that God believes in us."

(Rev.) Thomas Rodger, Regina, Sask.

• • •

After reading Keith Wilcox's letter the Rev. A.V. Bentum of Cowichan Station, B.C. sent the following poem which appeared in *The Christian Union Quarterly* many years ago:

Across the way my neighbour's
windows shine,
His roof-tree shields him from the
storms that frown;
He toiled and saved to built it,
staunch and brown.
And though my neighbour's house is
not like mine,
I would not pull it down!

With patient care my neighbour, too,
had built



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Toronto, Ontario M5R 2S8

A house of faith, wherein his soul might stay,
A haven from the winds that sweep life's way.
It differed from my own — I felt no guilt —
I burned it yesterday!

To the banner committee

I'm sure that I speak for all who entered the centennial banner competition in expressing sincere thanks to Mrs. Sheila Kirkland, Miss Laurel Gerrie and all others who took such special care to insure that the whole banner project was carried out so splendidly. To receive personal notes of comment and encouragement from Sheila meant a great deal to all of us who took part.

It was a privilege to be involved in such an exciting venture. Most of all though, I will remember the warmth and interest shown in each one of us as individuals. Thank you so much, banner committee.

(Mrs.) Joan Black, Thunder Bay, Ont.

Magazine terminated

United Methodists Today, the monthly magazine of the 10 million member U.S. denomination, has ceased publication. Costs and deficits had risen and circulation had fallen.

A prairie tour



MEMBERS OF The Lost and Found Dept. take a lunch break during their western tour.

"THEY'RE CHANGIN' our image," cried a minister with the burr of the homeland still present, "we're a stoic people!"

"I'd all but given up for dead those Ontario churches," said a smiling 80-year-young Scots lady, who had lived 60 years in Red Deer, Alberta. "You men have restored my faith that there's still some life in the eastern congregations."

The Rev. Doug Fry writes, "I am still receiving comments about the Lost and Found":

"The best weekend we have ever had in Knox."

"I wish we could have those fellows with us once a month."

"When will they be making another western tour?"

"My, but they were nice boys."

And Doug concludes, "I can mention Ontario now without getting my teeth bashed in."

From Eastminster Church, Edmonton, the Rev. Howard McIlveen reports, "One of our ladies said, 'I never knew Presbyterians could have so much joy.' That raises certain questions about us," he continues, "either we don't manifest much joy, or else, she's not sure that we're Presbyterians. Whichever way, it was a revelation for many."

These happy comments came in response to a prairie tour of the Lost and Found Dept. Six Presbyterian ministers with a taste for blues, dixieland, and contemporary rhythms in their musical praise!

After a year of planning, that followed an invitation from the Rev. Harold Morris of Regina, we arrived in Winnipeg, Manitoba, on a Monday, accompanied by five of the six wives.

The group includes: Cam Taylor, Grace Church, Etobicoke; vocals; Bob Spencer, Crieff Hills Community; vocals; Warren McKinnon, Bolton and Nashville; clarinet; Walter Welch, Humber Heights; trumpet; Bill Nicholson, Cambridge, Galt; piano; and Derwyn Hill, Meadowvale West Mississauga; drums.

We played ten churches in eleven days: First Church, Winnipeg; Knox, Carberry; First Church, Regina; St. John's, Medicine Hat; St. Andrew's, Lethbridge; Knox, Red Deer; St. Giles, Calgary; travelling up through Banff to Jasper, where we stayed

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overnight without playing at a service (it seems the Presbyterian Church hasn't reached Jasper yet); Eastminster, Edmonton; St. Andrew's, Saskatoon, and finishing at Weyburn. There Walter Welch, who doubles as a travelling evangelist for the church, began a four day preaching mission, while the rest of us returned home.

We found a great response in the western congregations, especially in the smaller ones where the faith is a vibrant, very present event. Many new friends were made as families and congregations hosted us for meals and overnight accommodation. Those turkey dinners and steak barbecues were terrific! There's something different about that western beef!

One of the largest aids to our trip was the 12-seater van and a station wagon obtained through a member of Westwood Church, Winnipeg, courtesy of The Chrysler Corporation. They were both new vehicles and we drove in wonderful comfort, for the cost of the gasoline only.

We'll let the Rev. Dr. Dillwyn Evans, superintendent of missions for Saskatchewan, have the last word, "The tour was great! Wherever I've been in the last ten days, the Lost and Found Dept. have come into the conversation and always with thanksgiving and also appreciation. With everything else you accomplished, you brought new heart and new hope to a scattered group of Presbyterians in Saskatchewan." — *Derwyn J. Hill*

SEE/HEAR

Face to Face

Wow! Was I surprised. I mean I expected the Presbyterian Centennial Choir to be good, but I didn't expect it to be superb. The choir director, arranger, and author of some of the words and music is David Christiani. David is a professional bass singer with the Festival Singers of Canada. It shows. When I put the album on my turn-table I thought it was the Festival Singers. That's a compliment. At least it's a compliment for the second side which includes: Eugene Butler's "I Will Give Thanks." Travis Grimes' "Welcome Here (Come and Praise the Lord With Me)." R. Vaughan Williams' Sine Nomine with the words "At Last Has Dawned This Long Awaited Year" by V. Isabel Jones, and Handel's "Awake the Trumpet's Lofty Sound" and Randall Thompson's "Alleluia." The first side is the sound track for the multimedia presentation *Face to Face*. It is well worth hearing, there's no doubt about that. It may even sell copies of the record, but it isn't up to the standards of side two.

This is an album that should be heard. The quality of the recording and pressing is quite high, a fine production and a credit to David Christiani. The album is available for $5.95, from: Face to Face, 1973 Delaney Dr., Mississauga, Ontario, L5J 3L3.

Readings

Don't let the title put you off!

The Fourth Lesson in the Daily Office Book One (Reading from Outside Scripture for the Weekdays and Holy Days of a Year), is an excellent collection of serious readings. Among them are several by Pierre Teilhard de Chardin, Paul Tillich, Reinhold Niebuhr, John Wesley, C.H. Spurgeon, Kierkegaard, Bonhoeffer, C.S. Lewis, Austin Farrer, Don Gregory Dix and others. There is a considerable amount to chew on (and about!) in this volume, but don't tackle it unless you want a book of difficult but stimulating reading. *The Fourth Lesson* is published by Darton, Longman & Todd.

Cassettes

Edutronics have a series of International Report cassettes featuring Reuters news correspondents speaking on such topics as "Oil: A World Crisis?" "Pollution and Industry," "Roots of Inflation," "Sources of Energy" and "The Burden of Population." The cassettes are $7.95. Other cassettes are available for clergymen and teachers. For futher information write to Edutronics Ltd., Suite 604, 701 Evans Ave., Toronto, Ont. M9C 1A3. — *L. E. Siverns*

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BOOKS

FOOTPRINTS IN THE SAND
by Glenn H. Asquith

Out of Dr. Asquith's long experience as a Baptist pastor, denominational executive, editor and author comes this book of unique meditations, intended as thought starters for individuals or groups. Part one deals with characteristics of life which we have in common, part two with ways that we affect our brothers and sisters around the world. (Welch, $2.95, paperback)

HALLOWED WALLS, *church architecture of Upper Canada, by Marion MacRae and Anthony Adamson.*

Entertaining as well as informative, this unusual volume discusses and pictures some of the more interesting church architecture in Ontario, beginning with the earliest known worship structure, the Amerindian earth sculpture. Presbyterians will particularly enjoy discovering some of their architectural contributions, such as St. Andrew's United, Williamstown, built by Church of Scotland Presbyterians in 1813. And reading the story behind the Layer Cake Church at Bath, which briefly housed what the author terms "the stratified devotions of Presbyterians below and Anglicans above," built in 1850. We also learn how the Presbyterians of Thorah vied with one another as to who would first arrive at the building site with a load of Lake Simcoe stone. Once the walls were up they held their day-long services on benches in a roofless building until they had enough money to complete it. (Clarke, Irwin, $24.95)

JESUS, *by Malcolm Muggeridge*

"The coming of Jesus into the world is the most stupendous event in human history," is the way in which this well-known Englishman introduces his theme. He goes on to elaborate on what Jesus came to tell, and to describe the Man who still lives. Like most of his writings it is opinionative and provocative, but well worth reading. Included in the illustrations are 16 beautiful colour plates. (Collins, $16.95)

DYING HARD, *by Elliott Leyton*

The author, on the staff of Memorial University, St. John's, portrays the ravages of the fluorspar mines in the towns of St. Lawrence and Lawn on Newfoundland's south coast. Eight dying miners and two widows give pungent accounts of life before and during the mine operation and the living death of silicosis and lung cancer. It raises the question, does modern corporate industry exercise adequate concern for disease and accidents it causes? And we may well ask, does Christian conscience today stir any concern, or is the church silent and quiescent? (McClelland and Stewart, $3.95)

W. I. McElwain

IF YOU COULD SEE WHAT I HEAR, *by Tom Sullivan and Derek Gill*

This is the story of Tom, blind from birth, and how he overcomes his handicap. It doesn't demand pity from the reader but rather, creates admiration and love for one able to learn how to live life to the fullest. Tom lets us cry and laugh with him in his struggle. We all have a contribution to make in this world; Tom tells us how he discovered his. This book may help you live a fuller life and give you determination you never dreamed you had. (Fitzhenry and Whiteside, $9.15)

Nancy Edwards

FREE TO LIVE, *by Jordan and Margaret Paul*

The authors work together as marriage, family and child counsellors. And their book is a frank, intimate sharing of their own married life. Written almost like a diary, both reveal the problems they have faced and the ways — sometimes right, sometimes wrong — they have dealt with them. They don't preach or give advice, just share — with the hope that others may be helped and encouraged. (Prentice-Hall, $6.95)

Lois Klempa
Family Life Committee

DAYLIGHT MUST COME,
by Alan Burgess

Dr. Helen Roseveare's life as a missionary doctor in the Congo (now Zaire) started with old-fashioned adventure, turned to terror, and ended with satisfaction. As a pioneer medical missionary, Helen trained young Africans to assist her as male nurses, and man-handled her Land-Rover through the jungle to set up clinics wherever people were suffering. When the civil war broke out in 1964, Helen and the other whites were taken prisoner by the Simbas, and repeatedly degraded and abused. But in her pain and humiliation she found a strange liberation, because she believed Christ was suffering in her place, in the torments of his servants. Despite the terror that stayed with her long after her repatriation to England, Helen returned to the Congo to complete her work in the new Africa with the establishment of a new centralized teaching hospital, and the takeover of a smaller hospital by her first African trainee. An excellent biography of a courageous Christian whose faith was made stronger by suffering. (Nelson, $13.95)

Jean E. Sonnenfeld

HOW TO BEAT FATIGUE,
by Linda Pembrook

One of the widest-spread problems of our day is fatigue — the vague illness that puzzles and frustrates. The author points out that fatigue may be physiological but is most often emotionally-based, and gives practical suggestions for overcoming it in ways anyone can understand and follow. (Doubleday, $7.95)

PERSONALS

The moderator-designate of the next General Assembly of the Church of Scotland is the *Rev. Professor Thomas F. Torrance* of New College and Edinburgh University. Dr. Torrance was a theme speaker at the pre-Assembly Congress of our church in 1950.

The next moderator of the General Assembly of the Presbyterian Church in Ireland is expected to be the clerk of Assembly and general secretary, *Rev. Dr. A.J. Weir.* The Irish moderator is nominated after votes by presbyteries, and Dr. Weir, with four votes, came first in a field of 12. He served in China until 1952.

The moderator-designate of the General Assembly of the Free Church of Scotland is the *Rev. Kenneth J. Nicolson,* minister at Barvas on the Island of Lewis.



Mrs. Vera M. Lawson of First Church, Brockville, Ont., is shown with the minister, the *Rev. Leslie R. Renault,* at a reception in her honour. Mrs. Lawson received a scroll from the Sunday school, where she taught for 50 years, and a plaque from the Chinese community in recognition of her service to them. The W.M.S. gave her an honorary membership.

Honouring 160 years of combined service, Dixie Church, Mississauga, Ont., presented scrolls to six elders, *Gordon Allison, Norman Haist, Earl Leaver, Russell Malpass, Dr. James Pinkney* and *W. Lisle Watson.* Elder *Angus Michie* received a similar honour in absentia. The session presented 25 Books of Praise in memory of elder *Alex Thomas,* and the family of *Aksel Aggerholm* gave five to the church.

Ron Packman of St. Stephen's congregation in Ottawa has gone to Islamabad, Pakistan to co-ordinate a C.I.D.A. project for the Canadian government.

Rev. Dr. Clifton J. MacKay, moderator of the 1968 General Assembly, retired from the active ministry at the end of December. For the past 26 years he has been minister of Knox-Crescent and Kensington Church, Montreal. At a congregational farewell a generous gift of money was presented, and the Women's Guild gave Mrs. MacKay a gold necklace. After a holiday in Florida Dr. and Mrs. MacKay will live at R.R. 1, Fenelon Falls, Ont.

In Toronto *Miss Agnes Roy*, chairman of the board of The Ecumenical Institute of Canada announced the appointment of *Arturo R. Chacon* as director effective next July. A native of Chile, Prof. Chacon is currently lecturing at the Toronto School of Theology. The new associate director of the institute is *Father John Walsh* of the Scarborough Foreign Mission Society. These two will succeed *Dr. Katharine B. Hockin*, acting director, and *Miss Jean Campbell*, her associate.

In St. John's Church, White Rock, B.C. the congregation and members of presbytery paid tribute to *Rev. Dr. Frank S. Morley* and his wife as Dr. Morley marked the 40th year of his ministry. Board chairman *N. Radcliffe* read a telegram from the moderator of General Assembly, and gifts from his former congregations and from St. John's Church were presented.

A presentation was made to the *Rev. Ian P. MacSween* and *Mrs. MacSween* by the congregation of Strathcona Church, Edmonton, Alta., in recognition of 25 years of ministry there.

The *Rev. Charles A. MacDonald*, retired Presbyterian minister of South Haven, Cape Breton, N.S., baptized his granddaughter, Heather-Anne Ruth Grant, on Dec. 14, at Hardwoodlands Presbyterian Church, Hants Co., N.S.



Mrs. Maryann Morrison was named an honorary citizen of Verdun, Que., on her 100th birthday, Nov. 21. She is the mother of 13, eight of whom are still living, with 27 grandchildren, 56 great-grandchildren and 19 great-great-grandchildren. She is shown being congratulated by her minister, the Rev. John P. Lockwood of First Church, Verdun.

St. Andrew's Church, Eldon Station, Ont. presented a centennial certificate to *Ewart MacInnes* who served many years as Sunday school superintendent and continues as session clerk.

Rev. Donald and Mrs. MacInnes of Ridgetown, Ont., celebrated their 50th wedding anniversary on Jan. 18.

Miss Catherine Watson is serving as visitor to Riverdale Hospital, Toronto, half-time while pursuing studies.

Centennial certificates were presented by Westbourne Church near Portage la Prairie, Man. to *Mrs. Alma McCartney*, *Mrs. Edna Davey*, and *Elder Bruce Sneesby*. The *Rev. H.L. Henderson* and *Elder R.J. Watson* made the presentations.

Mrs. Ada Alexander of Wexford Church, Toronto, celebrated her 100th birthday on January 16. She enjoys watching television, especially hockey games. "But I could kill the players when they fight," she told a reporter.



Linda Mulhall has been appointed general secretary of the Student Christian Movement of Canada. She is a graduate of St. Michael's College, University of Toronto, and a former member of the Sisters of St. Joseph.

The *Rev. Edward S. Hales* has been serving the Alberton-West Point charge in Prince Edward Island as retired minister supply since last September.

The *Rev. Russell Self*, who paid a brief visit to Toronto in January, is now regional secretary for the United Bible Societies for the Asia-Pacific region with headquarters at Makati in the Philippines. The circulation of scriptures by the UBS in 1975 exceeded 100 million copies.

The *Rev. Samuel B. Nafziger* has been appointed district secretary of the Canadian Bible Society in the North West District. He and his wife will live in a trailer while travelling.

A RECORD BUDGET!

Receipts from congregations for the General Assembly's budget totalled $2,518,279 in 1975, the highest sum ever received.

Other income, including $373,500 from the two divisions of the W.M.S. brought total receipts to $3,561,328.

Rising costs, including an increase in stipends and staff salaries to help meet the cost of living, brought the total expenditures to $3,575,675. Transfers of $16,208 from the special project fund eliminated the deficit and provided a surplus of $1,861 for the year.



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SOD WAS TURNED for the building of a new manse for the Duntroon, Ont. charge, by the minister, Rev. N. St. Louis. Looking on are members of Nottawa, West Nottawasaga and Duntroon Churches.



AT THE MORTGAGE BURNING for the extension of Montreal West Church, Que. are, left, John D. Hogg, building committee chairman, Mrs. A. McK. Porritt, senior member, D.S. Allan, session clerk, Dr. Luis Monton, board chairman and Dr. John A. Simms, minister.



TEN BOYS were baptized in Knox-Crescent and Kensington Church, Montreal, by the minister, Dr. Clifton J. MacKay, before his retirement.



AT THE REUNION of the Havers Hustlers Bible class, which met at Erskine Church, Hamilton, Ont. from 1929 to 1963 are shown, left, speaker Harvey McCullough, former crown attorney at Hamilton, with Rev. T.M. Bailey, Rev. D.J. Herbison and Rev. R.H. Armstrong.

CAMEOS



A CENTENNIAL CERTIFICATE, engraved tray and other gifts were presented by St. John's Church, Medicine Hat, Alta., to Don Grant, retiring as session clerk after 21 years. He has also been representative elder, clerk of the former Presbytery of Macleod, and now serves on General Assembly's board of ministry.



MUCH OF THE WORK on the new St. Giles Church, North Sydney, N.S., above, was done by volunteers from the 80-family congregation. The building, costing $120,000, contains over 4,500 square feet, with moveable pew chairs. Rev. Murdock J. MacRae is the minister.



A CONGREGATIONAL SHOW was given by University Church, Downsview, Ont., at Christmas. Most members were involved, including the Sunday school, C.G.I.T., senior youth group, the choir and a few elders. Caroline Wood and Julie Shier are shown leading their class in a play about the origin of Christmas carols.



THREE GENERATIONS shared in cutting the 50th anniversary cake at Westminster Church, Sault Ste. Marie, Ont.; Mrs. M. Smith, son Gordon and grandson Iain, both elders, shown with the minister, left, Rev. Peter B. Reid.



FUNDS FOR MISSION WORK were left to St. Paul's Church, Kemptville, Ont., by the late Mrs. F. (Eleanor) Gill, organist for 50 years. From it, cheques were given to St. Andrew's Church, Spencerville, Ont. and the Presbyterian camp at Gracefield, Que.; to Miss Ann Yee of Iroquois, studying for the ministry; those training for service among Canadian Indians, and to Pius Mbah of Nigeria, taking university studies in Montreal. Participating in the presentation of cheques are, left, Rev. Philip Schissler of St. Paul's Church, Russ Milne, Ann Yee, Gideon and James Purcell, Peter Martin, Wilfred Folkard, Rev. Ross MacKay, synod supt. of missions, and Arnold Davidson.



COMMUNION TABLE runners, pulpit falls and a Bible marker were dedicated at St. David's Church, St. James, Winnipeg, Man., in memory of Mrs. Clara M. Hill, given by her husband Orion, right, family and friends. At left is the minister, Rev. Neville Phills.



A CELTIC CROSS was given to St. Columba Church, Saint John, N.B., by Miss Ruth MacLean in memory of her father, mother and brother. It was presented by D.R. MacLeod and dedicated by Rev. Gordon Blackwell.

Over 150 adults and children of *Dayspring Church, Edmonton, Alta.* enjoyed a family night "To Meet the Moderator," Rev. Dr. David W. Hay, during his visit to the Presbytery of Edmonton. After a buffet dinner in the church hall, honouring the second anniversary of the dedication of the church building, the centennial filmstrip *Celebration* was shown. There followed Scottish dances by children, selections by the junior choir, and Dr. Hay's remarks to the adults, while the children enjoyed pre-Christmas films. Mrs. William (Darleen) Springstein, clerk of session, was master of ceremonies.

An oak Communion table was presented to *Benalto Church, Alta.* at a service marking the Presbyterian centennial, conducted by the Rev. John Yoos. John Staniforth made the presentation on behalf of the Benalto and Evarts members in memory of William Edward Liddell. A new pulpit Bible was presented by Ray Niemela.

An outdoor sign for *Elmwood Avenue Church, London, Ont.* was presented by Mr. and Mrs. Archie MacEwing and family at a service marking the 50th anniversary of the congregation. Rev. Dr. Stanley Vance of Hamilton was the guest speaker.

At a centennial service in *Vancouver Heights Church, North Burnaby, B.C.* a brief history of The Presbyterian Church in Canada was given by the Rev. R.M. Esler.

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SECRETARY REQUIRED

Due to the retirement of the present secretary the Co-ordinating Committee on Theological Education will be seeking a full-time secretary as of July 1, 1976. Interested applicants may write for a job description and further details to Dr. H. W. Vaughan, secretary, the Co-ordinating Committee on Theological Education, 60 St. Clair Avenue E., Suite 504, Toronto, Ontario, M4T 1N5.

and of the congregation by Jack Stawson. Centennial certificates were presented to charter members Mrs. E. Hutchinson, Mrs. E. Summers, Mrs. H. Lefler, Mrs. W. McColl, Mrs. E. Parker and D.A. MacGregor.

At *Drummond Hill Church, Niagara Falls, Ont.* an organ screen was dedicated in memory of Albert Benson, the gift of his family, business associates and friends. Built of white oak, the screen features a Celtic cross on its high canopy.

An old-time service was held at the close of the year in *Mackay Church, Timmins, Ont.* to mark the Presbyterian centennial. The Rev. A.C.G. Muir preached on predestination. Many attended the service in costumes of bygone days.

At *St. Giles Church, St. Catharines, Ont.* the mortgage on their property was burned. Those taking part included the trustees, past and present, the first board chairman, Thomas M. Ferguson; other past chairmen, and Mrs. Edna Cumming, treasurer for many years. Indebtedness at one point had reached a peak of $67,000. Repayment of this mortgage was the last project for centennial year.

In *St. Andrew's Church, Brampton, Ont.* the Presbytery of Brampton held a centennial service at which Rev. Prof. David W. Hay was the speaker.

On three successive Sundays *St. Andrew's Church, Swift Current, Sask.* celebrated the Presbyterian centennial. On the third Sunday two Roman Catholic congregations attended the evening service and provided musical numbers. At the children's service a birthday cake was cut.

At the final centennial event at *Knox Church, Oshawa, Ont.* the Rev. Stuart Coles, a former minister, was the preacher. Centennial certificates were presented to 11 members of Knox, in recognition of their long service. Recipients were Mrs. L. Blair, Miss M. Cormack, A.H. Dancey, M. Gouldburn, Miss J. Greig, G.V. Harvey, J.A. Kerr, A.T. Mills, R. Miners, Mrs. J. Swindells, Mrs. J.M. Taylor.

The annual report of *St. Andrew's Church, Kitchener, Ont.* shows an increase in communicants to 3,002, the largest Presbyterian roll in Canada. During 1975 there were 117 weddings; 71 infant and 14 adult baptisms, and 55 funerals. The ministers are the Rev. Grant R. MacDonald and the Rev. John C. Rhoad.

DEATHS

INFORMATION regarding obituaries of church leaders or active members will be published here if received within two weeks of the date of death, which must be given.

MacMILLAN, THE REV. JOHN ARCHIE, a retired Presbyterian minister, died at Strathroy, Ont. on January 23 at the age of 90.

Mr. MacMillan was a graduate of McGill University and took his theological training at The Presbyterian College, Montreal, at Chicago and Vancouver. His active ministry spanned 50 years. Before ordination he served in the Peace River district and at Leduc, Alta. For some time he served as a prison chaplain at New Westminster, B.C.

Following ordination he ministered at Fitzroy Harbour, Ont. after which he served at Bristol, Que. and in Ontario at Ottawa, Campbellford, Port Perry, Colborne, and Foxboro. After ministering at Ormstown, Que. he returned to Ontario and was the minister at Cardinal, Lansdowne and Pittsburgh, retiring in 1968. In 1973 he moved from the family home in Lochiel to Komoka, Ont.

Mrs. MacMillan had pre-deceased him in 1965. Surviving are four sons, Hugh, Rockwood, Grant and Roy in Toronto; John at Komoka; and a daughter, Marianne, Lee Summitt, Missouri, U.S.A.

McALLISTER, THE REV. T.H. 77, retired Presbyterian minister, died in Victoria, B.C. on December 21. Ordained in 1922, he had served at Cadoga and Penhold, in Alberta, then at Port Alberni, B.C. and at what was then Gorge Church in Victoria. Mrs. McAllister predeceased him in 1973. A daughter, Marnie, lives in Nanaimo.

ADAIR, LESLIE EVERTON, 68, an original elder of Erindale Church, Mississauga, Ont., representative elder, Dec. 18.

ADOLPH, FREDERICK E., 73, former clerk of session, St. Andrew's Church, Nanaimo, B.C., Dec. 19.

ATKINSON, STANLEY, 63, elder and choir member, Trinity Church, York Mills, Willowdale, Ont.

BECKLEY, MRS. C.J., widow of the late Rev. C.J. Beckley, minister at Thornbury and then Woodville and South Eldon, Ont., died at Weston, Ont. Jan. 10.

BECKSTED, MATTHEW, 89, elder 50 years in Knox Church, Morrisburg, Ont., Dec. 24.

BOTT, ALFRED A., 87, elder, former organist and choir director, Lakeview Church, Thunder Bay, Ont., Dec. 16.

BROLLEY, KENNETH, member, Cookstown Church, Ont., Dec. 13.

CAIRNCROSS, JAMES BRUCE, elder, Georgetown Church, Howick, Que.

COXWORTH, NORMAN, 85, elder, Ivy Church, Ont., Jan. 14.

DAVIDSON, HARVEY, 87, elder, Knox (Preston) Church, Cambridge, Ont., father of the Rev. J. Ross Davidson of St. Foy, Que., Dec. 4.

DAVIES, JOHN H., 69, elder, St. Andrew's Church, Beechwood, Ont., Dec. 12.

DODDS, THOMAS D., 77, a retired catechist, died in Souris, Manitoba on December 19. Born in Leith, Scotland, he came to Canada in 1915. In 1947 he enrolled for a special combined course in Knox College, Toronto. During his ministry, he served in five charges in Ontario before moving to the Hartney and Melita charge in Manitoba, 1965. He retired in 1969 and moved to Souris, Man. where he lived until his death. Surviving are his wife, former Annie Viola Tomlinson, and three daughters.

GALBRAITH, MISS SADIE, 95, long time member of Knox Church, Agincourt, Ont., W.M.S. worker.

GUST, MRS. LILLIAN, 93, long time member, St. John's Church, Medicine Hat, Alta., first lady alderman in city, Dec. 31.

HARDIE, JAMES C., elder, Knox Church, Oshawa, Ont. Jan. 5.

IDDINS, ELMER D., 67, representative elder, McQueen Memorial Church, Brownvale, Alta.

KEITH, ROBERT, 83, Durham Church, Ont., former member of Amos Church, Dromore, Dec. 25.

KERR, JOSEPH A., long time elder, Knox Church, Oshawa, Ont., Dec. 19.

KOENIG, MRS. SAMUEL, 90, W.M.S. life member, Durham Church, Ont., Dec. 13.

MacDONALD, JOHN, 28, son of Rev. Dr. Donald C. and Mrs. MacDonald, at Toronto, Jan. 6.

MACFARLANE, ROBERT, elder, St. Giles Kingsway Church, Toronto, Ont., Dec. 30.

MacMILLAN, LAUGHLIN B., secretary-treasurer, elder, Wood Islands Church, P.E.I., Jan. 2.

McBRIDE, ALEXANDER LORNE, 90, elected elder at Caledon East at age 19, later elder at St. Andrew's Church, Brampton, Ont.

McCREATH, HARRY, 88, elder, Knox Church, Goderich, Ont., Jan. 24.

McKINLAY, MISS JANET, life member W.M.S., St. Andrew's Church, Puce, Ont.

McNEILL, MRS. JAMES, 84, widow of a Presbyterian minister who had served at Grace Church, Calgary and St. Andrew's Church, St. John's, Newfoundland. She died at Victoria, B.C., Dec. 29.

MAIR, JAMES BERTRAM, 83, elder, St. George's Church, London, Ont., 48 years, choir member over 50 years and representative elder, Dec. 20.

NESBITT, MRS. MARGARET, oldest member of St. Andrew's Church, Richmond, Ont., life member of the W.M.S.

OGILVIE, LT. COL. GAVIN LANG, E.D., elder of longest service in The Church of St. Andrew and St. Paul, Montreal, Que.

OUDIE, GILBERT, 72, elder, Waywayseecappo Church, Rossburn, Man., Dec. 23.

PATERSON, WILLIAM A., 68, elder, Trinity Church, York Mills, Willowdale, Ont., Dec. 15.

PATTERSON, DONALD JAMES, elder, Orillia Presbyterian Church, Ont., Dec. 20.

PHILLIP, WILLIAM, 68, elder, St. Andrew's Church, Nanaimo, B.C., Dec. 27.

POWELL, RALPH E., 77, trustee and manager, St. Giles' Church, Moser River, N.S., Jan. 7.

SHAW, ROBERT, elder and trustee, First Church, Verdun, Que.

SHEARER, JOHN, elder, First Church, Verdun, Que., Jan. 9.

THOM, W. GORDON, trustee and former church school supt., Westminster Church, Smiths Falls, Ont., Jan. 26.

THORBURN, COLIN, 51, elder, St. Andrew's Church, Sarnia, Ont.

WATSON, MRS. MARGARET, 70, W.M.S. member, St. Giles Church, Calgary, Alta., Jan. 12.

WEHNER, RUSSELL, elder, St. Andrew's Church, (Hespeler), Cambridge, Dec. 2.

WESTBROOK, JOHN E., elder, St. Andrew's (Hespeler), Cambridge, Dec. 18.

CALENDAR

ORDINATIONS

Headley, Brian G., Windsor, Forest Glade, Ont., Jan. 25.

INDUCTIONS

Forbes, Rev. John, Kirkhill, St. Columba Church, Ont., Jan. 29.

Haynes, Rev. G.R., Toronto, Melrose Park, Ont., Feb. 1.

McKague, Rev. Peter, Edmonton, First, Alta., Jan. 7.

Robertson, Rev. J.A., Toronto, York Memorial, Ont., Dec. 17.

Smith, Rev. David, Victoria, Knox, B.C., Jan. 27.

Taylor, Rev. Roy, Sudbury, Knox, Ont., Jan. 8.

Toth, Rev. Kalman S., Sherbrooke, St. Andrew's, Que., Nov. 20.

RECOGNITIONS

Headley, Rev. Brian G., Windsor, Forest Glade, Ont., Jan. 25.

MacNaughton, Rev. Margaret, associate secretary, Board of Congregational Life, at Gateway Community Church, Don Mills, Ont., Jan. 28.

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Montreal, Livingstone, Que., Rev. Thomas Gemmell, 1345 Lapointe St., St. Laurent, Que. H4L 1K5.

Montreal, Maisoneuve-St. Cuthbert's Que., Rev. Dr. E. Powell Aikens, 33 Kenaston Ave., Montreal H3R 1L9.

Ormstown and Rockburn, Que., Rev. Clair MacLeod, 50 Prince St., Huntingdon, J0S 1H0.

Pembroke, First, Ont., Rev. L.E. Hughes, 82 Daniel St. N., Arnprior, K7S 2K8.

Pierrefonds, Westminster, Que., Rev. Scarth MacDonnell, 4062 Grey Ave., Montreal H4A 3P1.

Scotstown, Milan and Megantic, Que., Rev. A. Ross MacKay, 1575 Beaudet St., St. Laurent H4L 2K1.

Valcartier (and Charny), St. Andrew's, Que., Rev. J.R.H. Davidson, 9 - 1301, boul. Jean-Talon, O., Orsainville, Que. G1G 2L5.

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READINGS

April 1 — John 15: 15-27
April 2 — John 17: 1-11
April 3 — John 17: 12-26
April 4 — 1 Chronicles 11: 15-19
April 5 — 1 Chronicles 16: 7-22
April 6 — 1 Chronicles 16: 23-36
April 7 — 1 Chronicles 17: 1-15
April 8 — 1 Chronicles 17: 16-27
April 9 — 1 Chronicles 22: 1-10
April 10 — 1 Chronicles 22: 11-19
April 11 — 1 Chronicles 28: 1-10
April 12 — 1 Chronicles 28: 11-21
April 13 — 1 Chronicles 29: 1-5
April 14 — 1 Chronicles 29: 6-19
April 15 — 1 Chronicles 29: 20-30
April 16 — Jeremiah 32: 1-5
April 17 — Jeremiah 32: 6-15
April 18 — Jeremiah 32: 16-25
April 19 — Jeremiah 32: 26-35
April 20 — Jeremiah 32: 36-44
April 21 — Jeremiah 33: 1-8
April 22 — Jeremiah 33: 9-18
April 23 — Jeremiah 33: 19-26
April 24 — 1 Peter 1: 1-12
April 25 — 1 Peter 2: 1-10
April 26 — Matthew 25: 31-46
April 27 — Hebrews 3: 1-14
April 28 — Ephesians 4: 1-13
April 29 — Romans 12: 5-21
April 30 — Colossians 3: 1-17

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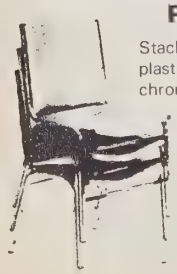
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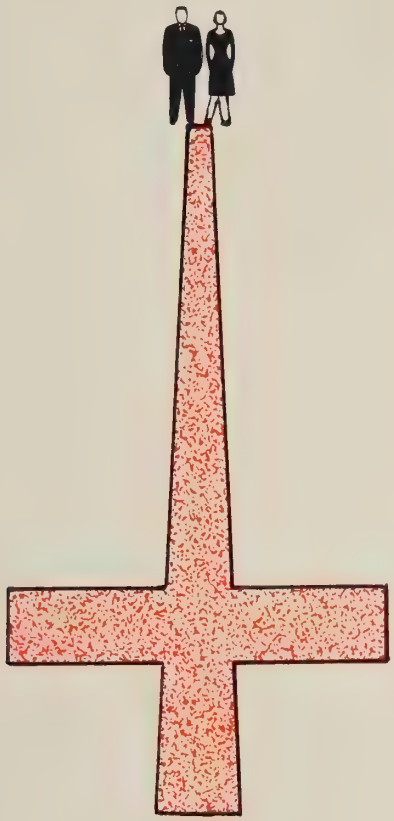
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Volunteers for the CROSS-road



"They compelled Simon of Cyrene. . . to carry his (Jesus') cross" (Mk. 15: 21, RSV).

A FIRST READING of these words produces in us a gush of sympathy for Simon, poor fellow! A perfectly innocent bystander conscripted to lug the heavy piece of timber that comprised the gibbet on which Jesus was to die! Dragged kicking, as it were, into the scene which was to portray an earth-shaking event! We lament for Simon as women of Jerusalem lamented for Jesus, seeing him on the Via Dolorosa, "Poor Jesus!" But his reply still stops us short: "Don't weep for me, but for yourselves and for your children!"

We often speak of being at some crossroad of life, a time of decision-making. Which way are we to go, which fork of the road are we to follow? Will we choose to go forward, or turn back unable to make the decision?

That night in which Jesus was betrayed it seemed that even he sought another way than the CROSS-road, "Father, if it be possible . . .," he prayed, and great drops of sweat fell as blood to the ground. Previously he had shown his resolution when Peter tried to persuade him against going up to Jerusalem (Mt. 16: 21ff.). He had put that argument into the category of a temptation of the devil.

It seemed no impossible choice for Jesus, having the consciousness he did of duty and responsibility and love. It seemed to be "in the books" that he would choose and act as he did. Calvinists would say it was fore-ordained.

But it has never been that easy for his friends so to decide! It was not easy for Moses, almost two millenia earlier to accept the call to leadership of God's people (Ex. 3: 11), nor for Jeremiah to act as God's spokesman (Jer. 1: 6). Amos, the shepherd from Tekoa declared that God "took" him, against his will as it were (7: 15).

It was certainly no easier in New Testament times. When the disciples found that the way they were travelling was, indeed, the CROSS-road, they forsook him and fled (Mt. 26: 56), and before Pilate Jesus stood alone. With the crucifixion over and his most ardent followers preaching the resurrection it still was not easy. Paul, breathing out fulminations against the Christians had to be "arrested" on the way to Damascus (Acts 9). Later John Mark turned back from following Paul into Asia Minor (Acts 13: 13). These and more recent examples only recall that Simon from Cyrene was compelled to carry the cross of Jesus.

No one who has tried to respond positively to God's call would brush it off with "There's nothing to it." Perhaps few of us, left to our own inclinations, would enlist in this body of believers at all. Powerful forces are still at work, however, to set our feet in the way of the CROSS-road. A prayer, sometimes used in our observance of the Lord's Supper, pleading for strength and loyalty, puts it this way, "so constrain us by the love of Christ," as the Roman soldiers constrained Simon. The words come from another "constrained" one — Paul, and his letter to the Corinthians, where we read (II Cor. 5: 14, NEB), "The love of Christ leaves us no choice." Jesus had foreseen this great motivating power when he said (Jn. 12: 32), "I, if I be lifted up, shall draw all men unto me."

C.S. Lewis, in his *The Screwtape Letters*, wrote of the power of Christian love and, in one place, in this book of letters supposedly written by the devil to one of his agents on earth says, "Members of his faction have frequently admitted that if we ever came to understand what he means by love, the war would be over and we should re-enter heaven."

Gentler but more persuasive powers are at work in our day than in Simon's to compel us into the road of the Cross. Just as irresistable, they invite our own willing response, as did Garibaldi's famous invitation to his soldiers. That Italian leader, seeking to enlist 1,000 men to set Italy free posted this notice in public: "I promise you forced marches, short rations, bloody battles, wounds, imprisonment and death. Let him who loves home and fatherland follow me." This evoked the hoped-for response, the army won victory and Italy freedom.

The CROSS-road still lies before us, and "the love of Christ leaves us no choice" but to follow our saviour, and be drawn up into glory through him.

Prayer

O God, our Creator and Father in heaven, who sent your Son into our world because of our weakness and sin, help us, looking to him, to grow stronger and more faithful — strong and faithful enough even for the CROSS-road, and able through him to prevail — more than conquerors. In His Name we pray. Amen. ★ BY D. GLENN CAMPBELL

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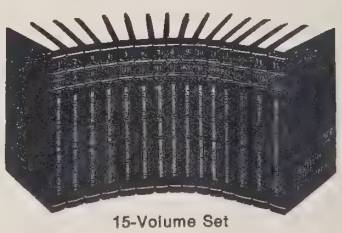


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SPREADING OUR WINGS

"If then you have been raised with Christ, seek the things that are above, where Christ is seated at the right hand of God' (Colossians 3:1, RSV).

FEW OF US have had the patience to sit and watch a butterfly slowly emerge from its chrysalis/cocoon, entering upon a whole new phase of its existence. We know it happens from the records of patient observers. In spring our entire hemisphere passes through a similar transformation, leaving behind its cocoon of snow and winter ice. The analogy has not been lost upon those seeking to illustrate Easter, the simple face of a resurrection seeming inadequate, to convey the wonder *(sic)*. Sometimes we may feel that others dwell too much on that aspect of Easter, reducing it to a mere achievement of mother nature. We feel the illustration is over-used and quite inept.

There are things the world of nature can teach us, of course, and we may even learn from the emerging butterfly. One of the first things such a creature does upon crawling out of its cocoon is to spread its wings that they may set and harden and so be ready for their function of flight. This opens up possibilities the creature has never known before. Hitherto able only to crawl, it can now enter upon the thrill and challenge of flying. This may help to bring home something of the meaning of Easter to Christians. What tremendous new possibilities opened up to the followers of Jesus 2,000 years ago! What wondrous abilities and powers now are ours because the grave could not hold him!

Have we ever realized the possibilities? Do we use the powers, live the life, enjoy the flight? If we really found Easter meaningful the effects would last beyond the rendition of the "Hallelujah Chorus" or the Easter weekend. The Scot, Arthur J. Gossip, preached a sermon on "How Spring Comes to the Soul" from the text, John 9: 25, 26: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth on me, shall never die."

Walt Whitman, American poet, looked one day on a creature of the streets, silly, superficial, foolish, whose life had ended, and wrote,

"Dead house of love — house of madness and sin,
crumbled, crush'd,
House of life, erewhile talking and laughing — but
ah, poor house, dead even then,
Months, years, an echoing, garnish'd house — but
dead, dead, dead."

Dr. Gossip, commenting on the fact that there are those walking around but not alive, noted ". . .Jesus had an eerie fashion of speaking of certain folk as dead."

Millais has a painting of Sir Walter Raleigh as a boy. He is sitting on the sands of Devon by the shore, gazing far out across the water. Beside him is a friend, and from the sea wall a tanned Genoese sailor points with his right arm. Paul Scherer has described the painting and imagines the sailor to be telling the boys romantic tales of the Spanish main, about wild hurricanes and rough waters, about ships diving and rolling and shaking clear, and adds, ". . .There is something in God like that. And unless there is something like it in us, what can he lay hold of? 'Saul, Saul!' Something that will come at this signal, never mind what happens. It may be that we shall have to pay more heavily than we thought, in a Father's house, for being that Father's child!"

He tells of a youth who once sought eagerly for the court of King Arthur. Coming at last to an old gateway, he met an elderly man who asked, "Dare you? Once past this arch, and our royal lord will lay vows on you which it were shame not to be bound by, yet the which no man can keep." It would be the springtime of our life, indeed, if we were to spread our wings and reply with the youth, "Sir, write my name down."

Can Easter fill us with this note of exhilaration still, this feeling of having escaped the dark, narrow, cramped quarters of a lonely cell into God's glorious sunshine, from stunted life into spaciousness and fulfilment, from a living death into real life at last? "If then you have been raised with Christ, seek the things that are above . . . ."

Prayer

God of the living, Father of our living and resurrected Lord, help us to enter more fully upon the life he came to live and share. Upheld by your power in him, led by the light of your Spirit, may we live more fully now, and by your grace in Christ, enter into the quality of eternity — even this side of heaven's gates. In Jesus' name we pray. Amen. ★

/BY D. GLENN CAMPBELL

EDITORIALS

Understanding our native peoples

IT IS HEARTENING to find that churches are establishing a new relationship with native peoples of Canada, one that recognizes their culture and seeks to understand their outlook.

In a sense it all began three years ago in Winnipeg, when the Canadian Council of Churches provided an opportunity for dialogue at its triennial meeting. Delegates sat round the table with Indian and Metis leaders, and the exchange that resulted fostered a new approach on the part of most Canadian Council delegates.

Next month the Council, together with the inter-church Project North, is sponsoring a Native People's Listening Conference at Geneva Park, Ontario. Inuit, Indians and Metis will tell of their needs and aspirations, and in turn will hear from church representatives as to where they stand on some of the contentious issues of the day.

Usually we associate the matter of rights for native peoples with the far north, or at least the fringes of Canadian life. A recent joint study by the two presbyteries in Toronto shows that no less than 24,000 of Canada's original inhabitants live and work in that metropolis, 8,000 of them registered Indians and 16,000 Metis. The presbyteries discovered that the native people are capably providing for their own through a Native Canadian Centre and other services. Presbyterians are taking steps to support this venture, and to contribute towards purchase of the former Ontario Bible College, to provide room for a friendship centre, a library, and senior citizens housing. An ambitious project, but one that may receive grants from both the federal and the provincial governments.

To those concerned about the native peoples we recommend a paperback book, published by the Anglican Book Centre in Toronto, entitled *This Land is Not for Sale*. It was written by Hugh McCullum, a competent journalist, and his wife Karmel, who are presently a project team of the Anglican, United and Roman Catholic churches.

The James Bay hydro controversy, and the pipeline hearings held in the North-West by Mr. Justice Thomas Berger have opened our eyes to the views and attitudes of Indians and Eskimos. This volume goes into detail. It has been described as "a controversial, readable and hard-hitting expose of the injustices perpetrated by government, industry — yes, and churches — in Northern Canada." The concluding chapter, which offers some alternatives, says: "It can only be through their land claim settlements, if they are allowed, that some measure of economic, and hence, cultural independence will come their way." And it appeals for the right to self-determination for native peoples.

Ephraim Scott's descendants

THE TRIBUTE TO DR. EPHRAIM SCOTT on the front cover of The February Record was a reproduction of a framed illuminated address that hangs in the editor's office. This fine example of hand lettering came to light in October, 1973, when someone telephoned the national office of the church to say that the illuminated address was in a pawnshop window in downtown Toronto.

Fortunately the message got through to the acting archivist, the Rev. Fred Rennie, who visited the pawnshop and then contacted the editor. A sum of money changed hands, the address was cleaned and the frame polished, and the historic treasure was accorded a place of honour in the editor's sanctorium.

We reproduced the address because it seemed appropriate for the centennial of The Record. At the same time we hoped that the front cover might be the means of discovering more about Dr. Scott's descendants.

Early in February we heard from a niece, Miss Sadie Scott of Halifax, N.S. who wrote, "I remember him well, visiting at our home, where I was a child. He was my father's oldest brother and I am now a senior citizen."

As we were going to press a most interesting letter came from Mrs. J. Richardson Philips of Brockville, Ontario. She began: "A friend sent the February, 1976 issue of The Presbyterian Record to me. It made me very happy to read your very fine article on the life of Ephraim Scott. It was a wonderful tribute to his memory. He was my grandfather, and I am the last survivor of the family; except of course our four children, as my brother was a Pilot Officer during the last war, and was killed off Tobruk. He had just graduated from McGill in science before enlisting in the R.C.A.F. . . . My mother and I were at the dedication of the three memorial windows in the Ephraim Scott Memorial Church in Montreal on October 1, 1950. She was Mrs. Milton L. Hersey of Montreal, widow of Dr. William James Scott. I was born in China, while they were medical missionaries in Honan province. The central window was dedicated to my grandfather; the one on the left to my father; and the window on the right to my brother, Frederick Arthur Scott, R.C.A.F."

Mrs. Philips (Dorothy Ann Scott) goes on to tell in detail about her children, for whom she ordered copies of the February Record. She moved to Brockville from Montreal 35 years ago, and is married to a chartered accountant.

We are grateful for those letters, and will endeavour to use these contacts to learn more about the family of the man who did so much for The Presbyterian Church in Canada. ★

PRESBYTERIAN
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APRIL, 1976
VOL. C, No. 4

What is Easter?

It is betrayal,
"the one I kiss is he"
and unallayed remorse that seeks
the dangling rope and tree.

It is denial,
"I never knew him, that I swear"
and sobs of self-reproach that follow
cockcrow on the morning air.

It is evasion,
with ineffectual washing of the hands
and giving in regretfully
to popular demands.

It is brutality,
with cross and thorn and rod,
and fearful realization,
"This was the Son of God".

It is a hidden sun
and terror in the gloom,
and it is puzzled faces
searching an empty tomb.

Easter is warmth within the heart
that lifts the drooping head
with glorious revelation,
"He is risen, as he said."

by Myra Stilborn,
Saskatoon, Sask.

BUDGET RECEIPTS

The comptroller's office received $116,282 for the 1976 budget of the General Assembly as of February 29. In comparison receipts for the first two months of 1975 were $93,346.

The W.M.S. (W.D.) has contributed $57,500 and the W.M.S. (E.D.) $10,000 so far this year.

The figures for expenditures during January and February were not available as we went to press.

in this issue

5 Meditation, Spread Our Wings, *D. Glenn Campbell*
8 Pungent and Pertinent, *Albert H. Jackson, Leighton Ford*
11 Worldview, Cassava, *Clyde Sanger*
12 He Preached in Bars, *David J. Crawford*
16 Smile and Sing Because of Easter! *G. Cameron Brett*
20 I believe . . . in the Everlasting Life, *William Klempa*

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9 Letters
18 Oratory Contest
19 You Were Asking?
23 News
26 The Wonders of Creation
28 Books
30 See/Hear
30 Personals
32 Cameos
34 Deaths
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36 Readings



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PUNGENT and PERTINENT



Then there's choice

by Albert H. Jackson, Midland, Ont.

"TRAIN UP A CHILD in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6) How often we hear this passage thoughtlessly quoted as if it were axiomatic, with no exceptions possible! Yet some children with the best of training do go wrong, regardless of the efforts, wishes and prayers of loving parents. Sadly we ask, "Why?" and perhaps, in our distress, even "Why, Lord? Why did you permit this to happen?" The answer, no matter how difficult it may be to face, lies in individual personal choice.

Though Solomon's statement is a wise one, it leaves out this all-important element. Without being flippant or facetious, what about the decades between childhood and old age? In other words, what does the child do during his or her active adult years? Blessed though the formative and declining phases of life covered in the proverb can be, isn't the middle period of discretion really the most important?

Freedom of choice is God-like and God-given, but consequences are inevitable and responsibility inescapable. We can choose good or evil, for or against devoted parents, and even whether or not we'll obey our omnipotent Lord himself. Of necessity we do this dozens of times daily throughout life, seldom without the tempter's potentially ruinous beckoning. There's no middle ground, time passes as silently and quickly as the daylight, and we cannot stand still.

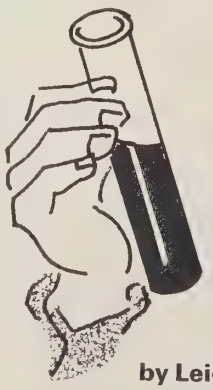
Youngster or grown-up, how do *you* choose? And do you take your own responsibility, or try to blame your parents or others for your failures? No one can truthfully point to another as his behavioural scapegoat, though beginning with Adam many have tried. As the Bible says, ". . . God is not mocked: . . ." (Galatians 6:7) nor is he fooled.

No doubt the modern admonition, "Parents, listen to your children!" is valid as far as it goes. But we must never fail to emphasize, with Paul, its biblical reciprocal: "Children, obey your parents . . ." (Ephesians 6:1 and Colossians 3:2;)

Speaking of parents (none are perfect, and neither are any of their offspring) some are neglectful, possessive, autocratic, disinterested, old-fashioned, ignorant, selfish, even cruel. But I submit that these are very much the exception, not the rule. Most parents love their children deeply and give of their own personal lives as much as is necessary for child growth and development, and usually a great deal more. All that's expected in return is the child's love and respect — but this must include at least some reverence for the parents' standards and beliefs. If a young adult rejects the parents' lifetime convictions, he or she also rejects the persons of father and mother, all protestations of continued love to the contrary. How could it be otherwise?

"Train up a child in the way he should go: . . ." Then, as the 'teen years wane, and later, there's vital choice: choice for Christ, life and eternal happiness, or the opposite.

As child or adult, young, old, or in between, chose him! Choose him! ★



Blood: the gift of life

by Leighton Ford

CENTURIES BEFORE BLOOD transfusions or even man's awareness of blood circulation, the Bible stressed the crucial role of the blood: "The life of the flesh is in the blood" was the declaration to Israel. God's word further asserted that "it is the blood that makes atonement for the soul." (Lev. 17:11)

In the Bible's opening chapters is the account of Abel's sacrifice involving the shedding of blood. The final book of the Bible pictures the end-of-the-age gathering of a vast multitude whose robes have been made white in the blood of the lamb, the Lord Jesus Christ. (Rev. 7:14)

So, at the very centre of the Good News is this emphasis on the blood of Christ and the cross of Christ, both speaking of his giving of himself on behalf of others. A central act of Christian worship — variously known as Communion, the Lord's Supper, or the Eucharist, perpetually reminds Christians of that great transaction at the hill of Calvary. Millions of people around the world bow their heads in reverence and gratitude as they hear the words of Jesus: "This cup is the new covenant in my blood, which is poured out for you." (Luke 22:20 New International Version)

Without that, there is no Good News, no Christianity, and no hope.

Before scoffing at that message as being hopelessly outmoded, old-time religion, you should honestly examine what the cross of Christ and the blood of Christ are saying to you.

Daily experience surrounds us with instances of a life for a life. Hardly a week passes that you don't read of a mother forfeiting her life to save her child from a fire or a father drowning to save his child. A life for a life! The Bible reminds us that "no one has greater love than the one who lays down his life for his friends." (John 15:13 New International Version)

I know that everyday illustrations don't compare with all that is involved in Jesus Christ dying for others, but the blood of Christ is the cosmic demonstration of God's love which simply knows no bounds.

Why is it, then, that people get edgy and embarrassed at references to the blood of Christ? One reason for our dislike of the idea is that we don't want to acknowledge our need for help if we are to get right with God. But whenever we read the many Bible references to the blood of Christ, the basic presupposition is that our spiritual condition is so desperate that another had to die to rescue us.

A father who dies in an attempt to rescue his son goes to such lengths only because there is a life-and-death need. Blood transfusions are given because of a crying need. If people were absolutely

healthy and never in danger of death, there would be no need for blood donors or blood transfusions or for anyone risking his life for another. Jesus once observed, "it is not the healthy who need a doctor, but the sick . . . I have not come to call the righteous, but sinners." (Matt. 9:12, 13, New International Version)

By nature, we're like the man who won't go to a doctor because he'd be admitting he might be sick. No one can become a Christian until he admits he's spiritually sick and on the critical list, so sick that the one effective remedy is the blood of Christ.

Concerning his death, the Bible makes these statements: "But now, in Christ Jesus, you who once were far off are brought near through the shedding of Christ's blood." (Eph. 2:18, Phillips) "It is through him, at the cost of his own blood that we are redeemed, freely forgiven through that free and generous grace which has overflowed into our lives and given us wisdom and might." (Eph. 1:7, Phillips)

The apostle Paul told the church elders at Ephesus to be "Shepherds of the church of God which he bought with his own blood." (Acts 20:28, New International Version) The One whose blood was shed on that cross outside Jerusalem was none other than God in human form — the One in whom was all the fulness of God, so that Paul could say matter-of-factly that God bought our redemption with his own blood.

The blood of Christ reveals a great deal about God's continuing attitude toward you. "This is how we know what love is . . . Jesus Christ laid down his life for us," wrote the apostle John. (I John 3:16, New International Version)

God's love is demonstrated not in words alone, but in deed — in the ultimate deed when, in Jesus Christ, he took our place and died for our sins on the cross. In doing so, he truly gave the gift of life. Right here is the Christian's true ground for confidence. He can know that he is really a child of God because Jesus Christ, in shedding his blood, took his place. ★

CONDENSED FROM an Hour of Decision radio address. Dr. Ford is an associate of evangelist Billy Graham.

CONTRIBUTORS

Timely topics should be covered in Pungent and Pertinent pieces, about 800 words in length, accompanied by a photo of the author.

Letters must be signed and should not exceed 200 words.

LETTERS

The World Council

The glowing reports of the W.C.C. meeting in Nairobi, as outlined in the January Record do not, in my opinion, provide our people with a balanced estimate of the value to Christendom of that body, in respect to its deliberations, affirmations, decisions and actions. . .

As long ago as 1954 the W.C.C. was "urging member churches to renounce, and to work for the abolition of all forms of racial segregation or discrimination" without considering the bitter feelings and fierce power drives such a proposal would bring about. More recently the W.C.C. has busied itself distributing vast sums of money to various terrorist guerrilla groups — usually under the pretense of supplying health and educational needs. But now it is assuming a quite open stance in its support of black terrorism and the Nairobi conference was most remarkable for the radical left-wing tones in which many of the delegates spoke. The work book, prepared in Geneva for these delegates, castigated "colonialist white oppressors" and expressed the constant guilt of western behaviour. It made no mention of the total oppression and the countless bloodbaths of black demagogues, or of the behind the curtain activities of anti-Christian and atheistic communist states.

So far out was the work book that the Rt. Rev. Graham Leonard, Bishop of Truro, confessed to finding its language "incomprehensible"; Allan Shaw, a Methodist lay reader, said the black terrorist activities were done "in love"!. . .

The church has a mission, but a more glorious one than the creation of new political alignments, and especially those that have the sanction of the greatest tyrannies the world has ever known. I think we had better mind our own business in a positive way, or the whole affair will blow up in our faces.

Leonard R. Saunders, Penticton, B.C.

Salt in My Porridge

I recently came across the review of a little book in *Life and Work*, the Church of Scotland Magazine.

May I therefore pass on the name and title to the many of your readers who would enjoy such reading.

It is titled *Salt in My Porridge* and is a paperback. This book is full of fun, frolic and nostalgia. There are smiles and tears, but always a deep spiritual heart-beat all the way through . . . *Salt in My Porridge* is written by Angus MacVicar and published by Fontana Books at the recommended price of $1.95. (Obtainable from Presbyterian Publications).

R. Hartley Beattie, Hamilton, Ont.

More on doctrine wanted

The article entitled "Who cares about doctrine?" in the centennial issue in February, was particularly interesting.

Please let us have more articles on doctrine.

A.M. Grant, Ottawa, Ont.

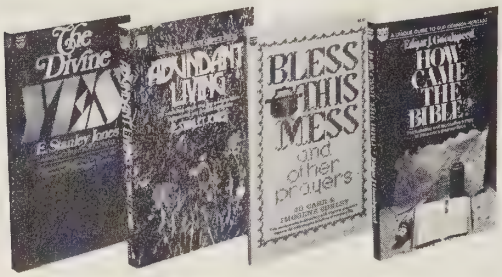
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The article by Dr. William Klempa in the February Record compelled me to reply with a whole-hearted A M E N! This is exactly what we all need in this day and age. I am afraid that an astonishing percentage of those who call themselves Christians in general and even Presbyterians in particular are totally unfamiliar with the doctrines of their faith. These doctrines are so essential in order to distinguish the true from the false teachers. The latter jumping up like mushrooms, devouring hundreds and thousands of "simple souls," people who don't want to be bothered with the complications arising from studying the basic principles of Christianity which were



"Occupation? Well, if you promise to keep it under your hat, I'm the kingpin in an international spy ring."

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We at St. Mark's, Moose Jaw, Sask. in our adult Bible study class, were, for the last ten months, involved in the study and discussion of the Apostles' Creed, which is in fact dealing with the doctrines of our faith. Although we started about three years ago with a few, the number of participants is growing slowly and those who take part, have obtained a deeper understanding.

Unfortunately, a great number of people shy away from the word doctrine which makes one wonder if this particular subject is not neglected by the men of the cloth. Many of them rather prefer not to disturb the minds of their hearers, keeping their sermons as simple and short as possible. In my opinion, too simple and too short!, but that's what the people demand!. . .

The reason the various sects and cults are growing so rapidly nowadays, is, in my opinion, caused mostly by a misunderstanding of Christianity by a great number of its members. They were insufficiently taught the doctrines of their faith and have gone astray and wandered away from the flock never to return!. . .

J.F. Niewenhuizen, Moose Jaw, Sask.

In appreciation

The centennial issue is a masterpiece, the colourful cover with the bush flaming but not consumed, the pictures of some I have known; the editorials; the Nairobi Assembly; Worldview; Ephraim Scott, Editor Extraordinary; with the reproduction of the July 1925 front cover; on page 16, an old acquaintance, Dr. W.M. Rochester; Mission 1976 and Where They Serve; A Celebration of Creation; then congratulations from *The Churchman* and *The Observer.*

My acquaintance with the church began in 1893, when the psalms and paraphrases were the vogue, and John B. Laidlaw started the singing with a tuning fork. Chords that were muted vibrate again.

In retrospection and appreciation,

James Gordon McCaul, Toronto

Added stipend benefits

Being a Presbyterian layman of long-standing and one concerned that our teaching elders receive adequate remuneration for their 24-hour-a-day

(Continued on page 33)

BY CLYDE SANGER



WORLDVIEW

Cassava

YOU CAN REALLY come across some strange little news items, can't you, without even hunting. Take the following three paragraphs from a recent issue of *The Globe and Mail*, Toronto:

"Cassava root
could power
Brazilian cars

"Salvador, Brazil (AP) — Brazil is getting ready to distill cassava roots into alcohol for mixing with gasoline. Cassava, a starchy tuber the size of a forearm, is what tapioca is made of.

"Brazilian authorities are hoping to expand the cultivation of cassava, turn large amounts into alcohol and save millions of dollars in petroleum import bills.

"President Ernesto Geisel recently signed a decree launching a 'national alcohol program' to promote and help finance the production of alcohol from sugar cane, cassava and other sources."

A remarkable history

So now we know. That's what development is all about: generals telling peasants to turn all their crops into alcohol, so that people with cars can get cheaper domestic gasoline... Wow!

And all this at the expense, not only of Brazilian peasants, but of the unoffending cassava. Let's say a little about this plant, before it becomes downgraded to being just an adjunct to a distillery.

It has quite a remarkable history. By most accounts, it seems to have originated in north-east Brazil, or along the southern shore of the Caribbean, and was the first staple food crop in the Western hemisphere once people stopped roaming and settled to agriculture.

Even today it does better than its rival, maize, in terms of producing more energy per land unit per year. The trouble is, as the Associated Press reporter mentioned, that it is very starchy and has a low protein level.

Nevertheless, it is a crop that has spread right around the world and is grown today in more than 80 tropical and sub-tropical countries. And, although scientists weren't at all interested in it until recently, peasant farmers kept trying their own (non-alcoholic) experiments. My favourite pioneer is a man called Mukibat, who farmed a smallholding at Ngadiloyo in the hills of eastern Java. Round about 1952, it seems, he tired of staring up at his shade-trees (Manihot glaziovii) and down at his normal chest-high cassava (M. esculenta). He hit on the idea of combining them.

He was obviously skilled at grafting, slicing on a slant, sticking some bamboo in the pith of both scion and stock, and binding it all round with banana leaf fibre. I don't know how much he knew about photosynthesis, but his results were amazing. He produced enormous roots. People came from miles around to admire and imitate his handiwork. Another farmer, Satrawi, tried his own rather tricky variation by grafting one M. glaziovii onto five stocks of M. esculenta. When it worked, his yields were fantastic.

While Indonesians eat cassava, their neighbours the Malays will only feed it to poultry. They got sick of having to eat it during the Second World War (in the form of tapioca) because the Japanese occupation troops commandeered all the rice. Nevertheless, when a big export market began opening up in Europe and elsewhere for cassava chips and pellets as animal rations, the Malaysians as well as the Thais and others became very interested.

So the scientists finally got busy with research. In this, they were greatly helped by Canadian funds and organization, through both the Canadian International Development Agency and the International Development Research Centre. In the last four years some $4 million of Canadian funds have gone to building up a network of research with its hub at Cali in Colombia, but stretching out to Guelph, to Nigeria and Zaire in Africa, and on into Asia. One of the most energetic travellers on the IDRC staff, Barry Nestel, who earlier spent years developing the dairy and beef industry in Jamaica, has been whizzing round the world from his base in Colombia keeping tabs on all that is being done.

The results achieved in so short a time are remarkable. There isn't space to go into many details here (anyone who wants to dig deep can write to IDRC at P.O. Box 8500, Ottawa for a new book by Barry Nestel and James Cock on the subject), but a few points are worth making:

It's exciting work

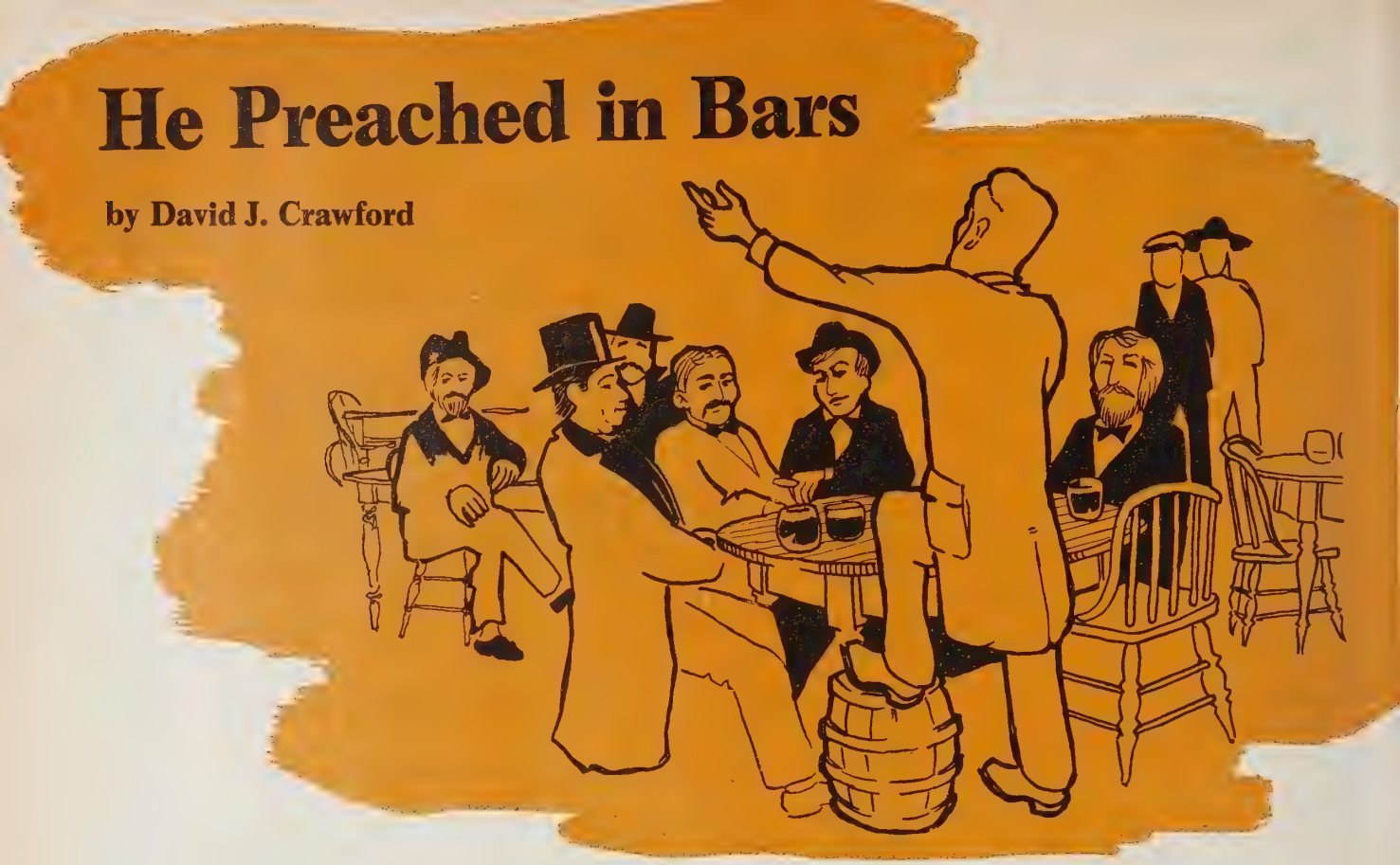
In Colombian farmers' fields they have introduced some varieties that yield 45 tons per hectare, while the national average yield is only 10 tons. On the big experimental farm near Cali the scientists have succeeded in eliminating bacterial blight, and have identified several varieties that are resistant to this disease, which is a particular curse in tropical Africa. Meanwhile, Canadian scientists at Guelph have inoculated cooked cassava roots with a fungus, which grows on the cassava and forms protein; by this means you can produce a mash that is an enriched food for animals.

In Zaire there are doctors working to establish what links there may be between the toxicity in certain varieties of cassava and the high incidence of goitre and cretinism in parts of that country. In Thailand engineers and agriculturalists are trying to improve ways of drying and processing it as animal feed, and making it more nutritious. And in Indonesia — well, they're carrying on where Mukibat left off.

It's exciting work, and it may mean a great deal to 300 million people for whom cassava is their staple diet. Not to mention all the pigs and poultry, and the people who will eat protein from cassava that way. But now a Brazilian general wants to turn it into alcohol for cars. Will somebody please tell him what's important in this world? ★

He Preached in Bars

by David J. Crawford



ANGUS ROBERTSON was number one! He arrived in Calgary, Alberta, on June 11, 1883, to take up missionary work in the "frontier town in canvas." The railway was not yet in, it was to reach Calgary three months later. The Roman Catholics already had a mission in the town. The Methodists, under John McDougall, had been pioneering work with the Indians for nearly a decade. A.B. Baird had been working in Edmonton as a Presbyterian missionary for about a year. But young Angus was the first Protestant to begin regular work among the new settlers in Calgary.

He arrived fresh out of college (Knox in Toronto) at the age of 26, with his brother William. They proceeded west from Winnipeg to "the end of the steel" at Dunmore, where they purchased a team and drove on to Calgary after a brief stop-over in Medicine Hat to conduct a service of worship.

The *Knox College Monthly* had printed a challenge concerning western missions which stated, "strong men are needed — men of strong physique, of strong faith, of strong personality."

Such a man was Angus Robertson. He answered that challenge, was ordained by the Presbytery of Manitoba and the North West, and accepted the appointment to the Calgary mission field.

Angus was one of nine children, the eldest of seven sons, two of whom became Presbyterian ministers. Early reports indicate that possibly two other brothers came with them to the Calgary district. James came to a sheep ranch in the Cochrane district as a cook's helper, investing the money he earned in calves until, eventually, he started his own A-C ranch 15 miles west of Airdrie.

Alexander acquired a homestead 11 miles west of Carstairs. William established a men's clothing store in Calgary, which burned down around 1960. No doubt these four brothers — rancher, farmer, merchant, clergyman — received strength and support from the knowledge of the nearby existence of the others.

The Presbyterian missionary wasted no time. He held his first service in I. G. Baker's store with 30 people present. Another source lists 75 present, but Presbyterians sometimes exaggerate the numbers who attend their services. The first issue of the *Calgary Herald* on August 31, 1883 reported that the Presbyterian mission had just held a meeting in the Hudson's Bay store. They adopted "the envelope system for weekly offerings." This was one Presbyterian way of saying that they intended to stay in Calgary.

After the first week, services were conducted for some months in the hospital of the North West Mounted Police, the invitation having been extended by Supt. John Henry McIllree, who was then in charge of the Calgary post.

From the hospital, a shift was made to a tent on the east side of the Elbow River, which was used by both Presbyterians and Methodists as a place of worship. As the season advanced, it became evident that a more substantial place of worship should soon be built. The steel of the CPR had been laid as far as Calgary by September 2, 1883. Settlers, speculators and transients came pouring in. Daily passenger trains were being advertised.

The Presbyterians sent to Winnipeg for materials to construct a church building 24 by 36 feet. The small handful (numbering about 40 members and adherents) were not to be deterred by the exorbitant cost of erecting even a humble building at this date.

Angus Robertson received two donations from the outside; one from Principal Dawson of McGill University, Montreal, and the other from the Rev. Henderson, an old college chum. On September 21st the lumber was already

in Calgary, forwarded upon the personal note of Major James Walker, of the NWMP, and by October 12th construction of the building had begun.

A contractor by the name of Cushing was "rushing the work through" until, on October 21st, at 11:00 a.m. and 7:00 p.m., the church was opened and everyone was bid welcome. He had built the church in only ten days, and the congregation responded in kind, meeting all their financial obligations and demands in full within six months of it opening.

The *Calgary Herald* commented:

> "On Sunday last, the new Presbyterian Church was used for the first time. Rev. Mr. Angus Robertson preached suitable and earnest sermons. It was not yet finished inside on account of the lumber not arriving when expected. It is capable of seating about 125 people . . . We are sure a great deal of success of the Presbyterians here is due to the broad views and catholicity of their pastor, a man who gives no uncertain sound on questions relating to the moral tone of society.'

Information concerning Angus Robertson is quite sparse and he remains somewhat of a mystery to this day. An accurate evaluation of him as a man and a person is therefore difficult, but the newspaper of the town, early books and records, and other historical sources furnish us with at least six interesting facts: (1) His spirit of co-operation with others; (2) His involvement in local regional issues; (3) His strength of ministry in Calgary and district; (4) His very short stay in Calgary; (5) His sudden, untimely death of typhoid fever; and (6) His marital status.

His co-operation with others

Angus Robertson was obviously ecumenically minded at a time in history when the word was hardly known. Charity, co-operation and catholicity were the words used to describe that spirit which he practised himself, and encouraged in others. He co-operated well with other Christian groups, especially the Methodists who were now in town. Right from the first, they shared a tent for their services.

The Rev. James Turner, a Methodist missionary, arrived soon after Angus began his work. A number of occations of mutual co-operation were reported in the *Calgary Herald*, for example:

> "Thanksgiving Day, November 8, 1883. It is the intention to have a united service, Thursday next, in the Presbyterian Church at 11:00 a.m. to which all are cordially invited."

At 7:30 o'clock the same evening a social gathering would also be held in the Presbyterian Church, at which time "addresses would be made, interspersed with readings and music." There would be no admission fee. The "Thanksgiving sermon" was preached by Mr. Turner who chose as his topic, "Calgarian morality."

When the Methodist church was dedicated on December 9, 1883, it was the Rev. Angus Robertson's turn to preach the sermon in the afternoon. At the first social gathering held in the Methodist church, Angus gave a "characteristic address, abounding with reason, Christian sympathy and fraternity."

In 1884, the Presbyterians and Methodists decided to start the new year with a combined Sunday School: Union Sabbath School which was held at 2:30 p.m. as of January 6, 1884. One year later 24 scholars were attending this "school," with four teachers, and the *Calgary Herald* reports that it was still existing in December, 1887.

Involvement

The western superintendent, Rev. Dr. James Robertson, visited Calgary in the fall of 1883. Angus Robertson was openly critical of the financial arrangements that had been made for him during the early years of his missionary work, and spoke with courage and conviction until the problems had been resolved. Then he became a most devoted friend and admirer of the superintendent.

To be an effective missionary in the days of the old West was to be involved with people, all kinds of people: superintendents, railroaders, miners, settlers, farmers, ranchers, transient youth, speculators — even criminals!

The early records of Knox Church reveal a wide cross-section of occupations, many of whom became members of the church at Angus Robertson's invitation. There were 12 merchants, an employee of the Cochrane ranch, a tailor, a milkman, three carpenters, a CPR section man, four contractors, a horsebreeder, five ranchers, a stage line proprietor, a mineral borer, two brewers, a farmer, a millwright, a barber, five labourers, a restaurant keeper, an editor, a ranch foreman, a tinner, a hotel employee, a bookkeeper, a hardware merchant, a physician, an accountant, a salesman, an aerated water manufacturer, a steam laundry proprietor and a blacksmith.

In February, 1884, the *Calgary Herald* was full of the accounts of the murder of J.H. Adams by a Negro. Angus Robertson preached an "impressive sermon on Adams' untimely death" (the murderer was hanged for his crime in the NWMP barracks in May of that year). Adams' death brought up the desirability of a cemetery for the town, and Robertson was one of the most vocal proponents.

Up to this time, all persons were buried in the cemetery of the Roman Catholic mission, a practice which neither



The Canadian Pacific.



The Angus Robertson memorial window in St. Giles Church donated by the Watson families, descendants of an early Scottish Covenanter, John Watson.

Protestants nor Catholics looked upon as satisfactory. He even suggested the location and the name — Union Cemetery. It took another six years until the Union Cemetery became a reality, and ironically Angus Robertson was to be the first person to be buried in it!

The Riel (Louis) Rebellion of 1884-5 was going on during the time of his ministry in Calgary and, although Calgary was not directly affected by it, it did interfere temporarily with the tide of immigration in the district. Immigration picked up again the next spring.

Throughout it all the minister was at work, consolidating, organizing, building the Presbyterian cause, and reaching out to others. He preached the first sermon at such places as Medicine Hat, Lethbridge, Donald and Revelstoke — to name just a few of the neighbouring settlements, and at all points along the railway westward to B.C. It was only fitting that when the Presbytery of Calgary came into being in 1887, meeting at Knox Church, that the Rev. Angus Robertson should be named the first moderator.

His strength of ministry

Angus Robertson provided a strong, though very short, ministry in Calgary and district, laying firm foundations, getting the church going, encouraging it to become a viable witness for Presbyterianism in the community. He called congregational meetings just as often as necessity indicated.

At an annual meeting in January, 1884 a session and permanent board of managers was elected. Two months earlier a Communion roll had been started, and the members decided to call their congregation Knox Presbyterian Church. He baptized a total of eight children during the early months, and more later on. William Connacher, one of the early elders of Knox Church, described the outreach of the missionary "in Calgary, and at High River, and Sheep Creek, he also preached at Pine Creek during the week."

Mr. Robertson covered his territory well, often driving over 40 miles, getting to know the settlers, conducting the sacraments, ministering to anyone who expressed interest in the name of Christ.

About this time Knox Church was raised and taken on skids across the river ice to a more central location — a move that required cool nerve on the part of the Presbyterians. John Stewart, agent of the Denny estate, donated the block upon which the building was placed in early January, 1884.

Angus Robertson stressed organization, visibility, fitness and finance to accomplish his purpose. He fulfilled the superintendent's requirements for a missionary in the West: "to be a man, and a Christian, to have personal character, and pulpit power, to possess good intellect and education."

He encountered all the joys and pitfalls of missionary work in this newly settled but as yet undeveloped region — encouraging the new missionaries, working co-operatively with others, sometimes addressing himself to rough characters and lonely men — and all the while devoting his time and talents to other churches which were struggling to get on their feet.

By conducting the first services of Presbyterian witness, he had a hand in the formation of congregations at Fort Macleod, Lethbridge and Medicine Hat; but the Presbyterian churches at Calgary and Pine Creek were wholly the result of his own initiative.

In a summary of early Presbyterian history in Calgary, dates July 21, 1886, the Rev. Angus Robertson wrote:

> "... After two years of faithful work in organizing and consolidating the cause, I left the plains for the mountains where among navvies and in lumber camps I spent some months of active service of no ordinary difference."

Only two years — but what productive years they were!

Angus Robertson stayed in the West until his death. For another five years he did an important pioneer work for the Presbyterian church along the line of the CPR, among railroad men, lumbermen, and early settlers. He had left the prairies, and at his own request had been appointed to the mission station at Donald, B.C., 100 miles west of Banff at the first crossing of the Columbia River by the CPR.

In that rough, frontier railway town he ministered to settlers and transients. There he married Susan Thompson of Drayton, Ontario, who gave birth to two fine children. The work itself may have taxed him severely, demanding the utmost of his energies in travel, visiting, teaching and preaching, for in August, 1890 he fell ill with typhoid fever, and his missionary endeavours came to a sudden, traumatic end.

His sudden, untimely death

Angus Robertson probably contracted the disease in Donald when the Columbia River was at its lowest level, and the flow of the water had slowed down. He was taken to the hospital in Medicine Hat where he died on Saturday, August 30, 1890. The next morning "his remains were brought to Calgary, accompanied by Mrs. Robertson, and mourning friends."

One of the mysteries about his illness was why he was not treated in the hospital in Calgary. No one knows for sure, although the theory is advanced that Calgary doctors were already preoccupied with another epidemic, cholera.

The *Calgary Herald* recorded that:

"He was buried Sunday afternoon in the new cemetery in Calgary, this being the first interment in the burial ground. A brief funeral service was held in Knox Church with the Rev. J.C. Herdman officiating, assisted by the Methodist minister, the Rev. W. Leach. A large body of citizens, in carriages, attended the remains to the grave, which was placed on a beautiful knoll within sight of the town ... The evening service at Knox Church was made a memorial service. The pulpit was draped in black, and on either side were arranged plants in bloom. Mr. Herdman selected as his text: "Whatsoever thy hand findeth to do, do it with all thy might' — an injunction which had animated the deceased clergyman throughout his ministerial career."

The editor of *The Herald* eulogized him as the possessor of a "frank, genial, hearty manner, which bespoke the large heart and sunny nature, and attracted men and women to him, and to the cause which he represented so ably and so successfully. His sudden taking off has carried sorrow into many a family far beyond the circle of his relatives and intimates." He was a typical western missionary, well known and greatly loved by all who toiled with him during his all too brief life.

His marital status

History has a strange way of intruding itself into the present, even into the future. People of history are real people who beget children, and their children also beget children. The following sequel is given by Mrs. Flo Scoffield, archivist at St. Stephen's College, Edmonton, Alberta — a woman who has expressed a keen interest in the founder of the Presbyterian cause in Calgary.

In 1967 she received an urgent phone call from a firm of lawyers in Toronto. They told her of a client who had been stopped at the border on his return from Canada to his home in the United States. He had come to Canada during Christmas holidays to visit some friends, and was asked by the border authorities to produce proof of his citizenship before being re-admitted to the States.

He had neither Canadian nor American citizenship, and his birth certificate showed that he had been born in China. That made matters worse because, at that time, Chinese-American relations were at a low ebb, and an American of Chinese birth without citizenship was suspect, and came under the closest scrutiny.

This man was a teacher who had to be back for his classes, but he couldn't move. He contacted a firm of Toronto lawyers, and told them that his grandfather, Angus Robertson, had been a pioneer Presbyterian missionary "somewhere in the northwest." The lawyers, fortunately, came up with the name of Mrs. Florence Scoffield, and asked her if she had heard of a pioneer by that name.

"Of course, he was the man who started the Presbyterian work in Calgary! I have been very interested in his life," she replied.

The lawyers needed proof, and asked her if she would help them. They told her not to spare any expense, but to get the facts as quickly as she could.

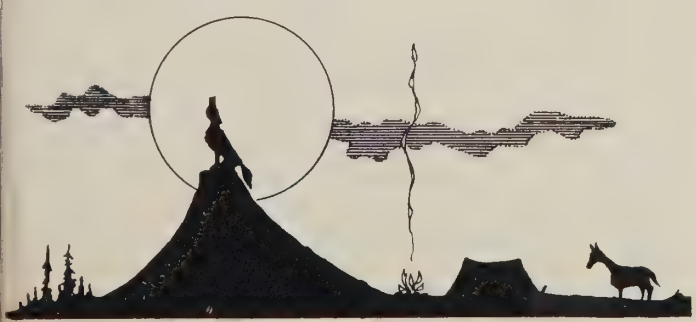
She got in touch with an elderly cousin of Angus Robertson's in Vancouver, in failing health, nearly blind, but he was of little help. An elderly lawyer was found who had sold his practice years before, but had managed to keep a "little box of papers" among his personal effects.

In that box was the diploma from Knox College belonging to Angus Robertson, proof that he had been a pioneer Presbyterian missionary in the Northwest, and that he had two children, a boy and a girl. She contacted Vital Statistics in Victoria, B.C., whose records showed that two children were born to the Rev. and Mrs. Angus Robertson in Donald, B.C., a son, Thompson, in 1889, and a daughter, Margaret, in April, 1891. Before she had finished the job she had run up a bill of $69, but the proof was obtained.

Gradually, the pieces of the puzzle were put together, and this was the story they told. After Angus Robertson's death of typhoid fever, his wife returned east to Sault Ste. Marie with her two children. She never remarried. Margaret died there at the age of 12 years from scarlet fever. Thompson went on to study at Queen's University, and he became a mining engineer. A New York firm offered him a job, but the Chinese government wanted an engineer to open up some new work there.

With the same adventuresome spirit that had prompted his father to go west, Thompson went to China. The Boxer Rebellion broke out, and he was forced to flee to the south, where he became a teacher of engineering. He met the daughter of an American Presbyterian missionary, and they were married. They had two children.

Thompson's health failed and he died of tuberculosis. His wife returned to California to live with her parents, and to bring up her children there. Angus Robertson, stopped at the border in 1967, was one of those children. The border authorities eventually accepted, on his own word, that he was the grandson of Angus Robertson, and granted him permission to re-enter the United States where he lives to this day. Soon after the border incident, he made a special trip to Edmonton to personally thank Mrs. Flo Scoffield for all that she had done on his behalf. ★



ADAPTED FROM A CHAPTER in the book Blue Flame in the Foothills *written by Rev. D.J. Crawford for the Century Calgary historical series. It records for the first time the early history of Presbyterianism in that area.*

The drawings are by Stan Cowley, an elder in St. Giles Presbyterian Church.

The book may be obtained from St. Giles Church, 1102-23 Avenue N.W., Calgary, Alta. T2M 1T7 for $1.50 paperback, $5 hard cover.



Smile and Sing because of Easter!

by G. Cameron Brett

PLATO ONCE REMARKED that all philosophy was a meditation on death. In our day, this meditation on death seems to have become the morbid pastime of just about everyone. Politicians speak about the demise of democracy, economists lament over the death of capitalism, scientists pessimistically prognosticate the imminent end of the world, and theologians announce the collapse of Christendom. Our society's swan song is beginning to sound like a broken record, and obituaries for our way of life have become one of the more popular forms of literary expression.

At this time of year, surrounded as we are by all the sounds and sights of Easter, we are reminded that the Christian faith at its truest and best is a celebration of life. But it might be noted that despite the annual pilgrimage many make to church on Easter Sunday morning, much of the Christianity with which we are acquainted and with which we identify is itself scarcely more than a meditation on death. Someone has suggested that we get along much more easily with the crucifixion than the resurrection. Our theology, whether it be Roman Catholic or Protestant, liberal or conservative, has traditionally made more of the death of Christ, treating his resurrection as a kind of providential after thought.

Volumes of books have been written expounding the meaning of the cross and the atonement without the slightest reference to the empty tomb. The Lord's Supper has more of the appearance of a solemn remembrance of a dead hero than the joyful celebration of final victory, its funereal atmosphere encouraged and enhanced by the sombre hymns we sing. Our preaching, while proclaiming Christ's death for our sins, often neglects the second half of that text which states that he rose for our justification. The Christian life style has found its characteristic expression in a kind of piety that makes much of dying to oneself, sharing in the sufferings of Christ, and renouncing the world. Much of our evangelism bases its appeal on our fear of the grave, rather than the gospel's promise of abundant life. And a great deal of our social action appears to have its motivation and inspiration, not in Christ's risen living presence, but in his heroic martyrdom at Calvary. Somewhere along the line, the message of Easter has been shunted aside to become little more than a once yearly observance of the church.

This is not to say that the cross can ever cease to stand at the heart of things. But to bow before it without continuing to the empty tomb is to miss the very essence of Christianity, the kind of Christianity that pulsates through-

out the pages of the New Testament. A modern theologian recognizes this when he states, "In the New Testament, there is no faith that does not start with the resurrection of Jesus." He goes on to remark, "A Christian faith that is not a resurrection faith can, therefore, be neither Christian nor faith." Dr. James Stewart points out that in those troubled, yet tremendously exciting, days of the early church, the theme of every Christian sermon was the resurrection. "Not one line of the New Testament was written, not one sentence was penned, apart from the conviction that he of whom these things were being written had conquered death and was alive forever."

A herald of hope

A far cry, is it not, from much of our contemporary Christianity which views the Easter message as a mere epilogue to the story of Jesus, somewhat in the manner of the noted skeptic H. G. Wells, who once remarked, "When I think of the resurrection, I am always reminded of the happy endings that editors and managers are accustomed to impose on essentially tragic plays and novels." Not so the New Testament! Not so Paul or Peter, Matthew or Luke! They proclaimed the resurrection, not as an after thought, but as the central and decisive act in God's drama of salvation. Their's was a religion of resurrection. Every Sunday was a little Easter, every struggling and frail Christian community a sign of vibrant life in the midst of a decaying political and social order, every believer a herald of hope. Because for them God's last word was not a deceased martyr but a risen lord.

In these difficult and challenging times in which we live, what the church needs most, then, is to put the joy and hope of Easter back where it belongs — at the centre of its faith, its worship and its work. Then instead of merely echoing our society's meditation on death, we might become what we were meant to be — the sign of resurrection and an outpost of God's new creation in Christ.

How can the reality of the resurrection be reflected in the life of the church today? Let us begin with our own personal faith. It is rather ironic that so many Christians should have identified what they call a "deep spirituality" with a profound mistrust of anything that smacks of laughter or gaiety. One would think that having the faith we profess to have, we would be the happiest people in the world. Such, unfortunately, is rarely the case. Most often we seem to take our cue from that old Puritan heresy that you can do anything you like, so long as you don't enjoy it! As a result, rather than leading us into a heightened experience of all the joy of life, our piety prevents us from enjoying even God! That is hardly an Easter faith!

If you have heard the Easter message," Karl Barth writes, "you can no longer run around with a tragic face and lead the humourless existence of a man who has no hope." In other words, Easter makes all the difference in the world. Because of it, we can begin to live again, to smile and sing and celebrate, even in the teeth of death. What we need today is to rediscover that dimension of "holy hilarity" which was such a characteristic quality of the early Christians.

Putting Easter back into the centre of the church's life has vast implications for our worship as well. For if the resurrection of Jesus Christ is the focal point of all that we believe, then we must reclaim it as the abiding theme of our worship. This will mean a new appreciation of worship as essentially celebration, a joyful re-enactment of the mighty acts of God, culminating in the mightiest of them all, the resurrection of Jesus Christ. It will involve a new understanding of holy Communion as a happy communion in which we are offered, not only the token and pledge of our Lord's suffering and death, but all the wonderful signs of his living presence in the midst of his people.

Whatever the virtues of the Presbyterian form and practice of worship, it can hardly be said that it has been particularly celebrative. In the past, at least, it has had all the festive qualities of an academic lecture delivered to a passive, if attentive, audience which appears anything but joyful at being called to go up to the house of the Lord. The English minister who insisted that his congregation sing at least one Easter hymn every Sunday may not have had much musical sense. However, his feeling for the genuine mood of every act of public worship cannot be faulted. Worship without resurrection is worship without its heartbeat, its life, its soul.

And if reclaiming the centrality of Easter has such radical implications for our faith and worship, so it has for our mission to the world. One of the unpleasant (and potentially divisive) developments we have seen in our church in recent years is a growing disagreement over the relative merits of evangelism versus social action. At the risk of over simplifying the issues involved, we might say that the lines have been drawn between those who, on the one hand, insist that the church's priority is the salvation of sinful souls, and those, on the other, who just as rigidly insist that its priorities must include feeding hungry bodies. This unfortunate and unnecessary confrontation has come about primarily because, as in our faith and worship, so in our mission to the world, we have lost sight of the centrality of the resurrection.

Easter is God's Yes

In his correspondence to the Corinthian church, Paul goes to great lengths to explain that the resurrection of Christ was a physical resurrection — not just the continuation of his spirit, but the transformation of his body. Easter is not only God's everlasting Yes to the human soul in need of salvation; it is his everlasting Yes to the human body for which he has also provided salvation. It is not merely the guarantee of spiritual rebirth, but the first act in the creation of a new humanity. This fragile body of ours — racked by disease, ravaged by hunger, enslaved to drugs, vulgarized by sexual perversion, haunted by the spectre of death — this body has been destined to share in the likeness of Christ's risen and glorified body. Therefore, what happens to it, together with what happens to a man's soul, is of ultimate concern to God, and ought to be of ultimate concern to his church.

When both our evangelism and social action find their true basis and motivation in the Easter message, there can be no question of the priority of one over the other. For together they are called to confront our fractured and dying world with the good news of a risen Christ, in whom we have healing for our bodies, life for our souls, and a new beginning for the whole creation.

Let's put Easter back where it belongs — at the heart of our faith, our worship and our service. This can happen when we, like the disciples of old on the Emmaus road, encounter the risen Christ and allow the exhilarating experience of his risen presence to claim our lives. ★

THE AUTHOR is the minister of Saint Andrews Presbyterian Church, Fredericton, New Brunswick.

PROGRAMME

1. Chorus—"I Would Dream of Thee" .... *Incson*

Glee Club.

2. Chairman's Address.....

Rev. G. M. Milligan, D.D.

3. Address—"The Canadian Pioneers" ....

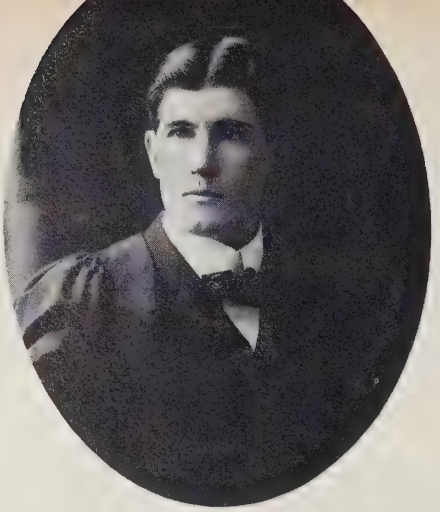
J. B. Paulin.

4. Vocal Solo—"What the Chimney Sang" (Words by Bret Hart). *Gertrude Griswold*

Miss Westman.

5. Address—"Our Duty"..... ....

W. D. Lee.



Oratory Contest

Convocation Hall
Knox College
February 5th, 1904, at 8 o'clock

"Canada, the Waking Lion," was the theme which won the medal for oratory at Knox College in the year the winning student was the late Rev. R.G. McKay, father of Mrs. K. Denton Taylor, chairman of the board of congregational life.

PROGRAMME

6. Chorus—"The Three Chafers" *(by special request)*

Glee Club.

7. Address—"Chosen; the Hermit Land"..

Gillies Eadie, B.A.

8. Vocal Solo—"Happy Birds".....*Holst*

Miss Westman.

9. Address—"The Waking Lion".....

R. G. McKay, B.A.

10. Duo (Piano and Violin)—"Souvenir Dramatique"..*De Beriot*

The Misses Kerr.

11. The Judges' Decision..... .....

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*Weight is marked on each guarantee certificate.

Q *What is your opinion about petitions being left at the doors of the church to be signed by the worshippers, the minister saying in the announcements of the day (sometimes commending the cause sponsored) that it is a voluntary matter?*

A This is obviously not an academic question to my correspondent. Whether or not petitions are to be signed at the doors is a matter for the session to decide. I am entirely opposed to such practices, and in my several pastoral charges have asked the sessions to ban all such practices, and they have done so. Why? It is certainly not to escape "involvement" with local or other issues. Presbyterians, in most centres, have an influence, may I say (boastfully?) far beyond their percentage of the population — a result of gospel preaching with the Calvinistic social emphasis. Many petitions are often poorly worded; often extreme, if not indeed fanatical, and betray simplistic solutions. They give the signer the idea he has done his duty when he or she has signed, which is rarely the case. Petitions are generally futile; as a cabinet minister once said to me, "We have a special waste-paper basket for that trash."

My own method, if a cause is one that deeply concerns me, is to see the responsible government official personally — and be alone. In all except one case, I have been warmly thanked for not inflicting upon him a committee, which places him on his guard and at an obvious disadvantage. I have found these men highly receptive to what I have to say and why, and in turn I have appreciated their problems and sometimes have learned significant and unknown factors. Need I say more as to the the virtue of my method? It cannot do less than a petition unless the petition is so well signed that it is a threat of a loss of votes — and I decline to play that sort of game.

We have a host of Presbyterians who believe, as our ancestors would put it, that a diet of worship is a diet of worship. It should not be an excuse for lazy sponsors of a cause to get a captive audience and to escape what should be a door-to-door action.

Q *In the parable of the Prodigal Son (St. Luke, chapter 15) for years and years I have heard ministers read the father's answer (verses 31-32) to the furious outburst of the older son (verses 29-30) in a soothing tone of voice. I think these verses should be read sharply, if for no other reasons than to show the father was not a doddering old character. What do you think?*

A I have always read verse 31 of the father's answer in a tone matching the outburst of the older son, and verse 32 softly. Both verses could be read sternly. But, my friend, you and I may be found standing alone in this, and I hope it troubles you as little as it troubles me — which is, not at all.

SEND QUESTIONS TO: Rev. Dr. L. H. Fowler, 376 Lakeshore Road, Port Hope, Ont. L1A 1R3. Include name and address, for information only.

EWART COLLEGE ANNOUNCES . . .

TO: Persons concerned about Ewart College and Christian Education in the Church

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is now open for contributions

*The General Assembly of 1974 approved the establishment of a Resource Fund. Regulations were approved by the Administrative Council in 1975.

*EWART COLLEGE has no endowment funds. The Resource Fund will enable the College to strengthen its work and plan for additional projects.

*Gifts and legacies should be marked: EWART COLLEGE RESOURCE FUND Income Tax receipts provided.



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*Diploma programme leads to Christian Education Diploma (Ewart)

FOR FURTHER INFORMATION WRITE TO:

The Principal, Ewart College,
156 St. George Street,
Toronto, Ontario.
M5S 2G1

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CONTINUING AND LAY EDUCATION PROGRAMME

Developing the Congregation's Educational Ministry

June 11-16, 1976

Leaders: Dr. Sara Little
(Adult and Youth Work)
Mrs. E. Ramsey
(Children's Work)

from The Presbyterian School of Christian Education
Richmond, Virginia



BELIEF IN LIFE AFTER DEATH is the theme of *Pigeon Feathers*, a short story by John Updike, an American novelist.

It concerns a 15-year-old boy named David Kern. The Kern family has just moved and David has started to read some of his mother's books that are still lying on the floor, one of which is H. G. Wells' *Outline of History*. Wells' portrait of Jesus as an obscure political agitator and his denial of the resurrection of Jesus cause a crisis of faith in David's life. He begins to doubt all that he has been taught about the Christian faith and the effect of this is to open up in his consciousness an overwhelming fear of death.

In an attempt to find assurance that there really is a God who has made men and women to share his eternity, David begins to ask questions about the after life. He asks his minister about life after death. The minister is evasive, saying that eternal life is the goodness which people do living after them.

He asks his mother and she is equally evasive. She talks to him about the wonder of being alive. "Darling," she says, "it's so greedy of you to want more. God has given us this wonderful April day, and given us this farm, and you have your whole life ahead of you."

Assurance does come to David later and quite unexpectedly. He is asked by his grandmother to shoot some pigeons which are becoming a nuisance in the barn. David does not relish the job but he obliges and kills six pigeons. Before he buries them, he notices the intricacy of their plumage, that no two were alike but were "designs executed, it seemed, in a controlled rapture . . ."

Here is the answer for which he has searched. He is gripped by the certainty "that the God who had lavished such craft upon these worthless birds would not destroy his whole creation by refusing to let David live forever."

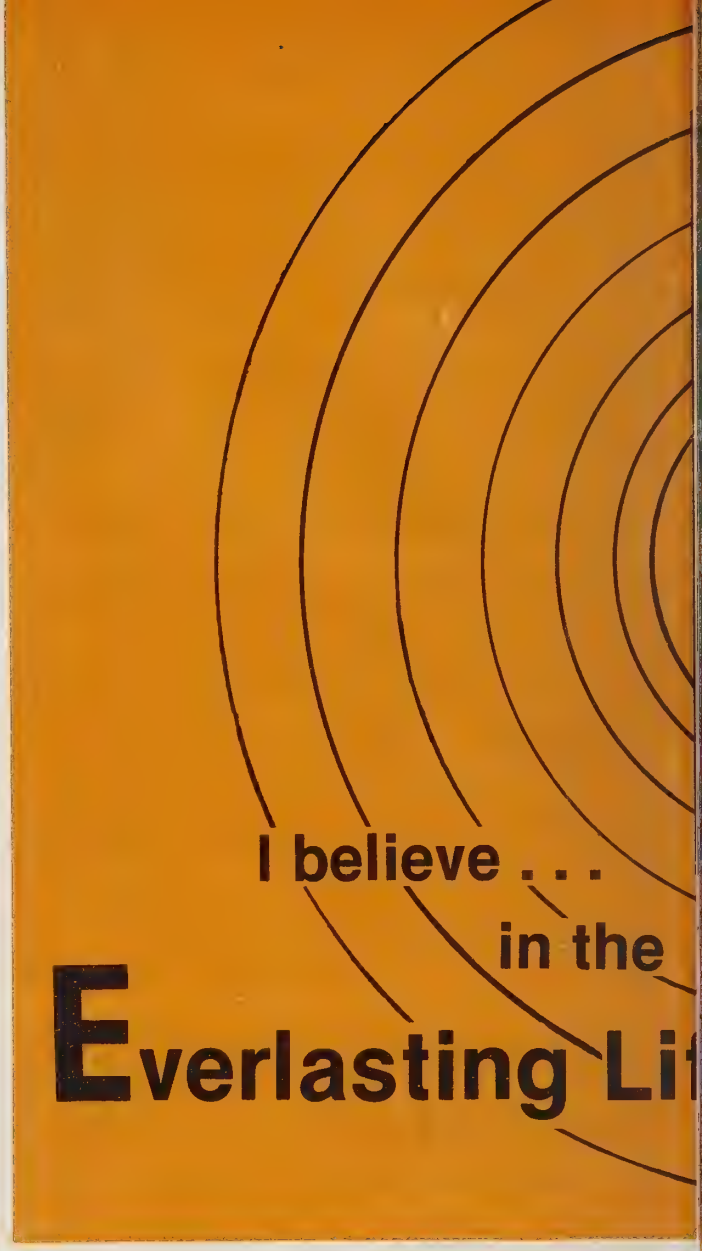
The pigeon feathers conveyed to David much more than a wonderful pattern requiring a Designer. They told him not just of any Almighty Designer but of a Father in heaven who cares for his creation. They assured him of the reliability of Jesus' teaching, particularly his words, "Fear not, therefore; you are of more value than many sparrows."

So David Kern's faith in eternal life was restored. This story suggests that no other article of the Christian faith is met with so much scepticism and unbelief today as the concluding affirmation of the Apostles' Creed, "I believe . . . in the life everlasting."

Ever since the Enlightenment it has become customary for sceptical philosophers, materialistic scientists and naturalistic humanists to deny the Christian belief in everlasting life. This is not surprising given their general view of the world and of the nature of man. What is surprising and regrettable is that many within the church have fallen in step with the modern mood and like David Kern's minister seek to interpret the gospel in purely this-worldly terms.

Undoubtedly the contemporary this-worldly interpretation of the Christian faith represents a strong reaction against an earlier other-worldly understanding, the so-called "pie-in-the-sky-by-and-by" emphasis. But, of course, it is not a matter of *either-or*: either concern only for the present or concern only for the future. A more proper Christian stance gives weight to both the here and now and the hereafter.

When the question of life after death is raised today, one of four answers is usually given.

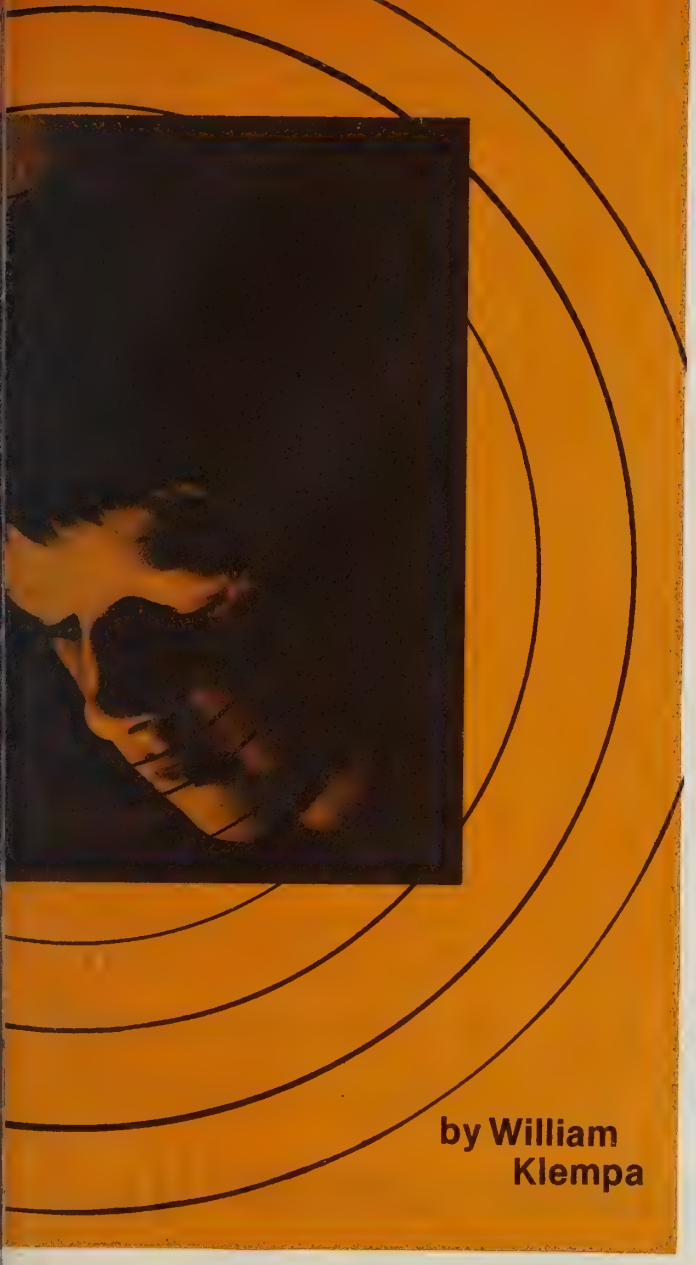


The answer of secularism

The first answer is given by secularists and it is by far the most common. At the heart of secularism, the this-world-is-all-there-is philosophy, is the conviction that our lives end with physical death. This belief is so strong that it is almost axiomatic. It is just as automatically assumed by modern man as heaven and hell were by medieval man.

No one has given more eloquent expression to this view than the English philosopher, Bertrand Russell in his book, *A Free Man's Worship*. There he expressed his conviction that we must face courageously the fact of the ultimate and total extinction of the human race and yet we must strive to live our lives on the basis of unyielding despair.

In recent times this secular attitude has seeped into the Christian church. "Life after death doesn't attract me" a Christian minister asserted in his column in one of our Canadian newspapers last Easter. Falling in the "either-or" trap, he went on to say that "the strongest proclamation of Easter is not about the extension of human life in some after world. It is about the nature of human life



by William Klempa

here and now." But why do we need to play one off against the other?

Perhaps the popular rock opera of a few years ago, *Jesus Christ Superstar* is typical of the secular slant on Christianity. It contains six of the seven traditional sayings of Jesus from the cross but omits rather noticeably the saying, "Truly, I say to you, today you will be with me in paradise" (Luke 23:43). But this secular approach is by no means of recent origin. In Matthew 22:23 we read, "The same day Sadducees came to him, who say that there is no resurrection . . ."

Reincarnation

The second answer is given by a number of eastern religions including Buddhism, Hinduism and such popular cults as Hare Krishna; namely, the doctrine of reincarnation. This is the belief that after death the soul transmigrates, that is, it goes into the body of another human being or a lower animal. It continues to do this passing from one body to another until it is purified. Then when purification has taken place it returns to the All and is merged in the cosmic Over-Soul.

Clearly this view destroys any notion of a continuing identity of a person as we usually understand it. Moreover, according to the doctrine of reincarnation the soul is everything while the body, of lesser importance, is discarded like an old and outworn suit of clothing. The doctrine of reincarnation goes hand in hand with a religion of self-deliverance rather than divine deliverance, a religion that employs psychological insight and ingenious techniques to deliver the devotee from the transiency of human existence.

Immortality of the soul

Another answer is the Greek doctrine of the immortality of the soul. This doctrine is often confused with Christian teaching but it must be carefully distinguished from the Christian view of the resurrection of the body. According to Socrates and Plato, our bodies die but a small indestructible part of us, the soul, goes on living forever. This soul is imprisoned in the body during its earthly sojourn and at death it is released to its full and true life.

At the heart of the Greek view is the idea that we have within ourselves a power to fulfil our lives forever. But the question must be raised whether we have such a power to fulfil our lives, whether we possess in ourselves an inalienable right to immortality.

The resurrection of the body

The Christian belief in everlasting life does not rest upon some power or capacity in mankind but on the mercy and power of God. God alone is eternal. If there is life beyond death for us, it is not because we possess in ourselves some immortal quality that death cannot destroy but because God gives us eternal life through Jesus Christ his son. It is not because we are strong enough to conquer death but because God in Christ has conquered death for us.

Death is real and certain. Perhaps no other literature in the world has so solemnly captured the transitoriness of human life as the Old Testament, particularly the Psalms, the Book of Job and Ecclesiastes. "Thou turnest man to destruction and sayest, Return, ye children of men" (Psalm 90:3); "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down. . ." (Job 14:1-2). "All are of the dust and all turn to dust again" (Ecclesiastes 3:20).

But according to the Christian gospel death does not have the last word. God sent his son to bring life and immortality to light through the gospel. The Christian hope in eternal life does not come from wishful thinking or philosophical speculation but from the mighty act of God raising Jesus Christ from the dead. In the Christian view only one life has won the victory over death and that is the life of Jesus Christ and only one kind of life can win it and that is the life that is united by faith to him. To believe in him is to have eternal life; to reject him is to separate oneself from him and the life he freely offers.

A new creation has appeared in Christ which will involve a new heaven and a new earth. And though we continue to live in a world where sin goes on and where men and women still die, a new and transformed order has begun and will go on to its completion. In Christ, our lives move not only toward the end but as Shirley Guthrie, an American Presbyterian theologian, has said, "toward the *fulfilment* of life — the genuinely human life which God the creator willed for us from the beginning, and which

God the saviour is already at work here and now to restore and renew in us."

Moreover, the Christian hope is in a life that involves the resurrection of the body. According to the biblical view there is no such thing as a disembodied soul. Dr. H. Wheeler Robinson, an Old Testament scholar, has written: "The Hebrew idea of personality is of an animated body and not an incarnated soul." The biblical faith holds to a view of the person as a total being, a unity of body and soul. Accordingly the Bible and the Creed speak of the resurrection of the body.

This must be understood aright. Until well into the 18th century Christians believed that it was this identical physical body that would be raised again at the last day This mistaken view created problems such as those that are spoken of in the song, "Ilkla Moor 'Beht 'Het'": "Then worms "ll coom and eat thee oop. The dooks 'll coom and eat oop worms. Then us'll coom and eat oop dooks . . ."

What the Bible and the Creed speak of is the resurrection not of this body but of a transformed body. In the 15th chapter of 1 Corinthians the apostle Paul draws a helpful analogy between the resurrection body and our present bodies. It is like a seed which is planted, Paul says. It has one form when it is put in the ground and another form when it sprouts. It is sown a physical body; it is raised a spiritual body.

The expression "spiritual body" may seem to be a contradiction in terms. But what it emphasizes is that in the life beyond death we are not disembodied spirits. We shall continue to have our personal identities.

More details than this are not provided by the biblical writers. And rightly so. To believe in God is to leave all these things in his hands. To believe in God is to believe in One who has the power to make alive here and hereafter. It is to trust that God will do with my life as with every life what an infinitely wise and loving God has promised and will do with it.

What will he do? He will judge us. Kierkegaard, the Danish thinker, said over and over again that eternal life involves judgment. We get rid of a lot of sentimentality about eternal life if we remember this. God in his righteousness will judge us. Our destiny has God's judgment in it but it also has his mercy in it. For "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life" (John 3:16, N.E.B.).

This faith in everlasting life has important ethical implications. If this life is in a true sense a preparation for the next, a preparation for the day when we see our Lord face to face, then our whole order of priorities must be different from those whose world view is bounded by the brief span of 70 or 80 years. Response to him who calls us to be his followers, worship and obedience, service of God and our neighbour, these are the things which will come first. These are the things that will abide while those pursuits which the world counts valuable will be seen to be trivial and unimportant.

David Kern received the assurance that death is not the end. Through Christ we have the hope of eternal life. He who has made us and who has come in Christ to redeem us, will not leave us in the dust but will care for us beyond the utmost bound of vision. ★

WRITTEN BY THE MINISTER of Rosedale Presbyterian Church, Toronto, this is the fourth article in a series on What We Believe.

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NEWS

College convocations

Prof. Joseph C. McLelland of the Faculty of Religious Studies at McGill University will give the address at the 132nd convocation of Knox College. It is to be held at 8 p.m. on Tuesday, May 4 in Convocation Hall, the University of Toronto.

The 109th annual convocation of The Presbyterian College, Montreal will be held in the Church of St. Andrew and St. Paul on Monday Evening, May 10. The speaker will be Rev. Dr. Arthur W. Currie of St. Andrew's Church, Ottawa.

At Ewart College, Toronto the graduation speaker will be Dr. Ruth Alison, who will speak on the ministry of suffering. Dr. Alison is on the staff of the Princess Margaret Hospital and is an assistant professor in the department of medicine at the University of Toronto. Seven students will graduate at the convocation to be held in Ewart College on Tuesday, May 18 at 8 p.m.

Malaysian leader freed

The Presbyterian minister at Bracebridge, Ont., the Rev. James A. Thomson, received a cable from Kuching, Sarawak, East Malaysia on February 10 informing him that Datuk James Wong Kim Min had been released from arbitrary detention.

Mr. Thomson is one of the founding members of Canada Group 24 of Amnesty International, and was the section head responsible for the Datuk Wong case.

The Bracebridge group was given responsibility by the international headquarters of Amnesty in London, England to work for the release of Datuk Wong, who had been detained without trial for a year.

Correspondence was carried on with Ottawa and the prime ministers of Australia and New Zealand. From Bracebridge and Gravenhurst hundreds of Christmas cards were sent to Datuk Wong in the Kamunting prison camp.

Mr. Wong, a wealthy Christian, is a former deputy prime minister of Sarawak and is general secretary of the Sarawak National Action Party. It is believed that the unrelenting efforts of his party members, supported strongly by Amnesty Internationak, Canada Group 24, led to his release from detention.

Mr. Thomson comments, "That fewer than 15 people in the rural District of Muskoka could marshall the efforts of a large number of prominent public persons in many countries, and influence the actions of the Malaysian authorities thousands of miles away, is ample evidence that no one ought to say, in the face of a serious problem, 'What can I do, I am only one person?' "

Second round of talks

A resolve to establish better working relationships between the two churches emerged as Presbyterian and United Church representatives met in Toronto for a second round of discussions in February.

Eleven men and women from each denomination came together from across Canada for two days at the request of the General Assembly of The Presbyterian Church in Canada and the executive of the General Council of the United Church of Canada.

They heard the Rev. George Malcolm, general secretary of the Presbyterian board of world mission, describe the areas in which the two churches are currently sharing ministries in rural and urban work and overseas. Examples are at Elmsdale, N.S. where a United Church minister serves two Presbyterian congregations, and Willowdale, Ont., where a tri-church building is shared by Anglican, Presbyterian and United churches. The two co-operate in training students for the ministry in Montreal and Toronto.

The three French-speaking congregations in Montreal, two of them United, are now collaborating to present the Reformed church view in that city, reported a layman, Prof. Jean-Claude Laserre of the University of Montreal.

After a third meeting in April the 22 representatives will present a formal report

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to their respective denominations. Joint chairmen of this second meeting were the Rev. Frank Meadows of Waterloo, Ont. and Prof. J.C. McLelland of McGill University.

For Christian writers

The fourth annual Canadian School of Christian Writing is to be held in Toronto from June 20 to 23 at York University. The school is sponsored by *Decision* magazine which is published monthly by the Billy Graham Evangelistic Association. "We're especially anxious to assist young people," says the Rev. Leslie K. Tarr, Canadian consultant to *Decision*. "People of all ages from all churches, however, are welcome to come."

Dean of the school is Dr. Sherwood E. Wirt, editor of the magazine and author of several widely distributed books. The faculty includes active writers, editors and publishers.

Further information may be obtained by writing to the Registrar, School of Christian Writing, Box 841, Winnipeg, Man., R3C 2R3.

New Translations

The Canadian Bible Society has announced that one complete book of the Bible has been published in 1,577 languages, an increase of 28 in the year 1975. The New Testament is in 629 languages and the complete Bible in 257. The complete Bible is now in the language of 90 per cent of the people of the world and one book of the Bible in the languages of 97 per cent.

Among the 28 languages in which a part of the Bible has been published for the first time are Afaraf in Ethiopia, Kupsapiny in Uganda, Western Kutchin in Alaska, and Vaagriboli in India. The Canadian Bible Society is currently participating in over 500 language projects throughout the world. Scripture translation and revision is proceeding in at least 15 languages in Canada.

Last year the Canadian Bible Society distributed 3,619,000 Bibles, Testaments, single books of the Bible and scripture selections in 92 languages in Canada. It reports that distribution in both English and French in Canada was the highest in history.

Communion for children

Parishes in Toronto Anglican diocese may now admit baptized children to Communion if they so desire. The new ruling could affect as many as 126,200 families in the 212 parishes in the diocese, largest in Canada.

Toronto is the first diocese to officially take such a move, although scattered parishes in many dioceses across the country now permit unconfirmed children to receive Communion.

Bishop Lewis Garnsworthy, writing in a pastoral letter which was read in all Toronto parishes, placed several stipulations on each parish before such a move can be made.

First, both the parish priest and members of his congregation must agree. Second, preparation must be done in each parish to enable congregation members to understand why the change is taking place.

Bishop Garnsworthy consulted members of the House of Bishops last fall before issuing the pastoral letter. He said he rea-



AT ST. ANDREW'S CHURCH, MERRITT ST., St. Catharines, Ont. this Christmas mural was presented by Mrs. Wilfred Stevenson. She is shown explaining it to Rev. Patricia Rose, the minister. It took one year to make, and is 20 feet by 9 feet. Some 450 yards of gold thread and 70 yards of gold cording were used. Cost of the material was raised by the church school and the youth group. Two of the three scenes, on coloured felt, are shown here.

lized some problems will probably occur from parish to parish in the diocese and when families move from his diocese into a diocese where such a practice is not accepted.

Presbyterian archives

The Presbyterian archives, located at Knox College, Toronto, are operated on a part-time basis and thus are not open every day. Persons intending to visit the archives or wishing to do research there should write in advance for an appointment.

Relief for Guatemala

Canadian churches were quick to respond to the need in Guatemala, where some 12,000 people died and 200,000 were left homeless after a series of earthquakes.

The I.C. Aid committee of The Presbyterian Church in Canada forwarded $5,000 to aid victims of the disaster, and will send further funds as they are received.

Many congregations and individuals sent designated gifts for relief in Guatemala, others responded with generous pre-Easter offerings to make it possible for I.C. Aid to meet emergencies as they arise.

The work of rehabilitation in Guatemala will take many months, and all the churches are joining in support of that program.

Renaissance Canada

Dr. Robert Thompson, former leader of the Social Credit Party, has accepted the invitation to serve as new chairman of Renaissance Canada, an organization founded almost two years ago to promote traditional Judeo-Christian values in the public education system.

In accepting the position of the non-sectarian, non-partisan group, Dr. Thompson said he recognized an opportunity in Renaissance for "raising a banner for freedom and goodness" in Canadian society, thereby contributing to "the turning back of the destructive tide of permissiveness" threatening to erode the foundations of the home and our civilization.

The primary thrust of Renaissance Canada, which mushroomed from a protest in Milton, Ont. against "moral pollution" in schools, is to emphasize increased adult and parental influence in the education system.

Urge guaranteed income

Despite Canada's present economic state, the United Church of Canada is continuing its campaign for a guaranteed income plan. Last April, the United Church recommended that government

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The large black-fringed ears, (from which the mule deer gets its common name), black-tipped rope like tail and forked antlers distinguish this graceful deer from the White-tail.

In summer he sports a tawny to yellowish-brown coat which changes to gray in the winter. The contrasting facial markings with the snout much lighter than the forehead are also significant. The throat and inner sides of the legs are white. Its full speed gait is a bounding jump in which all four feet appear to strike the ground almost simultaneously and then as though on springs it bounds up and glides gracefully through the air. That is a beautiful picture of what the lame man will be like in Christ's flourishing kingdom recorded in Isaiah 35:6: "The lame man shall leap as an hart. . ." — graceful, effortless, bounding, beautiful.

The buck or male mule deer has solid branching antlers which are shed each year. Females, known as does, do not bear antlers, nor do the young which are known as fawns.

To the deer family also belong the reindeer, caribou, moose and elk or wapiti. Male of the deer family are called stags, bucks or harts.

The hart is reckoned among the clean animals, Deuteronomy 12:15; 14:5; 15:22, and it would appear from these passages as well as I Kings 4:23 that it was commonly used for food.

NEWS, continued

introduce a guaranteed income plan by 1977. At the recent meeting, conference reports from across Canada told of the action that has been going on at the local level in support of the plan.

An overhaul of the social welfare system in Canada was called for in a submission from Saskatchewan Conference, presented to Transport Minister Otto Lang in Saskatoon. Asking for a comprehensive income support plan, the brief stated: "We think it is vital that such a program should mark a definite departure from the present case-oriented welfare system." Replacing rather than adding to the present patchwork system, the program should "deliver income support to the poor of this country in a simple, direct way, related to income measurement, and free from administrative intervention into the personal and private lives of recipients."

In the Maritimes, a similar brief was presented to Nova Scotia's Social Services Minister Harold Huskilson and John MacKenzie, director of social policy and planning for Nova Scotia.

Three other conferences reported on education workshops and on requests to government for a guaranteed income program.

Last Canadians leave

Last summer the United Church of Canada missionaries left the island of Trinidad. The voluntary withdrawal was part of an agreement made with the Presbyterian Church in Trinidad which will now take responsibility for its own ministry. Subsidies from the United Church will end by 1977, but it will continue to share financially in projects such as training programs.

The first Presyterian missionary to Trinidad, the Rev. John Morton, went out from Nova Scotia in 1868. The United Church of Canada continued the work in Trinidad from 1925 on.

The church in Guyana, an offshoot of the Trinidad Mission to East Indians, is still Presbyterian. Although it is several years since the last Canadian missionary left Guyana, financial support from Canada continues.

In 1974 all assets and responsibility for them was handed over to a board of trustees of the Guyana Presbyterian Church. At the same time the presbytery there asked The Presbyterian Church in Canada to phase out all financial grants by the end of 1978.

A study of immigrants



The principal of Baring Union Christian College in India, Dr. Ram Singh, is living in Toronto while doing a special assignment for the board of world mission.

He is making a study of recent immigrants to Canada from India, Pakistan and Bangladesh, seeking the causes of tensions which arise and studying ways to alleviate or eliminate them.

Dr. Singh is accompanied by his wife, the former Nancy van Zelm of West Hartford, Conn., U.S.A. He is on leave of absence for two years and is available for speaking engagements.

To and from Nigeria

The Rev. Walter McLean of Waterloo, Ont., a member of the committee on interchurch aid, refugee and world service, visited Nigeria in March to make a survey and report on development projects.

Dr. Akanu Ibiam and Mr. N.A. Ndu, both of Nigeria, have been invited to visit Canada in the month of October. They will do speaking tours on behalf of the board of world mission.

Rev. Dr. Russell T. Hall, minister of the Presbyterian Church in Lagos, will return to Canada in April and will accept a position with the national office of the Canadian Bible Society.



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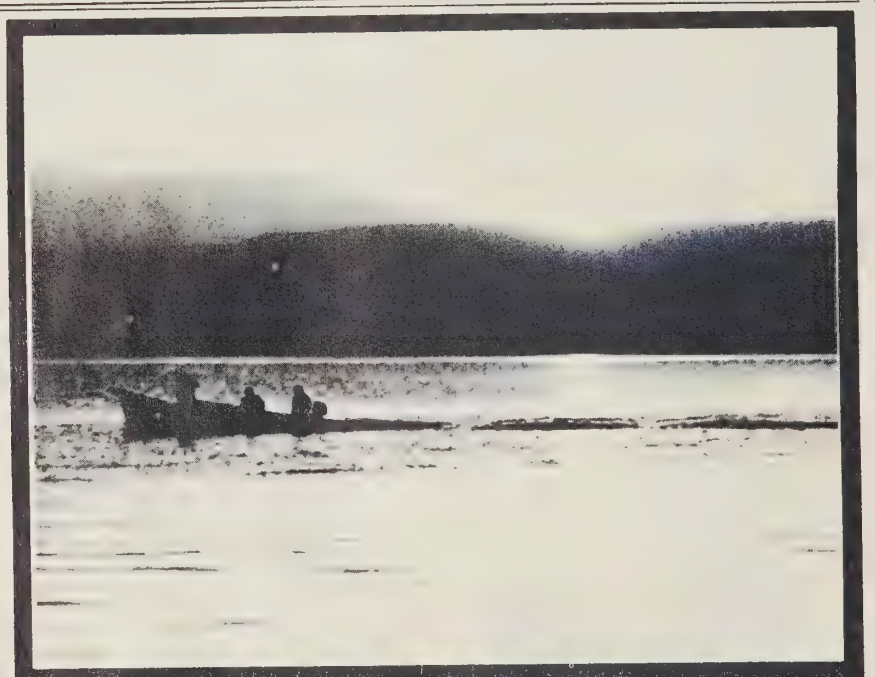
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SPEAKER'S HANDBOOK OF EPIGRAMS AND WITTICISMS *by Herbert V. Prochinow*

A paperback filled with some 5,000 quotable items listed alphabetically under identifying headings. Under Advice, for example, Winston Churchill says, "In those days he was wiser than he is now; he used frequently to take my advice," and Marie Dressler is quoted as saying, "No vice is so bad as advice." The publisher describes

this book as "the only comprehensive anthology of its kind devoted to epigram and wit." (Welch, $4.50)

A HISTORY OF CHRISTIANITY, *Volumes 1 and 2, by Kenneth Scott Latourette*

These companion volumes of over 1,500 pages each have been revised and updated, and published in paperback, which makes them reasonable in price. Volume 1 by the great church historian deals with Christianity from its beginnings to the year 1,500. Volume 2 records the history from the Reformation to 1975. Seldom has so much significant information been placed between the covers of two books. (Fitzhenry and Whiteside, $6.95 each)

SCOTLAND'S CLANS AND TARTANS *by James D. Scarlett*

The author is a member of the Scottish Tartans Society and the Scottish History Society who has written a previous descriptive book on *Tartans of Scotland*. This volume traces the clans since before the battle of Culloden, how they began, how they lived, their customs and beliefs, their dress and weapons. The 45 pages on tartans not only relate their history but describe how and why the colours were chosen and how the cloth was woven. The book is beautifully illustrated. (Welch, $14.95)

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MAKING OLD TESTAMENT TOYS
both by Margaret Hutchings

Creativity beyond your imagination is at your fingertips. The author's illustrations are detailed and explicit for easy handcrafts, and the materials used are simple — match boxes, ice cream spoons, thread, buttons, wool, pipe cleaners, left-over fabrics and so on. The ideas would enhance any story for youngsters — from the children's sermon to the church school lesson. (Prentice-Hall, each $4.50)

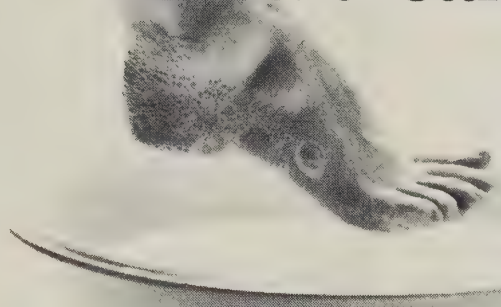
FROM A LISTENING HEART, *by Jack L. Moore*

This is a book recording personal experiences and how they relate to and express the author's Christian commitment. Some are funny, others reveal pathos, but all deal with love and life in a deep relationship with God and his world. Both delightful and inspiring. (Doubleday, $7.95) *Mary Whitson*

ABINGDON BIBLE HANDBOOK, *by Edward P. Blair*

An up-to-date resource book to help the lay person and student to study the Bible. In three parts it presents The Bible today, The Bible in History and The Bible in Faith and Life. The author taught at Garrett-Evangelical Theological Seminary in the U.S.A. for 29 years. (Welch, $15.95)

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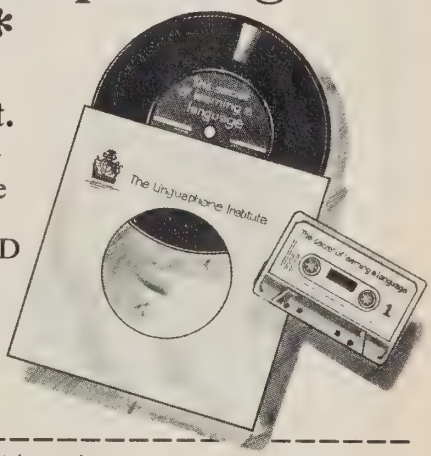


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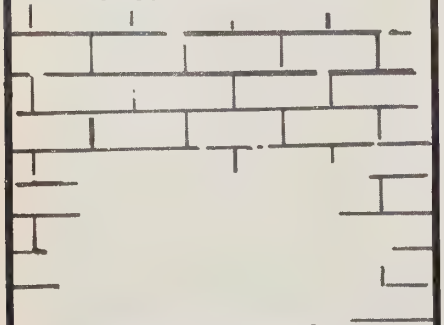
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Several months ago I had the opportunity of reviewing Edmund Banyard's moving play, *"One Friday in Eternity."* I've just received another Banyard play (with music) entitled *Out of This World.* The play is simple enough that staging it in most congregations would not be difficult. Still there is opportunity for lighting, music and sound effects, for those imaginative and skilled enough to use them. Either way, the play is strong and evocative. *Out of This World* is published by Galliard.

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to turn it upside down,
this madman with the slow and foolish smile
who while he quips and puns just runs
his way into a dozen hearts
and starts his revolution
with a grin; no sin-pounding,
just slugging away at frozen hearts
with half a ton of high explosive joy,
yes that's the boy I back
against a dozen other serious folk
contending for the place of God,
it's odd, this fool who makes me crack
my sides, and lures me with a grin
should have the knack of loosening up
my heart
enough to make me dance or die for him.

This paperback volume is published by Galliard.

Valuable Aids

Parents' Magazine has produced four filmstrip sets on marriage that are very good and could be helpful in counselling. Each set includes filmstrips, a record or cassette, a guide for the participants and a study guide for the leader. Although not designed expressly for the church, it would be helpful to those who will pay the $49 a set with record ($58 with cassette) or $160 ($200) for the set of four. Write for further information to G.L.C. Publishers Ltd., 115 Nugget Ave., Agincourt, Ontario, M1S 3B1.

— L. E. Siverns

PERSONALS

The name of *Miss Margaret Leask* was inadvertently missed from the list of overseas personnel in the February Record. Her address is St. Andrew's Girls' School, Jeyi, via Parikshatgarh, Meerut Dist, U.P. India.

The new lieutenant-governor of the Province of Saskatchewan is the *Hon. George Porteous*, an elder in St. Andrew's Presbyterian Church, Saskatoon. A former YMCA secretary and executive director of residences for senior citizens, Mr. Porteous was made a member of the Order of Canada in 1974.

The moderator of the 101st General Assembly, *Rev. Dr. David W. Hay*, will visit Israel early in May in the company of other leading Canadian churchmen.

Mr. and Mrs. Henry Rosevear were guests of honour at a dinner at Ewart College, with *Principal Margaret Webster* presiding. Tribute was paid to Mr. Rosevear's 22 years of service as choir director of the college, a position from which he retired last year. He continues as organist and choir director of Glenview Church, Toronto.

The honorary degree of Doctor of Divinity will be conferred by The Presbyterian College, Montreal on the *Rev. Alison O. MacLean*, Calvin Church, Halifax, N.S.

Knox College will honour with D.D.'s the *Rev. David J. Crawford*, St. Giles Church, Calgary, Alta.; the *Rev. Alex F. MacSween*, Canada mission secretary of the board of world mission; and *Prof. Joseph C. McLelland* of McGill University.

Rev. Dr. Ulrich Fick, general secretary of the United Bible Societies, will visit Toronto to attend the executive meeting of the Canadian Bible Society. He will speak at a luncheon to which the public is invited on Friday, April 2.

A call from Thornhill Presbyterian Church has been transmitted by the Presbytery of East Toronto to the Presbytery of Kirkcaldy in the Church of Scotland. It is extended to *Rev. Dr. John B. Burns* of the Parish Church of St. Andrew in Leven.

Mrs. Sara Cunningham has been succeeded by *Mrs. John Posno* as editor of *The Presbyterian Message*, the magazine of the Woman's Missionary Society, Eastern Division. Mrs. Cunningham, who edited the publication for 18 years, will continue to contribute to its pages.

The *Rev. Robin J. Boggs* was honoured by Weston Presbyterian Church, West

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Toronto Presbytery, when he retired from the active ministry after 21 years with that congregation. During his ministry Weston, with 341 members, contributed $25,000 to the National Development Fund. Mr. and Mrs. Boggs will live in Thornhill, Ont.

From Malawi comes a correction from the *Rev. Brian Crosby*. He is to be warden, or minister in charge, of the Iona Community in Scotland, and not dean, as reported earlier.

Mrs. Ida Ludwick, 82, was presented with a centennial certificate by the session of Knox Church, Cochrane, Ont., where she lived for many years. The last of the early pioneers, Mrs. Ludwick now makes her home in Timmins, and is a staunch reader of The Record.

Rev. Dr. W. Harold Reid and his wife are now living at 4 Village Green, Apt. 603, Stoney Creek, Ont., L8G 2J2. Formerly they had lived for 20 years in St. Andrews East, Quebec.

The congregation of St. Andrew's Church, Hamilton, Bermuda honoured *Mr. and Mrs. Ralph Gauntlett* on their 50th wedding anniversary. The *Rev. Leslie G. Smith* presented an engraved silver tray on behalf of the session and congregation. *Rev. Dr. Frank Morley*, a former minister now at White Rock, B.C., expressed his best wishes. Mr. Gauntlett has been an elder at St. Andrew's for over 30 years, and prominent in Bermuda affairs.

Frank J. Whilsmith, national director of the Christian Children's Fund, addressed the ladies of St. Andrew's Church, Hamilton, Bermuda and spoke at a men's breakfast. Mr. Whilsmith gave details of the work of his organization in Guatemala, where he had just visited.

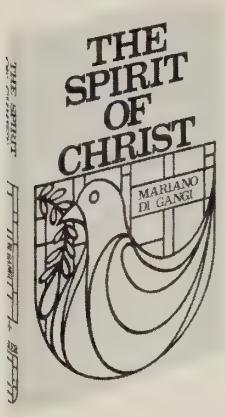
The Rev. Cecil A. Cunningham and *Donald Manson* of Embro, Ont. participated in the church renewal clinic at Coral Ridge Presbyterian Church, Fort Lauderdale, Florida, U.S.A. in February.

The China working group of the Canadian Council of Churches has engaged *Dr. Raymond Whitehead* as program director. He and his wife have worked in Hong Kong for the past eight years as Asia consultants of the China program of the National Council of Churches in the U.S.A.

The moderator of the Synod of Quebec and Eastern Ontario, the *Rev. Wallace MacKinnon*, minister of St. Matthew's Church, Ingleside, Ont. has been honoured by the congregation with the presentation of a new pulpit gown and McGill University degree hood. An address of appreciation was read to Mr. MacKinnon by *William Fleming*, a member of the session.

Tribute was paid to *Mrs. Sheila Kirkland*, director of the centennial banner program for the year of celebration, at her home church, St. Andrew's, Humber Heights, Weston, Ont. A letter of appreciation from the *Rev. Walter F. McLean* on behalf of the centennial committee was read at a special service of thanksgiving which marked the conclusion of centennial year.

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REV. DR. DAVID W. HAY was the speaker at a Burns supper in St. Andrew's Church hall, St. Lambert, Que. The traditional haggis, the bagpipes, and Scottish songs and dancing were featured. Shown above, from left, are: D. Macintyre; Mrs. Macintyre; Rev. Derek Balmer, minister; the moderator; Mrs. K. Davey and Mr. Davey, chairman of the board; Mrs. M. MacGillivray; Mr. MacGillivray; and Ian Booth of the St. Laurent pipe band.



GIFTS FROM WESTMINSTER Church, Pierrefonds, Que. were presented to Rev. and Mrs. John Forbes at the conclusion of his ministry there. Mrs. Gibson, the oldest active member, is shown making the presentation.



THE LIEUTENANT GOVERNOR of Ontario, Pauline M. McGibbon, receiving flowers from Carolyn Fischer at St. Andrew's Church, Hillsburgh, Ont. Others shown are Rev. Wayne Maddock, his son Paul, and Ivan Fischer. As honorary colonel, Mrs. McGibbon attended the church parade of 25 Toronto Service Battalion, of which Mr. Maddock is chaplain.



IN ST. GILES CHURCH, Ottawa a window in memory of Mr. and Mrs. Robert Cunningham was given by daughters Helen and Eva (at right), and Mrs. Jean McNally. It was dedicated by Rev. Dr. J. Logan-Vencta and Rev. H. Kennedy.

CAMEOS



THE MORTGAGE WAS BURNED at a thanksgiving banquet in Chalmers Church, Calgary, Alta. Pictured from the left, are: Ed Beggs, treasurer; Mrs. A.C. Kerr, the first member; Rev. Jack Mills, minister; Miss C. Nicholls Gunn; and C.W. Tyler, chairman of the board.



FOR OVER 60 YEARS Mrs. William M. Cottingham has led the ministry of music in Margaret Rodger Memorial Church, Lachute, Que. without remuneration. Friends have given a stained glass window in tribute to her long, devoted service. It was unveiled by her daughter, Mrs. Marjorie Cunningham, and dedicated by the minister, Rev. Dr. C. Ritchie Bell.

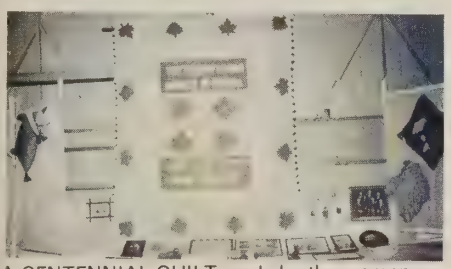
At *Tyne Valley, P.E.I.* the Presbyterian Centennial float entered in the oyster festival parade won a prize. Mr. and Mrs. Robert Millar represented 1875, Mrs. Franklin Sheen and Alexander Montgomery 1975, and Dennis Sheen and Sandra Ramsay 2075.

Mrs. Bruce French, the oldest member of *Caledonia Presbyterian Church, Ont.*, cut the anniversary cake (a replica of the first frame church) on the occasion of celebrations marking the 129th anniversary of the congregation and the centennial of the church in Canada. Mrs. French is over 90 years of age and although totally blind has a remarkable memory of things pertaining to the church and its history. The Rev. W.L. Young, secretary of the board of congregational life, was the guest preacher. The Rev. Norman McMillan assisted in the ceremony. Mr. McMillan has served the Caledonia congregation for over 37 years.

The mortgage to the Presbyterian lending fund was burned by *Southminster Church, Brandon, Man.* at the celebration of the congregation's 22nd anniversary. The minister is the Rev. W.M. Barber.

St. Andrew's United Church, Chatham, N.B. was destroyed by fire in January. The 111-year-old wooden building was Presbyterian prior to 1925. Its 80-foot steeple was a landmark. Everything, including the church hall and the congregation's records, was lost in the fire.

At *Nottawa Presbyterian Church, Ont.* new church lights have been installed and a new Communion set dedicated by the Rev. Nan St. Louis.



A CENTENNIAL QUILT made by the women of Knox Church, Thedford, Ont. along with other items in an historical display won a prize at the local fair.



AT FORT ERIE, ONT. Col. George Weir, right, receives a cheque for $600 from Bill Clarke. It was the final amount outstanding in payment of the cost of rebuilding St. Andrew's-Knox Church after the total destruction by fire in February, 1973.

LETTERS

(Continued from page 8)

Christian efforts it was most heartening recently to hear of a break-through to widened stipend benefits.

In my capacity as presbyter from St. Mark's, Don Mills, to the Presbytery of East Toronto, it was sheer joy to learn that in a recent call sustained by the presbytery not only the normal stipend and manse allowances, pension, medical coverages, et cetera, were met but also — and here is the giant step forward — term life insurance with coverage of $100,000.; Registered Retirement Savings Plan in the amount of $1,000. and Federal Government Housing Trust in the amount of $1,000.

During many years in banking and financial work I have noted, with sadness, the low salaries, in general, paid to our pastors. Likely, in most cases, circumstances dictated such conditions, some congregations willing but not able to give better remuneration. But, the realities of present-day



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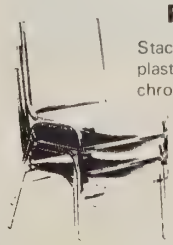


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living have to be met; the added benefits noted above, if used wisely and well by sessions and boards of managers at salary-adjustment times would be of great help to many ministers along their financial road.

Presbyterians across Canada are known for generosity in their givings. It would be interesting to hear comments concerning this modern means to a higher standard of remuneration, wholly merited by our Presbyterian Christian leaders.

R. Symons, Don Mills, Ont.

DEATHS

INFORMATION regarding obituaries of church leaders or active members will be published here if received within two weeks of the date of death, which must be given.

ARMSTRONG, MRS. LORNE, 84, member, Durham Church, Ont., Feb. 7.

BARCLAY, MRS. JESSIE, 92, widow of the late Rev. Dr. William Barclay, former minister of Central Church, Hamilton, Ont., Jan. 29.

BEANGE, JOHN, 56, elder, Calvin Church, Sudbury, Ont., Jan. 4.

BURNS, WILLIAM H., 92, elder 45 years, session clerk 15 years, Beaverton Church, Ont., Jan. 13.

CAMERON, LESLIE M., representative elder, Elmwood Avenue Church, London, Ont., Jan. 27.

CURTIS, DR. OWEN H., 61, Deputy Minister of Health for Prince Edward Island for 25 years, elder of the Kirk of St. James, Charlottetown, Feb. 7.

DONALDSON, ANDREW, 73, elder, Central Church, Brantford, Ont., Feb. 3.

DUFF, GEORGE AUSTIN, 65, long time elder Victoria-Royce Church, Toronto, Jan. 18.

FINDLEY, MRS. M.S., 102, Knox Church, Gorrie, Ont., Jan. 12.

FYFE, ALVIN, 79, senior elder, Orillia Presbyterian Church, Ont., Feb. 21.

GALBRAITH, JAMES RUSSELL, 87, life long member, St. Andrew's Church, Chatsworth, Ont., Jan. 20.

GRAHAM, BURTON M., member Knox Church, Campbellton, Ont., Jan. 22.

GRANGER, HAROLD, 53, long time member New St. James Church, London, and latterly elder Westmount Church, London, Ont., Dec. 26.

INGLIS, VALLANCE WILLIAM, 73, elder, Atwood Church, Ont., Jan. 10.

LEE, HEM WOO SING, 95, elder, Chinese Church, Victoria, B.C., Feb. 17.

LITTLE, JAMES, 84, elder, Knox Church, Teeswater, Ont., Feb. 27.

LINDSAY, JOHN, 61, clerk of session, Tempo Church, Ont., Jan. 26.

LONG, MRS. KENNETH, 64, member, Durham Church, Ont., Feb. 5.

MARSHALL, ALF, roll clerk of Melrose Park Church, Toronto and representative elder for many years. Active at the beginning of the Presbyterian Men's movement, he taught Bible class at Glebe Church, Toronto before coming to Melrose Park. Died Feb. 25.

RAEBURN-GIBSON, MRS. LAURA M., 90, Caven Church, Exeter, Ont., widow of the late Rev. Dr. Alexander Raeburn-Gibson and mother of Capt. Ian A. Raeburn-Gibson, Chaplain, C.F.B. Kingston, died Jan. 27. Dr. Raeburn-Gibson served in the Peace River District, in B.C. at Victoria and Revelstoke, in Quebec at Aylmer and in Ontario at Carleton Place, Carp, Mitchell, Millbrook and Chesley.

REID, MRS. JAMES, 88, honorary member W.M.S., Knox Church, Listowel, Ont., Feb. 6.

McCONNELL, ROSS CARLYLE, 71, elder, St. George's Church, London, Ont., Jan. 15.

McNAB, LEWIS GRANT, 87, elder, Knox Crescent Church, Montreal, St. Andrew's Church, Toronto and Melville Church, Westmount, Que. Died at Montreal Feb. 11.

McRONALD, ALBERT, 73, elder, Durham Church, Ont., Jan. 25.

SEELEY, MRS. SUSAN MARY, 91, life member W.M.S., Murrayville Church, Langley, B.C., Feb. 18.

WADE, WILLIAM JOHN, 73, elder, Knox Church, Gorrie, Ont., Feb. 9.

WADDELL, MRS. JAMES, 83, honorary member W.M.S., Knox Church, Listowel, Ont., Jan. 21.

WILLIAMSON, MRS. ALEX B., honorary member W.M.S., MacVicar Memorial Church and Stanley Church, Montreal, St. Andrew's Church, Guelph, Ont., died at Guelph, Jan. 31.

CALENDAR

ORDINATIONS

Theijsmeijer, Rev. Tijs, Hamilton, St. Cuthbert's, Ont., Jan. 26.

INDUCTIONS

Becske, Rev. Louis, Calgary, Calvin, Alta., Feb. 3.

Black, Rev. Douglas, Tiverton, Ont., March 28.

Boyne, Rev. John C., Elmira, Ont., April 6.

McQuaig, Rev. Douglas, Windsor, Riverside, Ont., March 21.

Nicol, Rev. I.G., Chair of Systematic Theology, Knox College, Feb. 25.

Pace, Rev. John, Halifax, Church of Saint David, N.S., April 1.

Pettigrew, Rev. Cedric C., Windsor, Paulin Memorial, Ont., Feb. 8.

Tubb, Rev. Merwyn E., Durham, Ont., March 5.

Weir, Rev. James R., Burlington, Knox, Ont., April 1.

RECOGNITIONS

Rose, Rev. Patricia, St. Catharines, St. Andrew's Merritt Street, Ont., Jan. 25.

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READINGS

May 1 — John 1: 1-14
May 2 — Mark 13: 28-37
May 3 — John 5: 30-47
May 4 — Matthew 11: 1-15
May 5 — Philippians 2: 1-11
May 6 — Ephesians 2: 8-22
May 7 — Acts 9: 10-22
May 8 — I John 4: 7-21
May 9 — I John 5: 1-11
May 10 — I John 5: 12-21
May 11 — 2 John 1-13
May 12 — 3 John 1-14
May 13 — Romans 1: 1-16
May 14 — Romans 5: 1-15
May 15 — Romans 8: 1-1à
May 16 — Romans 8: 24-39
May 17 — Ecclesiastes 4: 4-16
May 18 — Luke 6: 6-16
May 19 — I Kings 19: 9-21
May 20 — I Corinthians 12: 28-13:13
May 21 — Psalm 62
May 22 — Philippians 3: 4-16
May 23 — Jonah 1: 1-7
May 24 — Jonah 1: 8-17
May 25 — Jonah 2: 1-10
May 26 — Jonah 3: 1-10
May 27 — Jonah 4: 1-11
May 28 — Exodus 2: 1-10
May 29 — Exodus 2: 11-25
May 30 — Exodus 3: 1-10
May 31 — Exodus 3: 11-22

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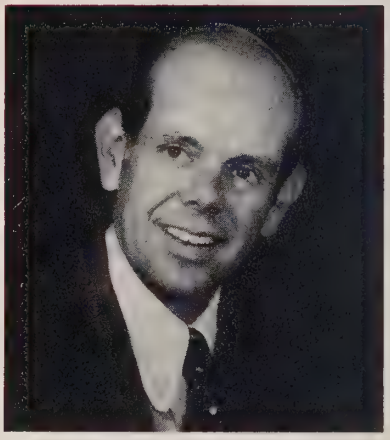
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RECORD

MAY, 1976



LONELINESS

by Dora Pettinella

LONELINESS is the most devastating malady of our times, a condition that brings on a multitude of problems: it exists everywhere, and can seem worse than death itself. It touches every one of us sometime or other; but mostly those who remain alone and have no one to talk to, confide in, to receive help from. It strikes young and old, rich and poor, the sick and the healthy.

A person can be lonely even in a crowd, but living alone is often the greatest cause of all loneliness. When a woman suddenly becomes a widow, often she breaks down, unable to adjust to life's ways; becomes unattached to worldly things, cares for nothing anymore.

Generally, harmony and peace lie within family circles; but when the family circle is broken up by death or separation, what then?

A heartbroken widow often refuses to go places, to see people, does not care to make new friends nor look up an old one. Widows especially may be half-spoiled and refuse to go anywhere unaccompanied. They are so upset by their loss they refuse to learn how to live alone and make the best of it, since, now, they must learn to travel alone or use a cab, not create problems for the hostess by demanding to be taken home. They are very unhappy alone, cannot see that only they must work toward a new way of life. Sometimes loneliness can be the first step toward a form of mental derangement.

Lonely people who have nothing to do often keep radio and TV filling the emptiness of their lives, but stagnate in the process. The cure for loneliness is being with other people and sharing with them; not cutting yourself off from others and building a wall around yourself.

In older times when there was no radio or TV young shepherds often had to go to the mountain for long periods of time; six months at least. They would bring the harmonica along or some other musical instrument to while away the long hours. Sometimes a young shepherd of a small Italian village would come home after a long absence and appear strange to his own family. He had lived long months without seeing a human face. Often he would "baa" to himself, just as the sheep did, and the parents would say: "He's been away too long from people."

In every city there is great loneliness. Few sit at a window to contemplate the sunset, or watch people walk the streets. There are so many terraces in the new buildings, but no one seems to enjoy sitting by himself on a terrace.



Get involved

A good therapy for loneliness is to try to be occupied all day. There are many things people must do if they live alone. Outside of family chores, they can spend a few hours in reading, writing letters, calling up a friend, going shopping, or to a movie. The long hours of the day are the hours of daylight. One must forget loneliness and get deeply involved in things; one must try to strengthen the chain of friends, and it is relatively easy if one tries hard enough. One must give more than one expects to receive. If one has a good number of friends, almost every day somebody will call, somebody will be in need, somebody will offer love and affection.

Very often a lonely person has been or feels terribly hurt, by circumstances or by the world itself. Only love and work can defeat loneliness. People cannot live alone, doing nothing all day, loving no one, weeping for their lost ones, refusing to do something for themselves or anyone. Loneli-

ness is a malady that can cling forever.

Painful is the loneliness of children abandoned to themselves, having no one to play with, no mother waiting for them, especially in European countries where poverty is great.

Even a dog when left alone will begin to whine and in a frenzy tear up furniture, papers, and telephone wires. He will disobey all the rules he was taught to obey, almost as a protest against the fact that he finds himself unloved and forgotten.

Teen-agers often suffer long periods of loneliness. They think they have nothing to be proud about and have no desire to study or work. They are moody and lonely, they hate everyone. They want to run away from home believing the world outside has much more to offer. They feel unimportant to their families and that their parents don't understand them. It takes a wise parent to ward off this type of sickness, because youngsters really think only of themselves. They have a natural hunger to be loved, not to love.

The elderly

But the greatest loneliness of all falls upon the elderly. They shrink from a society that unconsciously abandons them. They have no strength to do things, their eyes are failing, their hearing is faint, their health is poor, and they feel forgotten. They are unable to do anything for themselves even if they wanted to. Angry and bitter they sometimes even lose faith in God.

Often people when young have a great desire to make lots of money and retire, to be free to do all the things they really want to do. But when that day comes, they find in retirement there is a lot of loneliness. The hours are endless, the days are full of sadness, almost despair. Time hangs on their hands. The work they abhorred in their youth is now probably the only thing that can save them in their old age. But they are often not aware of it. They do not know how to enjoy any work, day by day, as they enjoy a good dinner, learning to savour the food without gobbling it.

People who work have a different status; they mingle with the outside world, they travel, they have little time for loneliness. They wish every day were twice as long. They don't carry a grudge, they are not envious, they always hope to reach higher aims.

Being wanted means to be loved, praised or desired. It also means giving oneself to another's needs. Helping someone makes the difference. People should plan their old age retirement long before it actually arrives. They should have a hobby! Painting, writing, sewing, something as a sideline. Something they can expand and continue when they are too old to work. They should learn to do their tasks at a slower pace; never allowing themselves to fall into the deep well of despondency that sometimes surrounds us. There are people close to 90 who continue to do what they have done all their lives, never giving in to old age or loneliness. It is a pleasure to be with them, they have absorbed so much from life that they become counsellors and guides. They teach us about love, companionship, understanding, tolerance, togetherness.

Sometimes even happily married people are lonely. They have grievances against each other. Their great sense of possessiveness creates a sense of lovelessness; love should be given freely or it dies. At other times their very loneliness brings them together; they realize how happy they are when they have each other.

Sometimes going to a party is like taking a walk in a crowded city. But a person can become even lonelier unless he has the knack of approaching people. One must learn to be spontaneous and friendly, not wait until old age with its rooted habits becomes a cross. Loneliness remains unless one has a mind to destroy it; it may set in when a person is alone for long periods of time. One should absolutely avoid this, or the feeling will be hard to destroy.

How many friends do you have? How often do you call them or write them? Do not sit and coddle your loneliness waiting for them to come to you: do not live with this vain pride of being sought for. Be generous and try to fit into the pattern of others.

When one has decided on the type of work to be done, then it may be a pleasure to be alone; but when the work is finished, seek company, seek dates, live the lonely hours with other people of your same mental calibre, and bring cheer to them. Loving others, you will be loved, too. Gamble your wits against theirs. Your friends will be looking for you then, they will gain so much support from you, they will look into their souls and be able to find that life is not bad after all; life is a challenge.

Sometimes lonely people cause their own loneliness. They cannot face life's problems, they hate themselves and hate to be with others. Even men who have been great leaders are lonely, since they cannot find companions of their own mental level.

Make friends

Men and women in all stages of life suffer by living alone, even though they think they can. They must have friends and create new ones who can offer love and understanding. They must get a hold on life, realizing that loneliness is part of it, and learn to enjoy it, too. They must learn to share their possessions; their hearts and interests. They must know that the world outside belongs to them, learning to love all creatures since all are creatures of God. It is every individual's lot to be lonely, for loneliness springs from deep within. No one can actually say how deep or how light loneliness is. It is the reflection of one's feelings and sensations. It fluctuates like the wind, like shadows, like mist and rain.

Grandma Moses was a woman of great resources, a unique woman greatly admired by everyone, and her life should set an example to all people who are alone. When she lost her husband and saw nine of her children die, she did not make a recluse of herself. She was 76 when her arthritic fingers could not hold a needle well: she picked up a brush and began to paint. She became so absorbed in her work, she never knew what it was to be lonely. She worked rapidly, even carelessly, but she was a phenomenon. She painted from memory, and only happy scenes, enjoying nature in every season. She lived to be 101; someone for every lonely person to look up to! She met the world on its own terms, head on, without demanding any favours. And she won her battle! ★

MRS. PETTINELLA is a free lance writer who lives in New York City. This feature, distributed by Global Communications, deals with a common human condition that is being recognized and discussed by the churches.

Concern for our native peoples

AS MODERATOR OF THE 101ST GENERAL ASSEMBLY of The Presbyterian Church in Canada, it is my task and privilege to call our whole church to take part in a very important action of the Assembly. Confirming a resolution of the 99th General Assembly, the Assembly agreed that:

"The Presbyterian Church in Canada designate as one of the chief objectives of our centennial celebrations in Canada a nationwide appeal and effort to reach Canada's native peoples with God's message of love in Jesus Christ, and to further their social and educational development as citizens of Canada, requesting that it be implemented and that this emphasis be continued for five years."

To fulfil this challenge, the Assembly agreed that the first step must be to make non-native people sensitive to the needs and concerns of native people. To do this, "non-native congregations should be made aware of the native groups located in their communities or areas, and of the efforts such groups are making to resolve their problems. Those congregations should be encouraged to work with the native people in such efforts in close co-operation with members and congregations of other denominations."

The Assembly further agreed that a special effort be made to recruit both native and non-native people for the ministry of our church among native people. The Presbyterian Church in Canada has shown its concern for the human rights of native people by backing the Canadian Association for the Support of Native People, Project North, which is devoted to native people and northern development. It is participating in a major conference of the leaders of the native people's organizations and of the major churches, both Protestant and Roman Catholic.

The struggle for full human rights and the search of our native peoples for identity and fulfilment must be a major concern of Christians. Not only our Assembly boards and committees, but every congregation and every member of every congregation should play a part in this ministry. In this way we can express the compassion of Christ and show penitence for the fashion in which our forebears drove native peoples from many of their lands and followed practices that have placed them in an intolerable situation.

We are now called to support our church in its particular ministries to the native peoples on the reserves and in the fellowship centres in Winnipeg and Kenora and also to stand with the native people as they seek to achieve their true place within the Canadian nation.

To focus this concern, we are asking that every congregation recognize *Sunday, May 2, as Concern for Native Peoples Day*, and give special attention to the call of the General Assembly. If at all possible, congregations should have a native person speak or participate in a regular church service or at some special meeting arranged for discussion of native people's concerns.

We hear much these days about the developing nations. We have one at our doors — within our doors! Indeed, we came within their doors. We must develop together, in Christ's name.

May he bless our efforts and theirs. ★

David W. Hay,
Moderator, 101st General Assembly,
The Presbyterian Church in Canada.

Solitude versus loneliness

LONELINESS is a wide-spread problem, as Dora Pettinella rightly points out in her article on page two.

Unfortunately, society contributes to the difficulty by encouraging us to feel being alone is something to be feared. Yet since childhood I have found solitude not only refreshing and rejuvenating, but essential to a meaningful life.

So I was interested to discover that psychiatrist Dr. Jerry Greenwald has spelled out the difference between solitude and loneliness in his paperback, *Be The Person You Were Meant to Be* (Dell, $1.75).

Solitude he says, is anticipating being alone with eagerness and excitement. Loneliness is feeling anxious about how to kill time you're spending by yourself.

Solitude is feeling "peopled out," longing to be by yourself. Loneliness is never getting enough of people, seeing little point in being alone.

Solitude is enjoying private experiences, sometimes not wanting to share them. Loneliness is feeling nothing is good if done alone.

Solitude is choosing among pleasures you enjoy alone because you haven't time for them all. Loneliness is planning activities to fill the hours and avoid being bored.

Solitude is enjoying being "only with me." Loneliness is becoming easily bored with yourself, finding little within you that is exciting or stimulating.

Loneliness is always feeling you'll enjoy yourself more with someone else, always wanting company even when reading or watching television. Solitude is sometimes staying away even from those you live with and love.

Solitude is being primarily centred on yourself and the meaning you find in your lifestyle. Loneliness is being oriented towards how others experience activities, the meaning of your experience depending primarily on their reactions.

Solitude is excitement and joy based primarily on your own experiencing of the moment, alone or with someone else. Loneliness is this being essentially triggered by the reaction of others.

Solitude means you have many interests focused on experiences not involving others. Loneliness means almost everything meaningful to you depends on relationships with other people.

Solitude is ending some relationships because you would rather be alone than with those persons. Loneliness is feeling you can never have too many friends, giving up time alone rather than risk alienating anyone.

Solitude is being able to tolerate feelings of loneliness without excessive anxiety. Loneliness is becoming anxious or panicky in this situation.

Solitude is accepting occasional rejection from someone you care for deeply, without feeling abandoned or isolated. But it's loneliness when rejection sends you into an emotional upheaval.

Solitude is being comfortable telling others both when you want to be alone, or feel lonely and need contact. Loneliness is fear of telling others you want to be by yourself, or being embarrassed to admit loneliness.

Solitude is experiencing time alone as something to enjoy with full awareness. Loneliness is anaesthetizing yourself with alcohol or drugs when alone. ★

— Valerie M. Dunn

Bequests

IN THE YEAR 1975 a total of $678,033 was received through bequests to The Presbyterian Church in Canada at the national level.

Of this sum $267,957 came as general bequests from the estates of those whose names follow, together with the amounts: John Douglas Campbell, Township of Dunwich, Ont., $250; Emma Maude Paul, Kingston, Ont., $26,925; Lloyd Donald Dawson McInnes, Lindsay, Ont., $12,523; Elizabeth Hardie, Victoria, B.C., $106,661; Julia Weir, Toronto, Ont., $250; John Davis, Toronto, Ont., $22,877; Mary S. Harvie, Montreal, Que. (additional), $1,186; Florence Annie Whitby, Toronto, Ont., $515; Archibald Shearer, Peterborough, Ont., $3,000; Grace Doucett, Hopewell, N.S. (additional), $61,040; Mildred McLeod, Vancouver, B.C., $12,311; E. Marshall McCormick, Galt, Ont. (additional), $4,695; Lillian Hilliard, Toronto, Ont., $1,000; Annie Edith McDougall, Dundas, Ont., $7,500; Margaret Sinclair, Prince Albert, Sask., $4,124; Maurice N. Ward, Little Current, Ont., $3,100.

Endowment and restricted funds benefited from the following: George W. Brown, Hamilton, Ont. (additional) $2,565; Colonel J. Chisholm, Hamilton, Ont. (home mission endowment fund) $335,231; William Edward Coutts, Toronto, Ont. (pension fund) $5,291; Nelson Clark, Weston, Ont. (pension fund) $47,045; Kathleen F.W. McGill, Toronto, Ont. $2,500; Helen C. Douglas, Hamilton, Ont. (additional) $4,783; Mary J. McKersie, Guelph, Ont. (additional for National Development Fund) $12,477; and Harriet A. Waller, Kingston, Ont. (additional for church extension, Kingston Presbytery) $184.

A bequest may be made simply to The Presbyterian Church in Canada. If it is in general terms it will be applied by the administrative council to furthering the whole program of the General Assembly through its budget fund.

If it is preferred that a bequest be used for a special purpose, such as missions, the pension fund, or one of the colleges, this should be stated in the will.

A leaflet to assist in discussing church bequests with your solicitor is available. Write for a copy of *The Christian Makes a Will* to the Board of Congregational Life, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. ★

PRESBYTERIAN
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in this issue

2 Loneliness, *Dora Pettinella*
6 Pungent and Pertinent, *John D. Congram, Edna N. Sutherland*
9 Worldview, UNCTAD, *Clyde Sanger*
10 The Middle East Dilemma, a forum
12 Television for Children, *Ronald F. G. Campbell*
15 Roses from Israel, *DeCourcy H. Rayner*
16 Presbyterian Profiles
16 The Assembly Church in Arnprior
18 A Christian Art Gallery, *Valerie M. Dunn*
35 The Digital Now, *D. Glenn Campbell*

departments

7 Letters
20 News
24 Books
28 You Were Asking?
29 Presbyterian Camps
30 Cameos
31 Personals
31 Men
32 Deaths
33 Readings
33 Calendar



cover story

THIS TAPESTRY by Lewis Hindle is entitled "Spirit Bird" and represents the Holy Spirit descending at Pentecost (see page 18). Photo by Valerie M. Dunn.

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PUNGENT and PERTINENT



The real message of Revelation

by John D. Congram, Sarnia, Ontario.

TODAY THE BOOK OF REVELATION is back! Unfortunately it is back mostly through the efforts and interpretations of radicals, both religious and secular.

An extreme example is found in *Helter Skelter*, the story of Charles Manson. *Revelation* was one of his favourite books, in which he saw the action and power of his idols, the Beatles, and of his family. An obvious reference to the Beatles, said Manson, was in the description: "their faces were as the faces of men," yet "they had hair as the hair of women." From the mouths of these four angels "issued fire and brimstone," or in Manson's interpretation, the powerful Beatle songs.

Of less danger perhaps, but no less misleading, is the glut of best selling books like *The Late Great Planet Earth*, which feed upon modern man's insatiable desire to know the details of the future. Yet the gospel clearly declares, "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only." (Matthew 24:36 R.S.V.)

When a serious study of the *Book of Revelation* is undertaken one finds that its message is not only simple, but congruent with the rest of the New Testament. At the risk of oversimplifying, we could summarize its message in a few phrases: "Be Prepared," "Repent," "The time is short!," "Be faithful," "Hold on," etc.

The literalists of our age and those who attempt to predict the precise time of the end of the world, the coming of Christ, etc., are not new. Yet their batting average up to our present time is .000! Of course, the modern predictors claim they are the ones who are right, but so did all their forerunners. What these people leave in their wake are disappointed and depressed people, who feel God has let them down and the Christian faith is an illusion.

For me there are a few key prerequisites for understanding the *Book of Revelation*. When these are mastered then much of the mystery and difficulty of the book disappears.

First, we need to have some understanding of what an apocalypse is. Between the time of the Old and New Testaments there were a lot of Jewish apocalypses. They viewed the present age as totally bad, the coming age of the Lord as totally good.

Revelation is written in the style and manner of these apocalypses. The word itself means an unveiling, a disclosure, a making known. The first phrase in the *Book of Revelation* is crucial for our understanding. It is, "The Revelation or apocalypse of Jesus Christ." Jesus Christ is both the revealer and content of the *Book of Revelation*. We must, therefore, test and compare everything we learn in this book with what we know of Jesus Christ elsewhere. If our interpretation tends to lead us in other directions we must look at it again.

Secondly, it is important to realize that John did not get the contents of the *Book of Revelation* out of thin air, or from his own imagination. In the 22 chapters of *Revelation* there are 518 quotations from the Old Testament alone. So we are not free to interpret with only our imaginations to help us. John ties us to our Bibles. We must know and understand the whole Bible to hear the message of *Revelation.*

It is also important that we have some basic understanding of the numerology of biblical times. Particularly in our interpretation of passages in *Revelation*, this can often prove crucial. An example is the number 144,000 which appears in *Revelation 7.* Literalists see this number as being small and exclusive. Only 144,000 are going to make it! But if you break the number down it is 12 x 12 x 1,000. The twelves in *Revelation* consistently stand for Israel (12 tribes) and the church (12 apostles). One thousand is equivalent to a very large number. Our interpretation of the number would therefore be, a great number of God's people including all of the church both Old and New Testament. Our interpretation speaks, therefore, of the greatness and expansiveness of God's love, precisely the reverse of the interpretation of many of the literalists. Our interpretation is confirmed by the ninth verse of chapter seven which speaks of ". . . a great multitude which no one could number, from every nation, from all tribes, and peoples and tongues, standing before the throne and before the Lamb . . ." A simple understanding of the biblical use of numbers enables us to avoid a major error in interpretation.

Modern man, obsessed as he is with time tables and filled with anxieties, desires to know not only the contents of the future but its precise schedule. The person (whether secular or religious) that claims to be able to predict the future will be a popular hero. However, the Christian who attempts to do this using the Bible as his instrument, not only destroys his own integrity but cheapens and destroys the Christian faith.

The biblical thrust is that man must walk by faith not by sight. We may not like that message but that is nevertheless what it is. Only one thing can be said with assurance about the future, and John says it well. "Blessed is he who is awake, keeping his garments that he may not go naked and be seen exposed!" (16:15b R.S.V.)

The two books I have found most useful are: *The Most Revealing Book of the Bible* by Vernard Eller (Eerdmans, 1974) and *Revelation* by William Barclay. (Two volumes in The Daily Study Bible Series by the Saint Andrew Press). ★

MR. CONGRAM is the minister of St. Giles Church in Sarnia, Ontario.



"I used to consider myself an authority on the Book of Revelation, until one day I came across somebody who'd read it!"



Our homestead church

by Edna N. Sutherland, Edmonton, Alberta.

"THAT'S OUR FIRST CHURCH — a real homestead church," I said as I pointed to a faded snapshot in an old photo album.

"That's the minister standing by the door," I reminisced.

"Aw, Grandma, you're just teasing me again," said my little grandson, his eyes twinkling. "That's not a minister. That's only a man on a bicycle."

"Indeed it is a man on a bicycle. That was our minister. He often came by bicycle," I said.

When you were born in the bush country of northern Saskatchewan, like I had been, you didn't find it at all strange that your minister happened to come by bicycle, by dog team, on horseback or failing all else, on foot.

You didn't find it strange that your church was built — every pew, every rafter, every shingle, by willing, volunteer hands with money raised by bean suppers, pie socials and auction sales.

You didn't find it odd that your church had a hitching rail out back, two out-houses, a converted oil-drum for a heater and rough lumber for a floor. A church and a minister, that was all we wanted.

Fighting black flies in summer and frost bite in winter those dedicated young men came to bring the word of God to our sparsely settled areas.

Plodding miles on foot, every other Sunday, over sticky gumbo trails, stumbling and slipping over corduroy, wading through murky wash-outs, they kept the church alive for their small, scattered, homestead congregations.

Not for money, for we had little to offer. An old stewing hen, a lard pail of honey, a sack of oats for the horse, or a few coppers and nickels from the felt-lined pie pan that served as collection plate, often was all we had to give.

Winter brought the drifted trails and frozen toes but the minister seldom failed to show. Stiff with cold, driving a horse hitched to a cutter, he often arrived late and weary.

The church was heated early by one of the nearby residents who kept stoking the heater with tamarac chunks until the sparks flew high in the frosty air. For a few feet around the heater it was unbearably hot but near the altar or the door the feet nearly froze to the floor.

Church suppers were held right in the sanctuary, we had no community room — we simply moved the pews out of the way. Such suppers they were too! The hot breads, the big bowls of potato salads, the fruit pies, the pots of baked beans, the roast chicken or turkey, the mashed potatoes and gravy!

No one would dream of missing the Sunday school Christmas concert. Not one child failed to have a part. Late nights were few on the homestead but an exception was made for this annual event. A stage was built, with green cotton curtains (we had a box social to raise money to buy them) draped on haywire across the front.

Our church was the scene of christenings, funeral services, bean suppers and auction sales but when the minister in his gown stepped to the altar we hushed for the church service.

In summer the girls used green branches broken from the nearby cottonwood trees to swat the blue-bottle and bull-dog flies that swarmed in the sun on the windows. The minister arrived astride a pony, or in style driving a buggy. Children chased each other through the dirt until called in for Sunday school. Parents and neighbours compared notes on hogs, crops and weather. The church was our common meeting ground.

The minister was the catalyst that kept the people of the community on an even keel. He smoothed ruffled feathers and poured oil on troubled waters. For with nerves rubbed raw with privations, we weren't always the generous, sympathetic, fault free humans that we so wanted to be.

Sometimes we got the odd minister who had his faults too. I remember one who would wear his football jersey to make calls, and it with a hole right over his hairy chest. He had even been seen to puff on a pipe! That's what happens, they all said, when you get somebody from down east. Fortunately for us (and him too) he found the ministry was not his calling.

As the years rolled along, the homesteads were ploughed into farms. The pioneers lay buried in the soil they loved. Neighbours have drifted to many corners of this earth, but, like me, they carry the memories of the little church that we all helped build. ★

LETTERS

In reply to Mr. Saunders

It is important that L. R. Saunders' attack on the World Council of Churches in the April Record should not go unanswered. Like Mr. Saunders, we all abhor the indiscriminate use of violence to achieve even just and worthy ends. But surely it is a strange logic that condemns the struggles of the African people's liberation movements to achieve some measure of racial justice and political freedom for their peoples while turning a blind eye to the widespread institutional violence perpetrated daily by oppressive white racist regimes on the masses of the African people in the denial of basic human rights, freedom and dignity. In South Africa, one of the wealthiest nations in the world, 50% of black children die before their fifth birthday due to poverty, malnutrition and inadequate health services (one doctor for every 600 whites, one doctor for every 40,000 blacks). Must we not regard this as a form of institutional violence against which oppressed Africans have every right to struggle? But there is no redressing of such institutional violence by constitutional means. Let us never forget that the so-called liberation movements of Southern Africa were all founded as legitimate non-violent political parties, which were then banned and forced underground by the white racist regimes.

African Christians are more than a little surprised at the apparent conversion to pacifism of so many western Christians who declare that all attempts to use force to achieve liberation are incompatible with the gospel. They must be pardoned if they see in such a position a large element of hypocrisy. Western nations never hesitate to use violence on a massive scale whenever their own interests are felt to be threatened (Vietnam is the most notorious recent example). When the freedom of these "instant pacifists" was threatened a generation ago they gave their full support to the guerilla fighters of the French and Dutch resistance. Yet the sufferings of the occupied Allied peoples under Nazi rule was insignificant in comparison to the oppression suffered today by the black peoples in South Africa and Rhodesia.

The World Council of Churches

Program to Combat Racism is a great and noble attempt to identify the world Christian community with the cause of the suffering and oppressed masses, especially in southern Africa. All grants to racially oppressed groups have been used for medical, educational, and other humanitarian purposes. (Those who wish to study this matter in depth should obtain the booklet *A Small Beginning* — an assessment of the first five years of the Program to Combat Racism, by Elisabeth Adler. Available from the W.C.C. Publication Service, 475 Riverside Drive, Room 439, New York, N.Y. 10027, U.S.A.)

Those of us who were Canadian delegates at the Fifth Assembly at Nairobi were impressed by the overwhelming support for the program from African Christians. We were also proud of the financial support provided for it by the Canadian member churches (particularly the Anglicans, Presbyterians and United Church). An Anglican Consultative Council meeting held in Kenya some time ago issued the following statement which indicates something of the importance of this program to the African churches:

"With regard to the W.C.C. grants, in our judgment no public action of the churches during the past 25 years has done so much to arouse public discussion on a moral issue. It has given to ordinary people an indication of the fact that the churches are ready to stand by the oppressed and exploited. It has compelled Christian people to recognize that the church is not necessarily on the side of the wealthy and powerful. From the point of view of the total witness of the church in the world, the majority of us find this action of the W.C.C. to be the most important thing it has done in history."

Donald C. Smith,
Delegate to W.C.C. Fifth Assembly,
The Presbyterian Church in Canada.

Re Dr. Klempa's article

Dr. W. Klempa is much to be commended for his series on what we believe. And much of it could very profitably be used in pastors' classes on "reception into the communicant membership of the church."

In the third article (March), Dr. Klempa puts forth three proposals "for discussion throughout our church," and I would like to make a few comments on the second proposal (p. 12): "offering Communion to children at some point between the ages of 10 and 12" on the basis that "receiving baptism opens the way to Holy Communion in principle."

First, even if it is granted that baptism *in principle* opens the way to Holy Communion, is it also WISE to offer Communion to children of this age? Do they have the proper discernment of what it means to partake of the Lord's Supper? (1 Cor. 11:27ff) When this same question was faced in The Netherlands some years ago (in the Dutch Reformed Church — Ned. Hervormde Kerk), it was felt that only baptized children who received APPROPRIATE CATECHETICAL INSTRUCTION could be allowed to receive Communion; and, furthermore, that only those children ought to be allowed whose parents were actively involved in teaching their children the meaning of the faith. We should take note of this as we wrestle with the problems of "The Making of a Christian."

Secondly, there is a relationship between *rights* and *responsibilities*. The Canadian child is entitled to full citizen-rights, but his voting rights are suspended until he is able to take full responsibility for his actions. And we also like to defer the child's biological "rights" until he/she knows how to accept responsibility for them. Why then should the same not be maintained for Communion? The Sacrament of the Lord's Supper and the Confession of the church belong together: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (I Cor. 11:26 R.S.V.) Why separate what in the New Testament is indissolubly connected?

Thirdly, the parents of a child to be baptized in the triune name of God say YES TO GOD when they make confession of the faith wherein their child is to be baptized and promise to bring their child and children up in that faith and in the nurture and admonition of the Lord. Should the child not be taught to say YES TO GOD for him/herself? Should he/she not be taught that what the parents did ON HIS/HER BEHALF should be carried out by him or her in a very personal way? After all, church membership is not our first concern but the Lord who created and redeemed us for himself — in and through Jesus Christ, our saviour and lord.

The challenge which faces all churches today and which is — to use Dr. Klempa's words — "how young people who are baptized and nurtured in the church and at home, are to be kept within the fellowship of the church" is NOT being met by offering Communion to children 10-12 years of age and up; it can only be met when we teach them by word and example what it means to surrender all of life to the Lordship of Jesus Christ so that we can say with Paul: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20 R.S.V.). There is as yet no substitute for the prayer of gratitude: "Take my life and let it be, consecrated, Lord, to thee . . ."

(Rev.) D. Thomas Stiel,
Grand River, N.S.

• • •

Dr. Klempa raises several questions regarding the child or young adult "confirming" the commitment made by the parents when the child was too young to speak for itself.

To these questions may I add some of my own? Does the child of ten appreciate the difference between "having a piece of bread and a drink of juice" and the remembrance of the act that provided a channel by which believers receive the forgiveness of sin? When the minister says "this is my body broken for you . . . this cup is the covenant in my blood . . ." does the pre-teen feel that he/she is receiving, in a corporal and carnal manner, the body and blood of Christ? It is only through proper catechetical instruction that the young person comes to the Lord's Table knowing that the partaking of the elements is a *remembrance* of the Lord's death and the God-willed reason for that death. When should the child receive this instruction?

As a church school superintendent I would answer, "As soon as the child is old enough to be left in a church school class without the parents." The instruction of the young in our church "in the holy scriptures, and in Christian doctrine and duty" must start as soon as the child is able to comprehend "sin," "forgiveness," "death" and "resurrection." The so-called "communicants class" should serve only to provide a forum for the young person to gather together his/her recollections of the church school's teachings, to assimilate the

(Continued on page 24)

BY CLYDE SANGER



WORLDVIEW

UNCTAD

LEAP YEAR has an extra function these days. Besides being useful for reconciling the astronomical and the calendar years, and for giving diffident girls the excuse to throw aside their reserve and state their preference, it has acquired another saturnalian purpose.

For it is also the time set in recent tradition for the weaker nations in the world community to speak out. One year in four, they can state their preferences too. Preferences not for a mate, but for a better fate.

Every four years starting in 1964, the United Nations Conference on Trade and Development has met — in Geneva (1964) and Delhi (1968) and Santiago (1972) — to argue over how the rules of the world's game of trade and monetary affairs might be changed to be fairer to the newcomers.

In the first three UNCTADs the developing countries didn't achieve much that was tangible. They managed eventually to persuade the industrialized states to lower tariffs on a range of manufactured goods; and this helped the better-off among the Third World countries a short distance along the road towards industrialization. Less tangibly, it seemed that enough had been said to soften up the richer countries to accept the need for more change.

Fair and stable prices

But will UNCTAD-4, which is being staged in Nairobi this month, be any more productive? At one stage there were high hopes. The richer countries were feeling less secure, more ready to negotiate, after the shock administered by OPEC in 1973. The developing countries had done their homework better than in previous years, refining their demands from a first rough draft of the New International Economic Order.

Last September there was a good mood at the United Nations, during the seventh special session of the General Assembly called to discuss such changes. Early in February the developing countries (still known as the Group of 77 although their ranks have swelled) met in Manila and produced a program of action that predictably put primary emphasis on a system of fair and stable prices for 18 main commodities, from copper to cotton to timber.

The wind seemed set fair for UNCTAD-4. Then in late March, at a sort of pre-negotiating session of 68 nations at Geneva, the clouds started rolling over the horizon. Only Norway and the Netherlands (steered by its remarkable Overseas Development Minister, Mr. Pronk) showed any responsiveness to the program of action. The meeting broke up in recriminations between rich and poor.

Perhaps you can make light of it and say an early thunder storm helps to clear the air; it was better that they quarrelled in March, so that they could spend May coming together again. It would be nice to believe this.

It's strange that we (meaning Canada, but the same goes for other rich countries) can't do any better in our preparations for UNCTAD. There are plenty of people thinking and talking about changes. Since last July 14 MPs in a sub-committee on international development have held more than 20 sessions with experts on such matters as Canada's textile policy or the conduct of transnational corporations. These sessions have gone virtually unreported, perhaps because Ottawa journalists don't think anything important can come out of a mere sub-committee.

Or perhaps because they think these subjects too complicated, or too abstract. (Patty Hearst and Princess Margaret make more intriguing news, no doubt.) Yet an Ottawa group has just produced a set of "People Papers" that put the New International Economic Order into everyday language to show its implications for Canadians; and the most unlikely people have been playing simulation games like "Star Power", which brings home to you what it is like to be underprivileged. In 1976, compared with 1968, there really is much more general awareness across Canada of what the Group of 77 wants, and what UNCTAD is all about.

Yet the Canadian Government hasn't kept pace. Bob Winters might still be Trade Minister, as far as that department's approach to UNCTAD issues are concerned. Caroline Pestieau, of the C.D. Howe Institute, has published a devastating analysis of the mess our textile policy is in. Most people admit this, including the M.P. for Sherbrooke which has more textile workers than any other riding. But we haven't any decent adjustment assistance program under way for that industry, so we can't offer any tariff cuts.

The book a bishop wrote

What is wrong? Do the bureaucrats spend too much time (all their time) reading dry, detailed documents and lose sight of the bigger verities? It would do them all good to take a week off from all memoranda, and read slowly through John V. Taylor's magnificent book, *Enough is Enough*. As a break after Chapter 3, they might journey 100 miles out of Ottawa on the way to Algonquin Park, to gaze at the dump of junked cars besmirching (of all ironically named places) Golden Lake.

And those officials assigned to block for Canada at UNCTAD might take copies of that book to Nairobi. For that place of happy memories is today very much a city-on-the-make, thanks to tourist operators, hoteliers and a Kikuyu ruling class. John Taylor, now Bishop of Winchester, was talking about moderation to a primarily British readership; but his words are appropriate to *homo affluens* everywhere, including the new elites of Africa. ★

THE MIDDLE

As a Zionist sees it

A VIEW presented by Erwin Schild, rabbi of Adath Israel congregation, Toronto, and chairman of Canada Israel Committee, central region.

The state of Israel is not an aberration of history. It is the fulfilment of a divine promise.

It is the realized objective of Zionism, which is the national liberation movement of the Jewish people; it is the fruit of a century of pioneering struggle to turn wasted, worthless and abandoned soil into a viable homeland for millions.

The state of Israel is the first and only state created by a resolution of a world-wide international body, the General Assembly of the United Nations.

Today there are those who deny the reality and legitimacy of the state of Israel. By means of terror, threats of armed aggression, blackmail and diplomatic pressure, they want to turn back the clock, once again depriving the Jewish people of its historic homeland. A few so-called moderate Arab leaders concede the possibility of peace, provided Israel returns all occupied territories and satisfies the "legitimate rights of the Palestinians"; but they refuse to define these rights as anything less than the total disappearance of the Jewish state.

Neither territories nor Palestinian rights are the real issue between Israel and the Arabs. The crux of the conflict has been described succinctly by Israel's Prime Minister Yitzhak Rabin in his recent address to a joint session of the United States Congress:

". . . the heart and core of the Arab-Israel conflict is the refusal of the Arab countries to reconcile themselves to the right of existence of one, small, viable, sovereign Jewish state in the land of our people's birth. By Jewish state I mean an independent, democratic society, secular in the equality of all its citizens, Jew and non-Jew alike, before the law, and founded upon historic Jewish values."

Israeli leaders have not hesitated to tell their people frankly that peace means the return of occupied territories and self-determination for the Palestinians. No Arab leader, however, has had the courage yet to declare openly that Israel has a right to exist and will continue to exist when peace finally comes. The Arab position so far is based on these equations: the existence of the "Zionist entity" equals aggression against the Arabs — and peace equals the elimination of Israel. Even interim agreements which we perceive as steps towards peace are regarded and interpreted by the Arabs as steps toward the dismantling of the Jewish state.

The failure of the Arab leaders to acknowledge to the world and to their own peoples that Israel is here to stay is the one major obstacle to the solution of all outstanding questions, such as borders, territories and Palestinian rights.

The U.N. resolution in 1948 to partition Palestine offered the Arab world the chance of creating an Arab-Palestinian state alongside a Jewish-Palestinian state. Paradoxically, only the Jews accepted this form of Palestinian statehood. The Arabs, refusing, attacked and created the refugees. After the armistice, Jordan and Egypt annexed that part of Palestine which their armies controlled. Never was the issue of a separate Palestinian Arab state raised until Israel occupied these areas in the 1967 war. Now Israel is being asked to turn these areas over to a Palestinian Liberation Organization terrorist state to facilitate the avowed objective of destroying Israel.

Clearly, Palestinian national aspirations are not the issue. In the context of a peace agreement which recognizes the existence of Israel, these aspirations can be accommodated to the satisfaction of the Palestinians, Israel, and Jordan, which is a Palestinian Arab state existing entirely within the territory of mandate Palestine. The problem of refugees — Arabs who left Israel and Jews who fled in equal numbers from Arab lands — can also be solved in the context of peace and mutual accommodation. Conditions of peace and stability will also enhance the status of Israeli Arabs and enable them to become fully integrated in Israeli society.

In its Declaration of Independence, Israel extended an invitation to all its neighbours to join in constructive efforts for the lasting benefit of the entire Middle East and its peoples. This invitation still stands. Peace based on Israel's right to exist within secure and negotiated borders will bring to Arabs and Jews benefits far greater and more lasting than hatred, war, revenge and destruction could ever achieve. ★

As an Arab sees it

PRESENTED by Professor James Peters of Ryerson Polytechnical Institute, Toronto, former president of the Canadian Arab Federation.

Despite whatever solutions to the Zionist-Palestine conflict have been proposed by moderate Arabs, the vast majority of the Palestinians and fellow Arabs, both inside and outside of Israel are convinced that the intruder state of Israel must go, or must be transmuted into a secular, non-racist state, where Zionism in its expansionist form can no longer exist.

The transmutation of Arab Palestine into Jewish Israel was the last imperialist phenomenon in the Middle East. This incredible change, more suited to the age of Tamerlane than to the 20th century, resulted from British imperialism, European anti-Semitism and Zionist exploitation of these two realities.

Arabs, whether Palestinians or not, do not recognize any of the customary claims of the Zionists to the land of

EAST DILEMMA

out of a one-day forum held by General Assembly's Committee on International Affairs came these three summaries

Palestine. Claims based on history, on religion, on efficiency or on ownership are obviously spurious, and no reasonable person can give them a moment's credence.

The Palestinians occupied Palestine as Arabs for 14 centuries, and before the arrival of Islam in 635 A.D. they dwelled in this land. Neither Britain, nor the League of Nations, nor the United Nations had or have any right to partition Palestine, or to assign any or all of it to any other people.

This I know to be the perspective of 98% of the Arabs. The other 2% perhaps have never heard of Zionism. This is why I believe that Israel can never have peace as an intruder enclave in an ever-growing Arab population. The Zionist dream represents a form of imperialism that came a century too late. It is a racist nightmare which can never solve any of the problems of world Jewry. Israel is a dreadful comic error in Jewish history, coming in an era when events occur in the blinding glare of global awareness.

Whatever happens to Israel, it cannot survive in its present state buttressed by North American money and U.S. arms. The survival of Jews in the area depends on their accommodating themselves to the Palestinians in particular and to the Arabs in general. Many Israelis are beginning to comprehend this truth.

The official Palestinian solution to the present impasse is based on accommodation. The Palestinians envisage a Holy Land in which they too will dwell in their own homeland alongside those Jews to whom Zionism means living in the land of the Torah, not racial exclusiveness, conquest, militarism and expansion.

The Palestinians do not want in reality an Arab West Bank and an Arab Gaza linked by a thin corridor. They are determined to return to their homes and their homeland, to make with the Jews there a state that is secular and democratic.

This solution smacks of Utopia and the difficulties are immense, if not insurmountable. But the humanity of the proposal is inescapable, and if it satisfies enough Palestinians and Israelis of the new generation, and enough supervision is provided, it will work.★

As Christians see it

AS REPORTED by Rev. Dr. E. H. Johnson, secretary, Committee on International Affairs.

Canadian Christians are deeply distressed by the continuing tensions and turmoil in the Middle East and profoundly perplexed as to what stance they and the Canadian government should take to help towards reconciliation.

The committee on international affairs of the Canadian Council of Churches has given a great deal of time to preparing a statement on the Middle East situation. It is not in final form but a number of important points have been identified.

Any evaluation of the situation must take into account the needs and concerns of the Jewish people for a secure national homeland. It must take into equal account the need of the Palestinian people for a national homeland and adequate compensation or restitution for Palestinian refugees whose homes and land have been occupied since the arrival of the Jewish people. Many third world nations, particularly Moslem nations in Africa, and the Arab nations have strong reactions to some Israeli policies. One cannot forget that the two super powers — the U.S.A. and the U.S.S.R. — have power interests in the Middle East which are concerned with far more than the welfare of the Israelis or of the Palestinians. They use this smaller conflict to serve their vast far reaching purposes.

The Council committee feels that the Geneva Peace Conference should be reconvened as soon as possible, with Palestinian representation by the Palestinian Liberation Organization as the only responsible spokesman for the Palestinian people. The committee feels strongly that U.N. meetings such as Habitat 1976 should go ahead as planned. It has commended the Canadian government for standing firm against the Israeli demand that representatives of the P.L.O. should not be allowed to attend.

At the local level Christians can learn something of the Middle East situation by setting up dialogue conversations with their Jewish and Moslem neighbours. They can also take initiatives for closer fellowship with Orthodox and other Eastern churches, many of whose members have come to Canada from Lebanon, Syria, Egypt and other parts of the Arab world. As we seek a deeper understanding of tension and conflict in the Middle East we must be constant in prayer that God in his judgment and compassion may find a way of peace for his people in Israel and for the Palestinians. ★



TELEVISION FOR CHILDREN

by Ronald F. G. Campbell

BURNING BUSH PRODUCTIONS INC. is one of the most recent additions to a number of Canadian companies whose charter is to produce and distribute television programs. Most people in the television industry wonder where such a name came from. Presbyterians realize, however, that Burning Bush Productions is a corporation formed by the communication services committee of The Presbyterian Church in Canada by authority of the last General Assembly to produce and develop television programs.

Television production is, of course, only one of the areas where the communication services committee seeks to help congregations and boards to use media effectively to present Jesus Christ as the saviour to all mankind.

The committee offers workshops in the creative use of films, slides, filmstrips, transparencies and audio tapes. On request, these workshops are presented to congregations, presbyteries or synods.

The committee also maintains an audio-visual library which provides materials for teaching purposes. Catalogues outlining the available materials have been distributed to all congregations. The material is indexed according to topics and is easily accessible. Orders are placed through the Audio Visual Library, (50 Wynford Drive, Don Mills, Ont. M3C 1J7.)

The communication services committee maintains a list of qualified media people who are willing to assist congregations, students in colleges, ministers and other church workers in the use of broadcast media. The committee also provides liaison with the communication committees of other denominations, and with such co-operating agencies as Interchurch Communications, Religious Television Associates and the World Association for Christian Communication.

As one of its tasks, then, the communication services committee is charged with the responsibility of presenting the Christian message to those outside of the church. This is a difficult task of evangelism. Research shows that 98% of Canadians have television and that the average Canadian watches television for 24 hours per week. The same research demonstrates that a high school graduate spends more hours (15,000) watching television than in class (10,000). During that time more than 14,000 violent deaths will have been viewed.

The committee feels that the Christian message must be presented where the attention of Canadians is focused. But how is this to be accomplished? The Presbyterian Church in Canada is a small denomination and television is an expensive medium. The average cost for a one minute national commercial in Canada is $70,000.

The committee had to face the fact that The Presbyterian Church in Canada does not have the financial resources needed to develop a national television program. The only route to follow was one of co-operation. With this in mind the committee assisted the interdenominational agency, Religious Television Associates, to do some vital research into television for children. The end result of these investigations was a report, *Research from a Shopping Bag* which outlines some basic guidelines for those interested in producing children's television programs in Canada.

In 1973 the committee presented to the General Assembly its views on the poor quality of Canadian television programs and encouraged the Presbyterian Church to do something about it. The committee recommended that The Presbyterian Church in Canada: (a) express its concern that so much television programming for children is of such poor quality; (b) urge the Canadian Radio Television Commission and all broadcasters in Canada to provide television entertainment for children presenting social values that encourage a sensitive, constructive approach to life and respect for people; (c) continue its efforts through participation in interchurch broadcasting and other co-operative groups and using such opportunities as are available to our church to further these objectives.

The response of the commissioners was positive and challenging. "You, as representatives of the church, are supposed to be the experts — you do something!" The communication services committee accepted the challenge and drew up these objectives:

1. To produce a series of 26 television programs for four and five year old children which assist the child to develop social values that encourage a sensitive, constructive approach to life, respect for people and an excitement for living.
2. To establish by example a standard for children's programming appropriate for the Canadian broadcast industry.
3. To produce a series of programs which make effective use of all the characteristics of the television medium.
4. To develop interesting, entertaining, captivating programs which involve the child.
5. To recruit a creative team of qualified educators and experienced television producers.
6. To develop mechanisms to enable the funding of such a series of programs.

If the church says that the quality of children's television is poor, then the church should be prepared to set a higher standard.

Through the efforts of Peggy Liptrot, a member of the communication services committee, a group of educators and broadcasters was drawn together to produce a script for a pilot program entitled *My Place.* This creative team draws on many years of experience both in the teaching of children and in the production of children's programs.

The script was approved by the committee and a subcommittee was instructed to begin the search for the necessary funds, believing that if a pilot program could be produced, a foundation or a commercial sponsor could be found to provide the money to produce the entire series.

It was necessary to form a production and distribution company to facilitate the financing, production and sale of the programs, and Burning Bush Productions came into being. Glenview Church in Toronto has agreed to provide money through its special fund to defray the expenses in setting up this corporation.

The National Development Fund provided the money required ($12,000) to produce the pilot program. It was finished in time to be shown to the 1975 General Assembly, where it was enthusiastically received. The committee is currently seeking a sponsor for this program.

When the series is sold, any profits will be used to produce another pilot program for a further series. In this way Burning Bush Productions hopes to influence the television viewing of Canadians.

Accompanying this article is a view of the set where *My Place* originates.

To assist in the understanding of the aims and content of the program a synopsis of the pilot program together with the rationale follows:

MY PLACE

Marilyn: "Oh, good, you're here again. Come on over. It's just a little jump."

Jumping over the wall establishes a necessary opening routine for each program. *My Place* belongs to each child. It's a very special place where there are many things to explore: a lot of ground for growing things, a play area for songs and games, a pond, a table for making things, a huge tree and many secret corners. The hostess (Marilyn) and Flapdoodle are always there. Handy Harry and many interesting people and animals drop in.

Theme Song: "My Place is Your Place, Our Place is a very special Place."

Children will eventually sing along with the familiar theme.

Marilyn talks about water by the pond. How it sounds, feels, what it does and who lives in it. She invites the children watching to think of other places where water is found.

Water Song: "Take some water, and here's what you can do . . ."

Time to explore the feel and sound of water nourishes tactile and auditory senses and increases appreciation of the natural environment. A rich variety of sensor-motor experiences and the language used to describe these experiences is the starting point for developing facility in abstract thinking.

1. Water visibility affects many things with which it comes in contact — powdered paint, sand.
2. Water is necessary for the life of all plants and animals.
3. Water freezes into ice.

Handy Harry rushes in to catch Marilyn before she falls.

Handy Harry is a cheerful Jack-of-all trades who carries his tools in his guitar case but sometimes brings the guitar instead. He is helpful, forgetful, fun, and full of information about how things work.

Harry and Marilyn share their observations at the pond.
Vocabulary:

1. After a long time water will wear off rough edges and make a stone *smooth.*

2. A live *earthworm* appears and we see how it moves without legs, feet or wing. It *wiggles* and feels *soft* and *sticky.*

3. Worms help plants grow by letting *air* into the earth. Air is also necessary for plants.

4. Earthworms live in *moist* earth.

5. Worms move *slowly.*

The Bull Frog sound "ribet, ribet" is explored as children are invited to imitate the call. A live toad, the cousin of the frog, appears and we see its shape and skin texture.

6. The toad has *short* front legs and *long* back legs.

7. This enables the toad to move much more quickly than the earthworm and we see it *leap* away.

Leap Frog: Game and Rhyme — "I know a frog and his name is Rover, Let's play leap frog, oop and over!" etc.

All children are creative and for them movement is a natural and vital means of expression. Early childhood is a time when large muscles are better developed than small ones. Concentration on gross locomotor movements; jumps, hops, leaps, etc., and on such body movements as swings, twists, turns, bends, stretches, serve as a framework for this development. Chants, rhythms and games are international and provide opportunities for emotional outlet, body awareness, language development and the sheer joy of moving.

Sometimes silence is necessary to accentuate the quality of sound. Children must learn to interpret musical phrases.

Listening Time and Quiet Time: "Let's sit still for a bit and listen to the quiet all around us."

In this fast-paced world, it is essential for children to have quiet, still periods. With machinery, traffic, music, etc., all around us, children learn quickly to "tune-out." Auditory discrimination must be taught. By highlighting one environmental sound, such as water, earlier in the program and the Baltimore oriole call at this point, the child is able to distinguish one sound as separate from others.

Meet the Flute: The sound of the flute is heard as distinct from the oriole. The flautist magically appears in the tree and answers questions musically with watery trills and ascending musical phrases. We see how the instrument works and have the opportunity to hear the pure *unamplified* sound of this beautiful instrument.

Piano and Flute: The piano and flute duet helps the child hear the blending of two distinct sounds in the familiar opening theme music. The best possible performance of all types of music should be available to children of this age.

Film: Animal and bird life at the pond — "One, two, three — now let's see."

The film serves as an opening from *My Place* to the outside world which some children would not otherwise see. The camera provides the opportunity to be in the nest with the kingbird feeding her young; to watch a beaver build a lodge; to observe animals large and small from moose to frog in their natural habitat around a Canadian pond.

Shower Song: "I could stand underneath a shower, just showering by the hour . . ."

Handy Harry's shower song reinforces the theme of properties of water, as well as the tactile feeling of "cool and clean and mostly wet." Harry is having a marvellous time (keeping clean can be fun!)

Flapdoodle's Flap! Handy Harry and Marilyn establish that Flapdoodle (who lives in the tree) is a perpetual comic fusser who gets into a flap whenever things get out of order. The children's identification with this fanciful character will spark imagination and help them to recognize and handle powerful emotions. (e.g. anger is legitimate, how is it best expressed?) At this point he is fussing and angry because he and his house have been showered. Marilyn offers to help by reading his favourite water story.

Story; Noah's Ark: A version of the biblical story told in rhyme and illustrated with original graphics. The importance of reading and telling stories cannot be stressed enough in the early childhood years. All aspects of language development hinge on the child's opportunities to become familiar with many different types of stories.

Stories will stretch the imagination, broaden interests, provoke thought, provide a common language and acquaint the child with beautiful words, rhythms and cadences.

Recognizing and making up rhyming words is an important step in learning to read.

Puddle Play: Puddles usually come from rain but the hose has made this dirty puddle in the garden. Flapdoodle offers Harry his rubber boots which are too big for him. They are far too small for Harry but from Flap's viewpoint, they are *big.* Marilyn's shoes, therefore, are *bigger* and Harry's *biggest.*

The sinking and floating concept and the difference between heavy, light, porous and non-porous substances are illustrated by a race with pencil and twig boats (light wood). A paper napkin is porous and absorbs water and will not float.

A stone will sink without absorbing water.

Dropping an object in a puddle makes beautiful rings or waves.

The heat of the sun will dry up a puddle.

Children *love* puddles.

Puddle Song:
"Puddles are puddly
Puddles are **fun**
The trouble with a puddle
Is it dries in the sun . . ."

Marilyn: "It's time for you to go, too. Remember the special easy way to get over the wall. You got it! Away you go. I'll be waiting for you next time."

Leaving *My Place* over the wall again establishes the routine and promise of being able to return.

• • •

The committee hopes that in the near future you will be able to view the Burning Bush Production of *My Place* on your local station and rejoice in the quality and significance of it and feel that the church is making an impact when you see the program credit "Produced in co-operation with The Presbyterian Church in Canada." ★

DR. CAMPBELL is dean of Seneca College, Toronto, and chairman of the Assembly's committee on communication services.
THE SYNOPSIS was provided by Marnie Patrick Roberts, M.A., A.R.C.T., primary specialist.

Roses from Israel



EIGHTEEN THOUSAND ROSES leave Israel every day during the winter season, the product of a remarkable Christian community known as Nes Ammim.

Located 15 miles north of Haifa and ten miles from the Lebanese border, the settlement was established 15 years ago to promote greater Christian-Jewish understanding and co-operation.

Nes Ammim stresses the kinship of Israel and the peoples of the world. The name comes from the Book of Isaiah, chapter 11, verse 10, which in the *Living Bible* reads: "In that day he who created the royal dynasty of David will be a banner of salvation to all the world. The nations will rally to him, for the land where he lives will be a glorious place."

The members and supporters of Nes Ammim have dedicated themselves to the task of persuading Christians to right the wrongs done to the Jews throughout the history of the church.

For too long, they say, Christianity has treated the Jewish people, from whom Christ originated, as though they had been rejected by God: they state that God's covenant with his people remains firm. From this it follows that Christianity can fulfil its task only by co-operation with Israel. Only in this way can the kingdom of God come into being.

The members of Nes Ammim do not proselytize. They know that to the Jews the term missionary has a bad meaning, and a Jew baptized is regarded as a traitor to his people.

This re-thinking of Jewish-Christian relations was sparked by the extermination of six million Jews by the Nazis, and rekindled by the establishment of the state of Israel.

Led by Dutch Reformed Church people, a conference attended by Swiss, Germans and Americans was held in the Netherlands in 1960. There the idea of a Christian settlement in Israel, to demonstrate physical support of the new Jewish state, was proposed.

Some 275 acres of land were purchased two years later. When this became known the Israeli press attacked the government for giving "aid to the establishment of a missionary village."

Gradually opposition was overcome. A nearby kibbutz even loaned one of its members to Nes Ammim, and Schlomo Bezek became a great promoter of the ideals of the community.

When I visited Nes Ammim in February I was amazed to find roses being exported from Israel to the Netherlands! They go by air, packed in ice, to a flower auction market. Doubtless some of these boxes find their way to Canada. Grown in six acres of greenhouses, the roses are cut by hand three times a day in season, sorted mechanically, and packed for shipment.

This operation adds over half a million dollars a year to Israel's economy, and now receives the full support of the government. In fact Nes Ammim is used as a model for ten other rose-growing projects. Some 25 acres are devoted to avocado trees, now just beginning to produce, and these go largely to France.

There are some 50 families permanently settled in that co-operative settlement, together with a varying number of young volunteers, who work for six months or more as needed. All get the same salary, even the minister, who does his share of daily chores as well as acting as spiritual leader. Children of school age attend Israeli schools in the neighbourhood.

The Rev. Simon Schoon, a young man in a turtle-necked sweater, told me that Bible study groups are the main religious emphasis. In some of these Israelis have joined, as the two explore each other's faith. Divine worship is held on Saturday, not Sunday. The traditional Shabbat eve (Friday) is celebrated by all members of the community, who gather together for a festive meal.

I talked to a young Canadian from Vancouver, John De Kleer, who at that time was on armed guard patrol through the night. When I asked why guards were needed another member pointed to the Lebanon hills just ten miles away.

Life was primitive at Nes Ammim at first, the founding members lived in an old bus and worked with hand tools. Now the farm is mechanized to a large extent, and rough barracks are being replaced by family homes for married members and comfortable dormitories for the single volunteers. It is a co-operative settlement, self-supporting and administered by a five person secretariat elected by the members.

The success as an agricultural community is a tribute to the zeal of those who have given themselves to Nes Ammim. This remarkable farm stands as a silent witness to Christian understanding and support for Israel. The ideal that it promotes is mutual respect between Jew and Christian, based on acknowledgment of the place of each in the divine purpose and plan. ★

/BY DeCOURCY H. RAYNER

PRESBYTERIAN PROFILES

A dedicated organist



AT A SPECIAL CHOIR DAY at Westminster Church, New Glasgow, N.S., Miss Margaret Munroe, longtime organist, was honoured. With her and Rev. J. Donald MacKay are W.A. MacDonald, left, clerk of session, and W.Y. Tucker, board chairman.

WESTMINSTER CHURCH in New Glasgow, Nova Scotia, is one of the finest examples of Gothic architecture in wood in this country. It is also noted for its magnificent pipe organ. First installed in 1908, it was enlarged in rank and extended in range 18 years later. Recently the organ has been completely restored in preparation for Westminster's centenary.

For close to four decades the organist and choir director at Westminster has been Miss Margaret C. Munroe, an Associate of the Toronto Conservatory of Music. In that time she has missed not more than six Sunday services. To honour her and to show appreciation for the faithful services of all the members of the choir, a choir day was observed last December.

Featured on the program were organ solos played by Miss Munroe, in which were reproduced the tinkle of sheep bells, the tune of the shepherd's pipe, the squeal of the camel and the soft thud of its feet, and the wail of the wind, sounds heard by the Wise Men on their journey.

On behalf of the congregation R.R. Murray, then chair-

The Hon. George Porteous

(shown, right, with his wife, Kathleen.)



WHEN THE LIEUTENANT GOVERNOR of the Province of Saskatchewan was sworn in at Regina on March 3, he called upon his minister, Rev. Dr. Ronald A. Davidson, to close the ceremony with prayer.

Thus began a new phase of service for the Honourable George Porteous, a highly respected citizen of Saskatoon. He is an elder in St. Andrew's Presbyterian Church in that city, and in 1972 he was chosen as Citizen of the Year.

Another form of recognition came in March, 1976 when the former Mount Royal Lodge, a large residence for senior citizens, was renamed Porteous Lodge.

Initially George Porteous had led the campaign which made this housing development possible. He was appointed the first executive of Jubilee Residences Limited in 1959, and acted in that capacity until 1970. Although formally retired, Mr. Porteous continued to live in the

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THE ASSEMBLY CHURCH



AT ST. ANDREW'S CHURCH, ARNPRIOR, Ont., the 102nd General Assembly will open on Sunday, June 6 at 8 p.m.

NEVER IN THE HISTORY of The Presbyterian Church in Canada has the General Assembly met in a town as small as Arnprior, population 5,966. All the people of that north-eastern Ontario centre have joined together to make sure that it will be a successful meeting and one that will be long remembered.

Since the invitation was accepted by the 101st General Assembly last June a steering committee of the 319 member congregation has been meeting every fortnight. Once a month it brings in the chairmen of eight other committees, all of them engaged in some phase of preparation for the Assembly.

The steering committee consists of the Rev. Leo Hughes, minister of St. Andrew's for the past nine years; Orville Blackburn, clerk of session; William Murray, chairman of the board of managers; Mrs. Evelyn Johnston, church treasurer; and elders Don Lyon and Orif Mather.

Many homes in the community will be opened to provide billets for the 250 commissioners. Only one motel is available, but rooms will be provided in a federal training centre at Arnprior and a United Church centre, Stewart

man of the board, presented a complete music centre to Miss Munroe for use in her home.

Year after year New Glasgow pupils who have studied under Miss Munroe have gone on to take the Toronto Conservatory music examinations. Each year some of her pupils perform in the local music festival. Some have become professional musicians, and a number of the choir members got their start as pupils of their music director.

At present Miss Munroe is president of both the Pictou County Chapter of the Nova Scotia Registered Music Teachers Association and the Pictou County Centre of the Royal Canadian College of Organists. Her hobby is gardening.

Her father, the late Rev. Dr. Hugh Munroe, was minister of Westminster Church when he was elected Moderator of the General Assembly in 1937.

In the worship and praise with which Westminster Church will celebrate the centennial of the congregation this year, the esteemed organist and choir director will play an important part. ★

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lodge and to act as program co-ordinator, counsellor and friend to the residents.

Prior to the second World War George Porteous served as a Y.M.C.A. secretary. In that capacity he donned a uniform and went with the Canadian Army to Hong Kong. After three years there as a prisoner-of-war he required medical treatment and rehabilitation after his return to Canada.

Three sons were born to his first wife, who died while Mr. Porteous was in prison camp in Hong Kong. He and his present wife, Kathleen, have two sons. The older one, Hugh, was chosen as a Rhodes scholar from Saskatchewan in 1974.

As Lieutenant Governor the Honourable George Porteous is the official representative of Her Majesty Queen Elizabeth in the Province of Saskatchewan. ★

House, at Pakenham, 11 miles away.

On Monday evening, June 7, the moderator's banquet will be held in the hall of the Roman Catholic Church of St. John Chrysostom. On Tuesday the Presbyterian Church in Renfrew will entertain the commissioners at dinner. Other meals will be provided in local churches and at the Legion Hall.

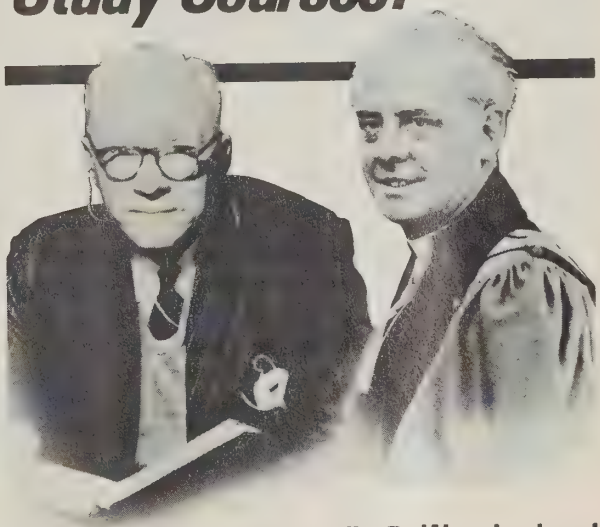
Study groups on the first two days will use ten classrooms in Walter Zadow Public School, where teachers and pupils will be conveniently absent.

Since St. Andrew's Church seats only 375 including the choir area, arrangements have been made to transmit the opening of Assembly on Sunday evening to the church basement and the hall of the Royal Canadian Legion across the street. On Wednesday evening, weather permitting, an outdoor service will be held.

Members of the Presbytery of Ottawa have volunteered to transport commissioners from the airport and railway station the 40 miles to Arnprior on Saturday and Sunday. Minibuses will take them to and from their billets during the week. ★

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The Will of God

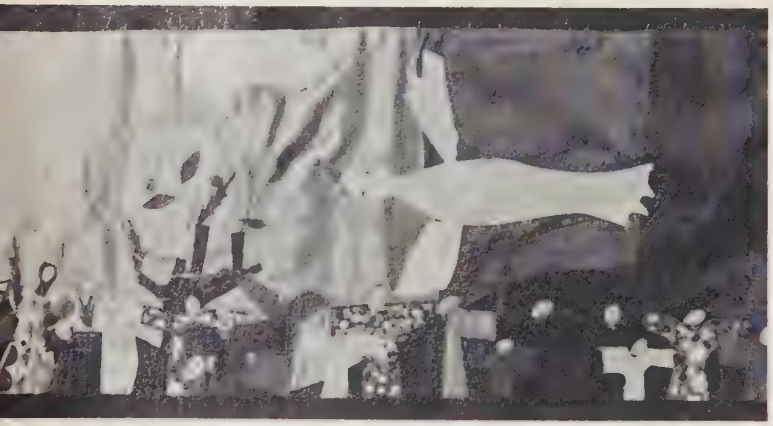
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"NIGHT," a piece of dark fabric studded with metal stars by Lewis Hindle, shown draped from the ceiling.



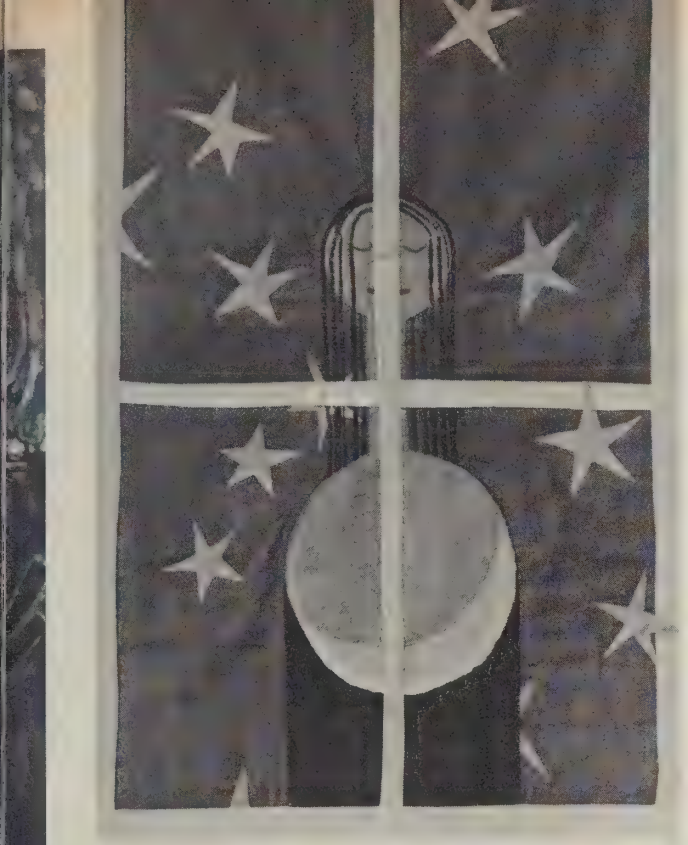
"THE COMING OF THE HOLY SPIRIT," a panoramic tapestry by Hindle.



THE BOOK OF REVELATION, Chapter 6, inspired this painting by Matt



THE CRUCIFIXION is depicted in Hindle's "Passion Play."



A CHRISTMAS theme is seen in "Madonna of the Window," by Hindle.



CURATOR JoAnn Salomons welcomes visitors.

nique gallery shows by Christian Artists

Story and photos by Valerie M. Dunn

WHEN MOST OF US think about Christian art we probably visualize the sentimental Sunday school pictures of our youth, showing a blue-eyed Jesus blessing little children.

But those operating the Patmos Gallery in Toronto have a broader view. Committed to showing the work of Christian artists, they want to display artistic statements about the world by people who can reflect on the role and compassion of Christ.

So for them, Christian art is not necessarily on a specifically religious theme, anything from landscapes to abstract design in plexiglas or stainless steel is shown. A recent exhibition by Winifred Petchey Marsh of Thornhill, Ont. depicted intimate scenes from Eskimo life and the stark icescapes of the Canadian Arctic, where she lived as the wife of the late Donald B. Marsh, Anglican Bishop of the Arctic, when he was a missionary there.

And religious subjects are often far from traditional in style, like the exciting designs by 29-year-old Lewis Hindle of Meaford, Ont., shown here and on the cover. A well-known liturgical artist and banner-maker within the United Church of Canada, Hindle works in fabric and has shown his creations widely, as well as leading workshops.

Patmos, named for the Mediterranean island on which the apostle John saw his visions, began in the U.S.A. in 1968, where a tiny group of artists in Chicago worked under the guidance of a seasoned master artist. But in searching for a richer, more stimulating cultural climate they moved to Toronto in 1971.

At first, Patmos was a workshop with studio space for ten artists which as a secondary function had a gallery, mostly for their own work. But in 1974 they opened the present public gallery at 6a Church Street in the heart of a developing sector of downtown Toronto, and now show art from across Canada and the U.S.A.

As their quarterly newsletter explains, "Our continuing concern is to help get quality Christian artists into the market place in a way that preserves their integrity . . . and help gifted young artists enrich the praise and ordinary lifestyle of God's people and our neighbours."

Curator JoAnn Salomons, an attractive young woman with a warm smile, says, "Our standards are high. A selection committee reviews the work of applicants who wish to show, following a personal interview.

"We also accept work by people who may not be committed Christians but exhibit a Christian attitude and philosophy toward life," JoAnn says.

"And we're trying to promote other branches of the arts by sponsoring such things as poetry readings and musical recitals, as well as art lectures."

One such event was an architectural walk through old Toronto, and their excellent newsletter includes articles on many phases of the arts and by young writers. A recent edition introduces Elan, a new Christian contemporary musical group in southern Ontario.

The non-profit gallery subsists on donations and fees from members as well as commissions from sales and hanging fees. Their mailing list is over 2,000 in Canada, the U.S.A. and abroad. And they send exhibits to other places, as far away as Minnesota, U.S.A.

In many ways, Patmos balances on the edge between sacred and secular. Some visitors to the intimate gallery are surprised to find Christian art of such a high standard and variety. "Other people from orthodox backgrounds expect traditionalism, and may even be shocked to find anyone in a gallery of this sort smoking or drinking," says JoAnn. ★

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NEWS

Sackville plans campus

Plans for an inter-church campus at Sackville, N.S., are moving ahead with the hiring of an architectural firm as building consultants.

Six denominations — Roman Catholic, United Church, Anglican, Presbyterian, Lutheran and Church of Christ (Disciples) — are co-operating in a joint project designed to serve a community of 30,000 outside Halifax.

The complex is expected to serve both as a place of worship and a facility for other activities, with each church retaining its own identity and traditions. An inter-church agreement is nearly complete on the relationship of the churches with respect to land and building use, cost sharing and changes in the number and nature of the participating bodies.

Churches in the Sackville area are now meeting in nearby church buildings, high schools, and private homes. The project is the first of its kind in the Atlantic provinces and will be a guide to church leaders who have to make decisions about churches in other developing areas.

Catholic/Anglican talks

Questions related to ministry and celebration of the eucharist will be the topics of discussions this year between Canadian Anglicans and Roman Catholics as they seek to reach a meeting of minds after four centuries of separation.

Study groups have been appointed in parishes all across the country by both the Anglican Church of Canada and the Roman Catholic Church to give their views on documents on these points prepared at the international level.

The Canadian Catholic Conference says in a statement the country-wide, down-to-earth talks at the local level are a new phase in the dialogue of reunification between the two churches, under way for several years.

The documents are study papers prepared by the international Anglican-Roman Catholic commission of theologians and a commentary from the Vatican's sacred congregation for doctrine and faith.

Leaders meet P.M.

Canada's five major Christian denominations met directly with the Prime Minister of Canada and several cabinet ministers in March to demand immediate action from the federal government on the crises of poverty, oppression and injustice among the nation's poor, and on issues of international development.

In a 17-page brief, titled "Justice Demands Action," presented to Mr. Trudeau during the talks, the church leaders claimed the power of large corporations and government often "impedes the legitimate struggles of people for the changes necessary to bring about a more just economic social change."

The brief was signed and presented by the Rev. N. Berner, president of the Canadian Council of Churches; Bishop G. Emmett Carter of London, Ont., president, Canadian Catholic Conference of Bishops; the Rt. Rev. W. K. Howard, Moderator, United Church of Canada; Rev. Dr. D. C. MacDonald, secretary of the administrative council, The Presbyterian Church in Canada; the Rev. R. Nostbakken, president, Lutheran Council in Canada; and Archbishop E. W. Scott, Primate, Anglican Church of Canada.

In their meeting, the church leaders discussed a moratorium on development in the north, for environmental and native rights reasons; trade policies that would favour developing nations; penalties against Canadian trans-national corporations which invest "in countries which flagrantly violate human rights," such as Noranda in Chile, and Falconbridge in Namibia and South Africa; income distribution within Canada and the need for tax



EWART COLLEGE STUDENTS visited Alma Street Church, St. Thomas, Ont. for a busy weekend. Following a Saturday evening supper they made an illustrated presentation of the work of the college. On Sunday they conducted the morning service and told of the opportunities that await graduates. They were billeted with Alma Street members and guided by young Explorers.

reform; and recommendations for the drafting of the new Immigration Act.

Women priests

Nine Anglican bishops have indicated that they are prepared to ordain women priests this November.

The bishops, who identified themselves during the House of Bishops meeting last month, are: John Conlin of Brandon, John Snowden of Cariboo, John Bothwell of Niagara, David Ragg of Huron, Timothy Matthews of Quebec, Fred Crabb of Athabasca, Douglas Ford of Saskatoon, Barry Valentine of Rupert's Land, and Archbishop David Somerville of New Westminster.

The ordinations will take place on two dates: November 1 and November 30. Under guidelines drawn up by a bishops' task force, the ordination services will include both male and female candidates. The bishops have declared neither television nor radio will be allowed inside the churches for these services.

Olympic churches

In the Presbytery of Montreal three churches have been designated as Olympic churches: St. Andrew and St. Paul (English language), Eglise St. Luc (French), and Beckwith Memorial (Italian).

Services for the athletes will be held from July 4 to July 29.

Chippawa's achievement

To raise $16,500 in seven weeks was the challenge accepted by the congregation of Chippawa Presbyterian Church, Niagara Falls, Ont., at its annual meeting this year. The purpose was to wipe out the remaining debt and complete a vision of 20 years ago.

In 1956 the congregation took the first steps towards major reorganization and expansion of its work. Properties were purchased that would provide adequate parking and a new manse location. In 1959, the manse was moved across the street and placed on a new foundation. All the furnishings were left inside the manse — even the dishes in the cupboards. Everything survived the move!

The major undertaking was the erection of a new sanctuary which was dedicated in early 1961. The new building was connected to the old church edifice by means of a hallway suspended over a portion of the cemetery. The older building was then used for Christian education purposes.

In June of 1971 that building had been completely destroyed by fire! A fire door, situated in the suspended hallway, prevented the fire from spreading to the sanctuary. Immediately the congregation took steps to erect a new Christian education building on the same site. It was

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dedicated in the fall of 1972.

Over the years the Chippawa Church has endeavoured to present a well-rounded program of activities for all its people. In 1973, a full-time director of Christian education was engaged to strengthen its work and reach out into the community. At present, 43% of those who use the facilities each week are not connected with the congregation.

Through the efforts of the church organist, the congregation purchased a used pipe organ which was dismantled, moved from its former location, and installed entirely by volunteers from the congregation. It was dedicated on Easter Sunday, 1975.



STODDARD JONES accepts the first cheque from Miss Marguerite Morrison while Rev. Karl English looks on.

To complete that vision of 20 years ago, a capital fund campaign was initiated at the annual meeting in 1976. The first cheque was presented by Miss Marguerite Morrison at that time. On March 14, at a special service, it was reported that $17,000 had been attained in cash, along with $4,000 in pledges. The original goal of $16,500 was surpassed by 25%! Approximately two-thirds of the membership made special one-time donations to this campaign.



MRS. BLANCHE JOHNSTON, Stoddard Jones and Ian Robertson burn the Chippawa mortgage.

The symbolic burning was conducted by A. Stoddard Jones, chairman of the capital fund campaign. He had also chaired the building committees for construction of both buildings. He was assisted by Ian Robertson, a representative of the youth of the congregation and Mrs. Blanche Johnston, representing the senior portion of the church.

These endeavours have not kept Chippawa from supporting the larger work of the church. In 1975, 20% of all the money raised by the congregation of 325 members was given to others.

I.C. Aid for Guatemala

More than $32,000 has been contributed by Presbyterian individuals and congregations towards relief in Guatemala since the series of earthquakes there.

The committee on inter-church aid, refugee and world service acknowledges with thanks the speedy and generous response to its appeal.

$15,000 has gone forward to aid victims of the disaster, and the balance has been committed to rehabilitation projects, in particular permanent housing.

An idea for hymn study

The *Book of Praise* indexes hymns of many topics, composers, authors and sources, many metres, but has anyone taken the time to examine from how many countries our hymns have come? Someone did, in Smiths Falls, Ontario, and organized the list of countries into regions: British Isles, East Europe, Central Europe, West Europe, Africa and North America. An evening of singing these was enjoyed in

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the Smiths Falls church, arranged by Westminster Presbyterian Women.

An additional treat was supplied by a member of the church who has spent many years in India; wearing a costume she sang hymns in Hindi and Bhili. All of this was printed in an attractive program, listing Canada and the U.S.A., 18 countries in Europe, four parts of the British Isles, India and Africa, early Gaelic and Latin and early North American Indian, as well as the early church in seven regions.

Originating and planning this unusual program was Mrs. Jessie Forde, a devoted worker since 1938 in the Smiths Falls church and Sunday school and a graduate of the Toronto Conservatory of Music.

At several women's meetings in the preceding months, Mrs. Forde directed the ladies in detailed examination of the *Book of Praise*, observing its wide variety in eight studies, namely:

(a) Hymns of many centuries, from years 300 to 1972.

(b) Words by many authors — preachers, poets, early church leaders, writers of famous books, folk-rhymes whose authors are unknown, and by many translators, and also words from the Bible paraphrased.

(c) Tunes, all printed with harmony, by many great classical musicians, from early church hymnaries, by medieval, modern and contemporary composers.

(d) Many types of hymns: prayers, praise, revival, children's, chants, blessings and creeds, folk-songs, quiet melodies and rousing rhythms and dance-beats.

(e) The metre and how to interchange tunes, all carefully indexed pages 765-768.

(f) Hymns from other churches — noticing the purpose of the committee who compiled this *Book of Praise*, as stated in the preface.

(g) Psalms — the first 68 numbers and the last 40 pages. (Compare Hymn 9 with Psalm 23)

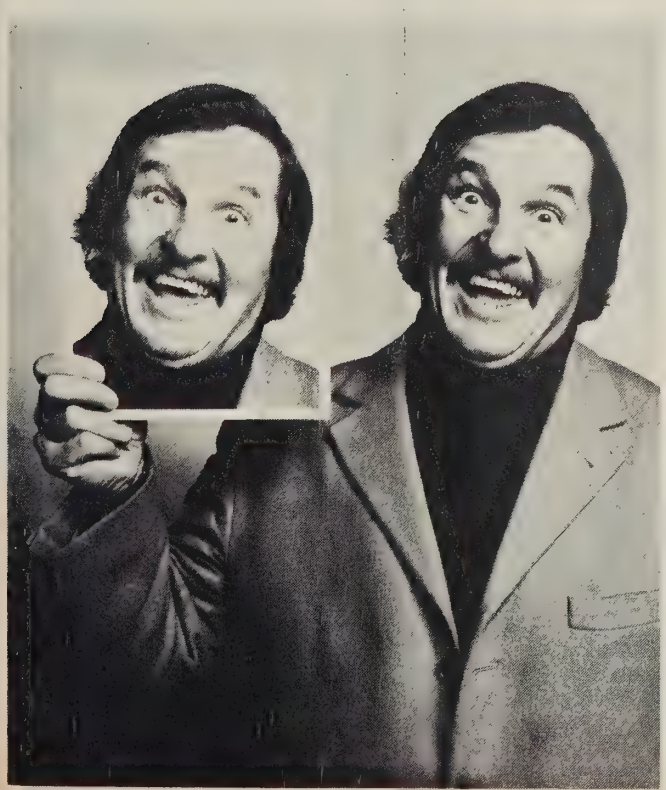
(h) Topics and sub-topics as listed in careful detail on pages 774-794. We can quickly find thoughts, sentiments, inspiration for all types of persons and many of their problems, for all occasions and special needs and for many references, as well as for many aspects of God and Christ and the Christian life.

These evenings proved that the *Book of Praise* is full of variety.



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Some of the books are divided into sections and sub-sections, for example, Revelation. The first three chapters (after a prologue) are listed under "The Letters to the Churches of Asia." Chapters four to 22, plus an epilogue, come under "The Prophetic Visions." (Doubleday, $34.50)

CANADA'S OLYMPIC CHANCES,
by Dave Steen and John Craig

The writers of this factual book have optimistically predicted that Canadian athletes will win more medals at the 1976 Summer Olympic Games in Montreal than were realized in the 1928 and 1932 Olympics. They go on to give a breakdown by sports of the possible competitors Canada will have in each event and how they stack up against athletes from the rest of the world. This book provides the spectator with knowledge and plenty of food for thought pertaining to Canada's Olympic hopes. A must for all interested sports fans. (Pocket Books paperback, $1.95)

D. R. McBrien

FREEDOM TO DIE: MORAL AND LEGAL ASPECTS OF EUTHANASIA,
by O. Ruth Russell

Much is currently heard about our right to live — but what about our right to die? The author, a Canadian psychologist with wide experience in teaching and public service before her retirement in 1962, argues from a humanistic tradition that each person has a right to painless death when the alternative is needless suffering. Present laws restrict this right as several recent court cases have shown, but Dr. Russell calls for legal reforms that will permit euthanasia under careful safeguards. The questions surrounding mercy-killing are deep and crucial, and may soon rival the abortion issue for our attention. (Van Nonstrand Reinhold, $14.75)

John S. Moir

A TIME TO CHEER,
by Isabel Buchanan

This is a description of life in India as related to the ministry of the Rev. Thomas Buchanan. He went out in 1920 as a Presbyterian missionary, and after 1925 continued with the United Church until his retirement in 1960.

In this paperback volume the author (his wife) portrays the India of that day, and records the extent of the work of various Canadians, including the Rev. John Buchanan, M.D., who was not related to Dr. Thomas Buchanan. One chapter is devoted to "The Lighter Side of Mission Life." (Houstons, $4.50)

HOLLYWOOD'S CANADA,
by Pierre Berton

Here is an excellent magazine article or monograph that has been so stuffed with details, footnotes and pictures that it has become a book. As a book it is too much! But if you want to see why Americans (and Canadians too) have the wrong image of Canada you need to read this. For all his nit-picking Berton does make a good point; that Hollywood, through 575 movies, has made the world think that there is little difference between Americans and Canadians. Berton does us all a service by reminding us again that we do have a distinctive Canadian identity which is far better than anything Hollywood has sold us. (McClelland and Stewart, $13.95)

Zander Dunn

LETTERS *(Continued from page 8)*

collective knowledge and understanding of other young people, to receive a "rounding-off" of the church school's instruction in doctrine and duty, and to learn something of the history and witness of the local congregation *and* our denomination.

In order to fully grasp the realization of their responsibilities as members I feel that between the ages of 10 and 12 is possibly too soon for the children to be received into full communicant membership. Our church schools, being highly structured and organized in today's church, are only half-way through a systematic study of the Bible. This is especially so when the ten-year-old receives the same Bible lesson as a four-year-old sibling; the only difference being a more mature approach and interpretation for the ten-year-old.

I feel that age 14 is the minimum at which the child should receive, or start to receive, tutelage in the higher realms of Christian education; particularly the duties, responsibilities and meanings of coming to the Lord's Table. Age 14 is recognized by the civil educational authorities as the age at which the teaching methods and programs cease to be elementary. At 14, in Ontario, the child, or young person, is entering secondary school; a period of collecting the earlier teachings and putting them to use in problem-solving.

Should this not be the way of the church? Age 14 and the young person enters into a higher realm of education with teaching on the *remembrance* of the Lord's death.

Ian Dudgeon, Cambridge, Ont.

The Rev. J. G. Shearer

In the April 1975 Record appeared an article "J. G. Shearer, Crusader for Christ's Kingdom," written by an eminent historian. The article was very fine and worthy of the great gentleman whose life and work it commemorated. In the article, however, there was an error, twice indicated, "Dr. Shearer's death was ignored by The Presbyterian Record because the editor, Rev. Dr. Ephraim Scott was strongly opposed to the church union which Shearer had supported" and again, "John George Shearer did not live to see the consummation of the church union on which he had pinned his hopes for great social action. . . Men of all denominations joined in praising the work of Canada's foremost crusader for Christ's Kingdom. But The Presbyterian Record remained silent."

The facts are that Dr. Scott had published many articles by Dr. Shearer. Dr. Shearer died March 27, 1925 and in the April issue of The Record, Dr. Scott published an article by Dr. Shearer on "Gambling and Fairs." Dr. Scott wrote "This article, the last of many that The Record has printed from the pen of Dr. Shearer, receives sad emphasis from the fact of his sudden and lamented passing a few days since at the age of sixty-six when a strong and active life seemed to promise many years of helpfulness and service. — Ed." (April 1925 Record, page 100).

As a boy in my father's manse in Hastings, Ontario, I had met Dr. Shearer but I never heard of him as a leader in the church union movement. He would have the good sense to realize he was working with pros and antis in our church and in the Anglican and Baptist churches, both of whom had declined to consider union. In fact, Dr. Shearer may have been opposed to union. In the Memorial Records of the Assembly of 1925, the concluding words concerning him are "He was deeply attached to his own Presbyterian Church, but his work is much greater than any denomination and has made itself felt beyond our own Dominion". (A&P G.A. 1925 app. page 530).

In July 1975, the fact that Dr. Scott had indeed taken notice of Dr. Shearer's death was drawn to the attention of the writer of the article but though a year has passed no action has been taken. It is only this omission which has laid upon me the necessity of a correction.

(Rev. Dr.) E.A. Thomson, Toronto.

John Moir replies

In reference to Dr. Thomson's letter, for Dr. Ephraim Scott to refer to J. G. Shearer's death simply as his "lamented passing" scarcely qualifies in my opinion as generous or Christian praise for one who had devoted most of a lifetime to the cause of moral reform. In the *Presbyterian Witness* of 9th April, 1925, Dr. George Pidgeon published a thousand-word eulogy of Shearer, concluding that he was "the most loyal of friends." "His was too strong a mind to rest content in purely negative efforts." At no point in my brief article did I refer to Shearer as a leader in the church union movement, and I think the quotation from the memorial record of the General Assembly is ample testimony to Shearer's praiseworthy blending of Presbyterianism and Christian ecumenism. *John S. Moir, Markham, Ont.*



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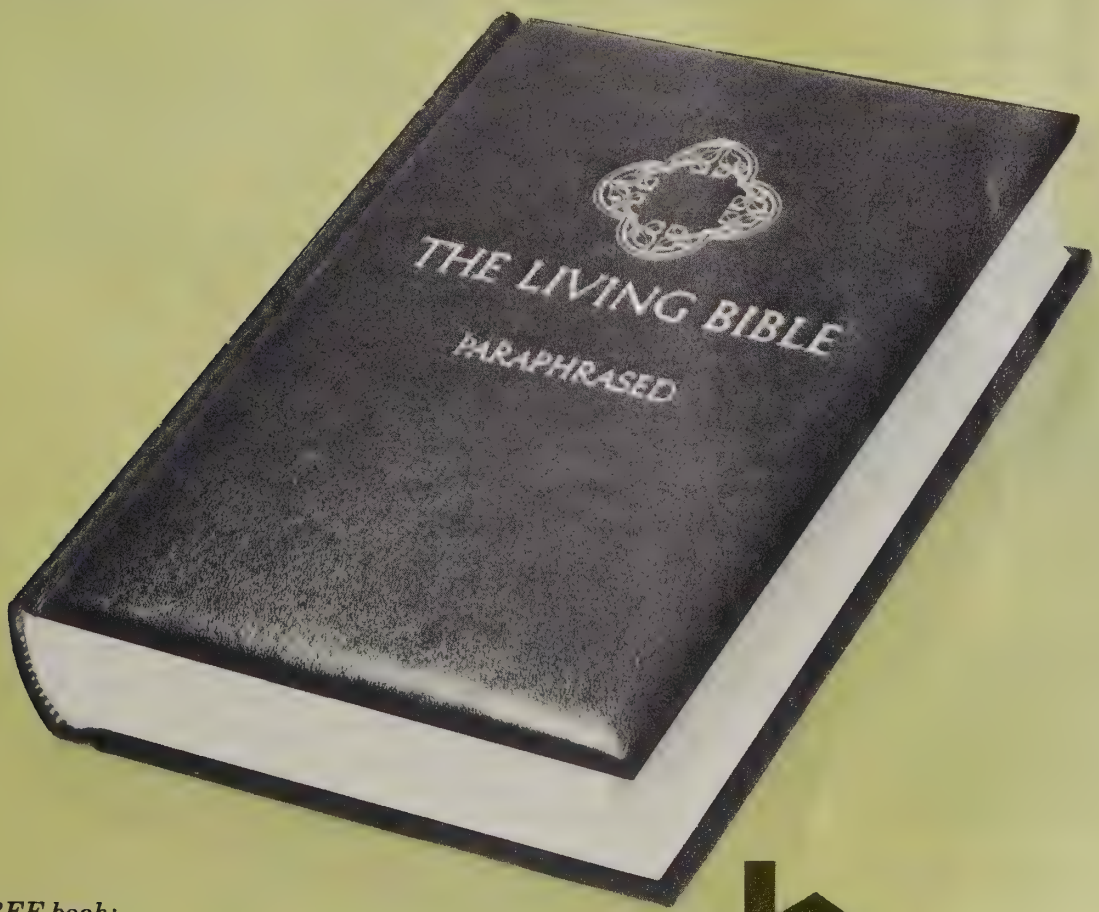
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YOU WERE ASKING?

Q I notice in Acts and Proceedings of the General Assembly that the committee to nominate standing committees divide their nominations into groups, A, B, C, and D. Why?

A These are not orders of glory, as commonly supposed. The division is first found in *Acts and Proceedings*, 1930. The intent was that no one person could be appointed to more than one board or committee in each of these groups. This applied to those appointed year by year, and not to ex-officio personnel, such as the clerks of Assembly who of necessity might have to be on more than one in any group. The problem was — and is — to have all sections of the church represented in these nominations, and yet to keep the total number small for reasons of economy. The problem of representation has been helped by having synod conveners, in certain boards, as ex-officio members. One thing that pleases me mightily is to find that where there are wide differences of opinion there is an honest effort to have nominated for the board or committee members representative of the differences of opinion. When the differences are not resolved the Assembly may find that dissent has been entered or a minority report accompanies the main report. Assembly may find the minority report more acceptable than the majority report, and vote accordingly. The most important point about a board's report is not the importance of "getting it through Assembly," but getting it accepted throughout the church.

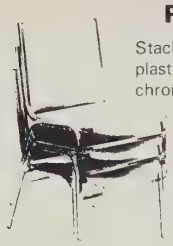
SEND QUESTIONS TO: Rev. Dr. L.H. Fowler, 376 Lakeshore Road, Port Hope, Ont. L1A 1R3. Include name and address, for information only.

BUDGET RECEIPTS

On March 31 the amount received from congregations for the General Assembly's budget totalled $301,023, as compared to $214,028 for the first three months of last year.

The W.M.S. (W.D.) has contributed $86,250 and the W.M.S. (E.D.) $10,000 towards the mission work of the church by March 31.

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Duties: 1. To document development projects for submission to Federal and Provincial governments for matching funds. 2. To perform secretarial and administrative tasks for the Inter-Church Aid Committee.
Location: Church Offices, Don Mills, Ontario.
Please submit applications including curriculum vitae to: The Convener, Inter-Church Aid Committee, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.
Closing Date: May 31, 1976.

AFRICAN ADVENTURE

Royal African Adventure, including South America, 21 days from August 17. Tour leader: Rev. Eric Beggs of Orillia. Travel arrangements by Wholesale Tours International, 395 Old Yonge Street, Willowdale, Ontario, M2P 1R6.

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WANTED IMMEDIATELY

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Presbyterian Camps 1976

Synod of the Atlantic Provinces:

Camp Geddie, Merigomish, N.S. B0K 1G0; registrar: Camp Geddie, 805 The Maritime Bldg., New Glasgow, N.S.

Camp MacLeod, R.R. #1 Marion Bridge, N.S. B0A 1P0; registrar: Mrs. Robert MacFarlane, 132 Regent St., North Sydney, N.S. B2A 2G5.

Camp Keir, French River, R.R. #2, Kensington, P.E.I. C0B 1M0; registrar: Hugh Lowry, Box 142, Charlottetown, P.E.I. C1A 7K2.

Synod of Quebec & Eastern Ontario

Camp d'Action Biblique, Richmond, Que.: registrar: Miss A.G. Morrison, 648 Argyle St. Apt. 1, Sherbrooke, Que. J1J 3J1.

Gracefield Presbyterian Centre, R.R. #1, Blue Seal Lake, Que. J0X 1C0; registrar: Peter Martin, 2422 Magnus Ave., Ottawa, Ont. K2A 2G2.

National Music Camp, Golden Lake United Church Camp, Golden Lake, Ont. K0J 1X0; registrar: Mrs. D. Hogg, 342 Beaconsfield Blvd., Beaconsfield, Que. H9W 4A9.

Synod of Toronto & Kingston

Glen Mhor Camp, R.R. #1, Brechin, Ont. L0K 1B0; registrar: Mrs. C. Eige, R.R. #1, Brechin, Ont. L0K 1B0.

Camp Iona, Bala, Ont. P0C 1A0; registrar: Mrs. Jessie Young, 13 Eastdale Ave., Toronto, Ont. M4C 4Z8.

Dorothy Lake Camp, Box 278, Kirkland Lake, Ont. P2N 3H8; registrar: A. Simpson, 62A First Street, Kirkland Lake, Ont. P2N 1N3.

Crieff Hills Community Centre, R.R. #2, Puslinch, Ont. N0B 2J0; registrar: Rev. Robert Spencer, R.R. #2, Puslinch, Ont. N0B 2J0.

Synod of Hamilton & London

Camp Kintail, R.R. #3, Goderich, Ont. N7A 3X9; registrar: Mrs. Lois Noble, Box 400, Lucknow, Ont. N0G 2H0.

Synod of Manitoba & Northwestern Ontario

Clear Lake Camp, Onanole, Man. R0J 1N0; chairman: Rev. Brian P. Penny, Box 392, Rossburn, Man. R0J 1V0.

St. Andrew's Camp, Delta, Man.: chairman: Rev. H.L. Henderson, 6-7th St., S.W., Portage la Prairie, Man. R1N 2K6.

Synod of Saskatchewan

Camp Christopher, Christopher Lake, Sask. S0J 0N0; registrar: Rev. A.D. McGillivray, P.O. Box 666, Prince Albert, Sask. S6V 5S2.

Synod of Alberta

Camp Kannawin, Box 489, Sylvan Lake, Alta. T0M 1Z0; registrar: Knox Presbyterian Church, 3704-37 St. S.W., Calgary, Alta. P3D 3L3.

Synod of British Columbia

Camp Douglas, R.R. #1, Gibsons, B.C. V0N 1V0; registrar: Camp Douglas, Box 134, 2250 McAllister Ave., Port Coquitlam, B.C. V3C 2A7.

Presbytery of Kooteney Camp, (temporary site) Dutch Harbour, Riondel, B.C.: registrar: Earl Ward, 2234 Ash St., Creston, B.C. V0B 1G0.

Presbytery of Vancouver Island Camp, Nanoose Bay Pentecostal Camp Site, Nanoose Bay, B.C. V0R 2R0; registrar: Mrs. Lilias Statham, 531 Herbert Street, Duncan, B.C. V9L 1T2.

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THE MORTGAGE WAS BURNED at St. Andrew's Church, Dartmouth, N.S. At left is the minister, Rev. P.A. McDonald, in the centre Rev. R.A.B. MacLean and Rev. Dr. A.E. Morrison. The others: Mrs. H. Hartlin, Mrs. C. Moser, Frank MacLean, Alex Sutherland, Keith MacKay and S.H. Marshall.



A MEMORIAL ORGAN was presented to the Presbyterian Church, Tempo, Ont. (London Presbytery), by Mrs. Retta Burtwistle McAleece and children in memory of George Burtwistle and family. Shown above are Mrs. W. Davis, organist; Rev. Hugh M. Creaser, minister, and Mrs. Retta McAleece, donor.

CAMEOS



AT KNOX CHURCH, Welland, Ont., a 160-piece Communion set was dedicated in memory of Rev. A.D. Sutherland, the first minister who served from 1949 to 1960. A Communion table runner was dedicated in memory of Donald Brennand. Shown above are: Mrs. Sheila (Sutherland) Geiger of Ottawa, Stewart McLennan, clerk of session, Mrs. Florence Brennand, Rev. Norman Hutchinson, and committee member John Jeffery.



AT MIMICO, ONT. the Presbyterian church school pupils prepared a mission display telling of the work of the church at home and overseas. They were directed by the superintendent, Miss Lorna Henderson, and her teaching staff. It was viewed by the congregation after a mission theme service.

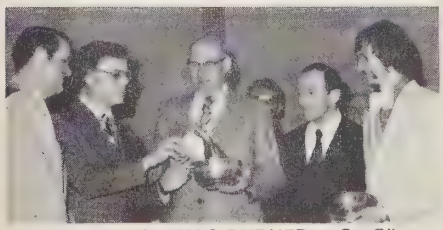


AT LOGAN GEGGIE Memorial Church, Toronto the mortgage was burned on the 20th anniversary by W. Fradenburgh, left, chairman of the board of trustees, and R. Hanbidge, chairman of the board of managers.

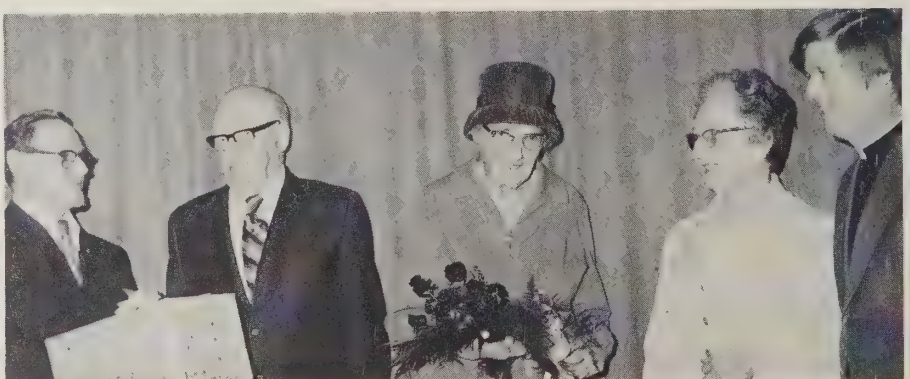
At *Rexdale, Ont.* on the site of the present Presbyterian Church, sod was turned on March 15 to start construction of a senior citizens' complex and new sanctuary. The building will take two years to erect, and will cost about $5 million, made possible by government assistance. The Rev. Edward O'Neill is the minister.



MRS. BEA MASS, president of the Women's Association, presented a lectern to Rev. James Hutchison for use in St. Andrew's Church, Streetsville, Ont.



THE MORTGAGE WAS BURNED at St. Giles Church, Calgary, Alta. at the 19th anniversary service. From left are: Rev. David J. Crawford, minister; M. Moorhouse, session clerk; I. Macpherson, first session clerk; Hugh Simpson, son of the late Rev. H.L. Simpson, first minister; and John Wyatt, chairman of the board of managers.



AT UNION CHURCH, THORBURN, N.S. Harvey MacDonald, elder and treasurer for 32 years, was presented with a clock and his wife with a bouquet. Shown above are the clerk of session, Jack Swallow, Mr. and Mrs. MacDonald, Mrs. Swallow and Rev. John Finlayson, the minister.

Miss Mary Sherrick, retired missionary, and Mrs. Peter Allan held the mortgage on *Knox Fellowship House, Weyburn, Sask.* when it was burned. The clerk of session, Mrs. Elva Hemphill, Mrs. Kay Jurner and the Rev. Clifford Johnston took part in the ceremony. Built in 1960, the Fellowship House supplements the activities of Knox Church.

At *Lake Ainslie, N.S.*, a Celtic cross in memory of Lauchie D. Campbell was presented by his widow and family. It was unveiled by three grand children, Jean, Scott and Richard Campbell.

Anniversaries

107th — St. Andrew's, Hillsburgh, Ont. (Rev. Wayne Maddock), April 25.
38th — Melrose Park, Toronto, Ont., (Rev. G.R. Haynes), March 21.

PERSONALS

Miss Louise A. Reith is retiring from the office of executive secretary of the Women's Missionary Society (Western Division). She has been on the staff of the W.M.S. in some executive capacity for 39 years.

In Montreal, Que. *Rev. Dr. André Poulain* is retiring as minister of Eglise St. Luc effective August 1st next.

The new general secretary of the Canadian Council of Churches is an Anglican priest, *Rev. Dr. Donald W. Anderson*. He has served as a missionary and as a professor of biblical studies in Japan and the Philippines.

The oldest member of Knox Church, Burlington, Ont. is *Miss Nellie Morrine*, who celebrated her 100th birthday on March 16. She has been a communicant since February 21, 1890. *The Hon. George Kerr*, M.P.P., and the mayor of Burlington, *George Harrington*, attended a reception for Miss Morrine at Knox Church.

At Grace Church in Castlegar, B.C., *Miss Margaret Campbell* was presented with gifts on her 90th birthday, following a Communion service conducted by *Rev. W. Campbell Smyth.*

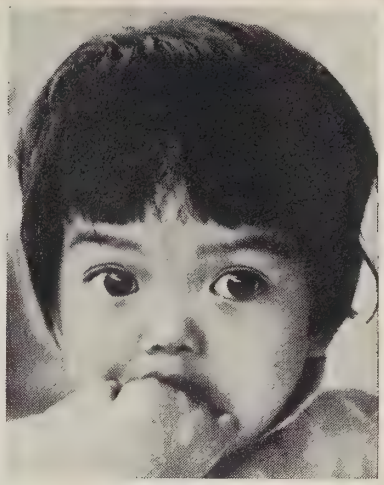
Notes on PM activities

John Vaudry of The Presbyterian College was the speaker at a full day meeting for Presbyterian Men sponsored by Montreal Presbytery and held in the Church of St. Andrew and St. Paul.

At St. Lambert, Que. a prayer and study group for men has been formed in St. Andrew's Church. A breakfast meeting was held in St. Andrew's Church, Sherbrooke.

In British Columbia the second annual spring conference for Presbyterian Men was held at Kamloops, with Rev. Alex M. McCombie of Islington, Ont. as speaker.

Questions & Answers



Christian Children's Fund

For nearly 40 years Christian Children's Fund has been reaching out to meet the urgent needs of helpless, destitute, abandoned children around the world. Every day requests are received from social workers, government and mission agencies to admit these kiddies to our more than 900 Homes, Projects and Schools. You can help one of these needy children to a new beginning in life.

Q. May I choose the child I wish to help? A. You may indicate your preference of boy or girl, age, and country. Many sponsors ask us to select a child from our emergency list.

Q. What does it cost to sponsor a child? A. Only $15 per month. (Your gifts are tax deductible.)

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come information about your child and a description of the Home or project where your child receives help.

Q. May I write to my child? A. Yes. In return you will receive your child's first letter, plus an English translation, direct from the home or project overseas.

Q. May I visit my child? A. Yes. Our Homes around the world are delighted to have sponsors visit them.

Q. What type of projects does CCF support overseas? A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, crippled children, abandoned babies homes, day care nurseries, health homes, vocational training centres, and many other types of projects.

Q. What help does the child receive from my support? A. in some countries of great poverty, your gifts provide total support. In other countries they provide diet supplements, medical care, adequate clothing, education, school supplies, psychological care—and love.

Q. Who owns and operates CCF of C? A. Christian Children's Fund of Canada is an independent, non-profit, incorporated organization, regulated by a national Board of Directors. CCF cooperates with church and government agencies throughout the world.

Q. Are CCF of C expenses high? A. Definitely No! The CCF of C audited financial statement for 1974 shows total administrative, operational, advertising expenses were less than 8.4% of total receipts. Public support of our program increased nearly 25%.

Q. Why the "Christian" in Christian Children's Fund? A. Because we are an organization of Christian people committed to the task of giving children an opportunity to grow up in an atmosphere of Christian love.

Q. Is CCF of C registered? A. Yes. CCF is registered with the Federal Department of National Revenue, Ottawa, and governments in 50 other countries where we operate.

Some areas of special need are: **India, Philippines, Taiwan, Jamaica, Costa Rica, Portugal, Spain** (special new projects), **South America.** (Or let us select a child for you from our emergency list.) Write today.

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DEATHS

KERR, THE REV. SAMUEL, a retired Presbyterian, died suddenly at Stratford, Ont. on March 13. He was 76 years of age.

A native of Northern Ireland, Mr. Kerr took an arts degree at McMaster University and theology at Knox College, where he later obtained a B.D. degree. Ordained in 1932, he served at Avonton, Brussels, Exeter and Embro in Ontario, and Glace Bay, Nova Scotia. Mr. Kerr retired from the active ministry in 1968.

Surviving are his second wife, Lyall Erskine, a son Edwin, of Toronto, two daughters, Mrs. Paul (Grace) Wuthrich, Toronto and Mrs. Gabriel (Mary) Eros, Georgetown, Ont. He was predeceased by a son, the Rev. Howard Kerr and in 1965 by his first wife, Ethel Coleman.

ALLISON, GORDON, elder 21 years, Dixie Church, Mississauga, Ont., March 17.

ANDERSON, MISS JESSIE, founding member of Fallingbrook Church, Toronto, Ont., March 4.

BEGIENEMAN, GEORGE, 73, elder, Trinity Church, Victoria, B.C., March 4.

CLARKE, FREDERICK WALTON, 84, elder 30 years, Ventry and Dundalk Churches, Ont., March 2.

CUNNINGHAM, MRS. FRANCES, wife of session clerk, lifetime member W.M.S., St. Andrew's Church, Fenelon Falls, Ont., Feb. 22.

DONALD, MRS. ISABELLA, 96, senior member of Chippawa Church, Niagara Falls, Ont. Mother of the Rev. James F. Donald, Pittsburgh, Pa., U.S.A., March 27.

ELLIS, MRS. FLORENCE, 98, member of Victoria West Church, P.E.I., March 2.

FLEMING, LEONARD A., 53, chairman, board of managers, Knox Church, Warwick, Ont., February 13.

MORTON, JOHN BLACK, 69, clerk of session, church school superintendent for 29 years, March 3.

NIMMO, HERB. J., 75, for many years session clerk and representative elder, Dufferin St. Church, Toronto, Ont. Predeceased by a brother, Rev. Dr. Alex Nimmo, a past moderator of the General Assembly, Feb. 20.

NUGENT, LAWRENCE, 78, senior elder, Orillia Presbyterian Church, Ont., father of the Rev. Hugh Nugent, Wyoming, Ont., March 2.

ROBERTSON, MISS ELIZABETH, member Scott Auxiliary W.M.S., St. John's Church, Toronto, Ont., March 8.

ROBINSON, GEORGE W., 74, representative elder, co-organist and former church school teacher, Knollwood Park Church, London, Ont., March 3.

ROSS, MISS ANNIE, 85, lifetime member of Knox Church, Warwick, Ont. and W.M.S.; church school teacher and choir member for over 60 years, Feb. 28.

SMYTH, ANDREW, 76, oldest active elder, St. Paul's Church, Banff, Alta., March 10.

STEWART, ALLAN F., 72, long time clerk of session and representative elder, Knox Church, Dundas, Ont., retired clerk-treasurer of the County of Wentworth, March 17.

WESTCOTT, HARVEY, 78, clerk of session, Knox Church, Gamebridge, Ont., and former church school superintendent, March 18.

WILLIAMS, MRS. WILLIAM A., 89, widow of a Presbyterian minister who served in various charges in the U.S.A. and in Ontario before retiring in 1954, life member of W.M.S., died at Brussels, Ont., March 4.

WOO, MR. LEE, 95, elder for 63 years, Chinese Presbyterian Church, Victoria, B.C.

READINGS

June 1 — Exodus 5: 1-14
June 2 — Mark 14: 53-72
June 3 — Matthew 19: 16-30
June 4 — Philippians 2: 1-11
June 5 — Acts 2: 1-12
June 6 — Acts 2: 22-24, 36-42
June 7 — Genesis 2: 1-10
June 8 — Exodus 1: 1-15
June 9 — Psalm 25: 1-14
June 10 — Psalm 51
June 11 — I John 3: 1-11
June 12 — Mark 3: 22-35
June 13 — Ephesians 3: 14-32
June 14 — Genesis 37: 1-11
June 15 — I Samuel 18: 1-15
June 16 — Luke 15: 11-32
June 17 — Acts 4: 23-37
June 18 — Acts 8: 9-24
June 19 — Galatians 5: 13-25
June 20 — I Corinthians 13
June 21 — Psalm 119: 1-20
June 22 — Psalm 119: 21-42
June 23 — Psalm 119: 43-64
June 24 — Psalm 119: 65-77
June 25 — Psalm 119: 78-91
June 26 — Psalm 119: 92-112
June 27 — Psalm 119: 113-125
June 28 — Psalm 119: 126-144
June 29 — Psalm 119: 145-168
June 30 — Psalm 119: 169-176

CALENDAR

INDUCTIONS

Cassidy, Rev. D.G., Ingersoll, St. Paul's, Ont., March 22.
Chang, Rev. Sidney, Innisfail & Penhold, Alta., Feb. 19.
Fraser, Rev. A.W., Sudbury, Calvin, Ont., Feb. 24.
Jess, Rev. Marshall S., Welland, St. Andrew's, Ont., Apr. 25.
Kennedy, Rev. R.J. Graham, Ottawa, St. Stephen's, Ont., April 1.
MacLean, Dr. Charles H., Iroquois, Knox, Ont., Feb. 5.
McKinlay, Rev. Dr. Edward, Agincourt, Bridlewood, Ont., March 31.
Reaves, Rev. James, Virden and Lenore, Man., Feb. 17.

RECOGNITIONS

MacDonald, Rev. L. George, Eckville, St. Paul's Alta. Feb. 29.

VACANCIES & INTERIM MODERATORS

Synod of Atlantic Provinces

Brookfield charge, P.E.I., Rev. A.M. Duncan, Box 189, Kensington C0B 1M0.
Clyde River, Central Parish, P.E.I., Rev. J. Cameron Bigelow, 19 Tamarac Ave., Charlottetown.
Grand Falls, St. Matthew's, Nfld., Rev. I.S. Wishart, 76 Queen's Rd., St. John's A1C 2A8.
Little Harbour and Pictou Landing, N.S., Rev Robert Cruickshank, 195 Norma St., New Glasgow.
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River Denys, Orangedale, Malagawatch, N.S., Rev. L.M. MacNaughton, R.R. 3, Baddeck.
Sackville and Port Elgin, N.B., Rev. Basil Lowery, 113 Torwood Court, Riverview E1B 2K4.
Truro and McClure's Mills, N.S., Rev. R.A.B. MacLean, 9 Lynn Dr., Dartmouth B2Y 3U8.
Westville, St. Andrew's, N.S., Rev. J. Bruce Robertson, 139 Almont Ave., New Glasgow.

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THE DIGITAL NOW

"Now it is high time to awake out of sleep; for now is our salvation nearer than when we first believed" (Romans 13: 11, KJV).

EVER SINCE CHRISTMAS some of us have been looking frequently at our watches. We have developed a little ritual, and hope others will notice that we now possess the most up-to-date of time-pieces. They were no cheap watches that *we* received as gifts; they are those new, expensive, electronic jobs described as "tomorrow's watch today." At a glance they provide us with the exact time ("accurate within nine fourteenths of a second in a year"). "Ask me the time, my friend; do! With no hesitation I can tell you that it is exactly 10:32."

Granted, looking at our watches howsoever closely, we are unable to be certain that it is morning (a.m.) or afternoon (p.m.). Also, it takes some mental arithmetic if not pencil and paper to determine how long it will be before the bus leaves at 3:50 p.m., or how long we will have waited having arrived at the depot at 8:39 a.m. If one really wants to dwell on the lack of perfection, it is true that it is difficult to determine the cardinal points of the compass even from so expensive a piece of personal hardware. (But if direction is so important to us, our friends having been able to buy an expensive watch, are surely able to provide us with a proper compass!)

On a deeper level it may be argued that digital time concentrates on time of only one dimension. It gives no sense of time that has passed — has no memory. While the thought of *our* past almost invariably shames us — the thought of where we have been, what we have been, what we have done — would make life hardly worth the living, unless as Christian people we also were aware of what has been done for us during the first generation of our era. The recalled past makes us grateful for the memory of cheerful, courageous and faithful lives, and especially grateful that God intervened, on our behalf, in the history of the world. We are grateful that even though he knew our past, our failure, the times we fell, in love he sent his Son that through him we might be forgiven, restored, redeemed. Where would Christians ever be in this time-pressed age if it were not for the past?

Nor do our spanking new watches indicate anything of what is ahead; they suggest no future. And where would we be without our hope for tomorrow! As Paul, with eternity in view, wrote (I. Corinthians 15: 19): "If in this life only we have hope in Christ, we are of all men most miserable."

Our new watches, as so much else in the world around us, concentrate our attention on the present. They visibly emphasize what we always really knew. The present moment is fleeting, the wheels keep turning, "Time marches on!" Even the ancients, with their sun dials, sand glasses and water clocks, were aware of this elementary truth. Romans observed that *tempus fugit,* "time flies."

While we frequently and loudly complain about the pressure, tension and pace of life, even in the interests of health and sanity we cannot shut our minds to the facts. A biblical concordance gives what space prevents here, a list of verses where New Testament writers emphasized the need of seizing upon the present moment. We only note here Hebrews 3: 7f., "Today if ye will hear his voice," and II Corinthians 6: 2, "Behold, now is the accepted time, behold now is the day of salvation."

It is unnecessary to repeat again what Paul and others said so well. Jesus and the New Testament writers teach the importance of living one day at a time. Each moment and every day we must try to live in full measure. Bishop Gerald Kennedy told the story of a church meeting at which the minister asked those who wanted to go to heaven to stand. Everyone stood except one man. The minister asked, "John do you mean you don't want to go to heaven!" "No," John said, "of course, I do." "Well, then, why didn't you stand up!" "Oh," said John, "I thought you were getting up a load for right now." In light of our present meditation, we might be moved to ask, "Well!"

Paul's words are relevant to where each one of us is today, "Now is high time to awake out of sleep: for now is our salvation nearer than when we first believed."

Prayer

God of all eternity, you know how we number our hours and measure our days. You know how casually we assume that each day will be followed by another. Forgive our disinterest in your call and invitation. Alert us more to the opportunities of each moment, the responsibilities of each day, and the thought that at an unpredictable hour, you will require an accounting of us. We ask it in Jesus' Name. Amen. ★

BY D. GLENN CAMPBELL



a CAREER in the CHURCH?

Of the 1976 Ewart, Knox and Presbyterian College graduates:

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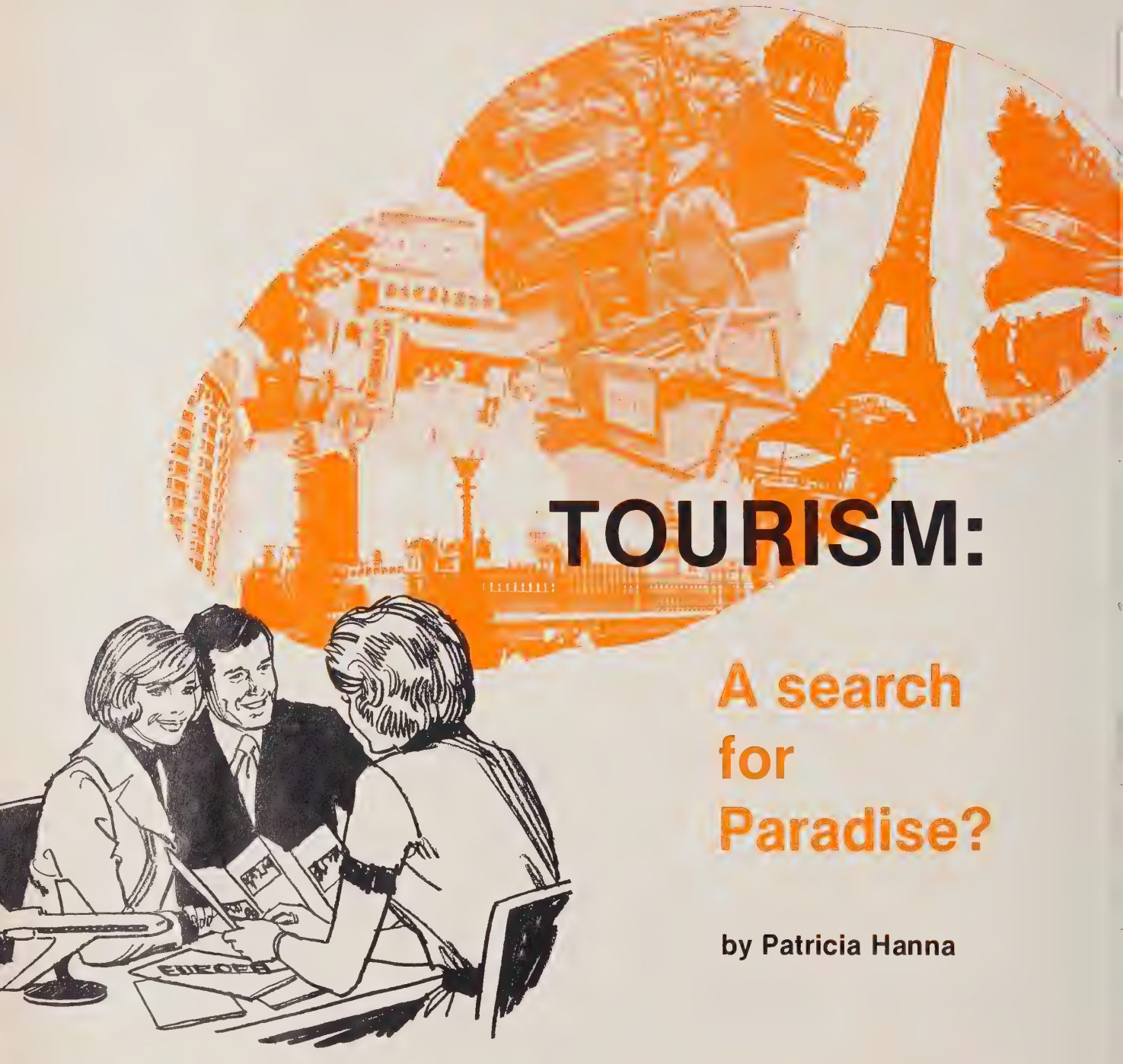
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Tourism: a search for paradise?

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TOURISM:

A search for Paradise?

by Patricia Hanna

TOURISM IS A GLOBAL industry, which has a two-edged effect upon the world's peoples. In a previous issue of The Record (October, 1974) I raised the question as to whether tourism is a blessing or a blight, particularly for those whose countries are visited.

Since that time the churches in various parts of the world have shown an increasing interest in tourism. In Canada this was made the theme of a C.B.C. "Man Alive" television program. Under the title "Welcome to Paradise" it examined the effects of tourism on the peoples in the places visited, particularly in the Caribbean.

In a provocative article headed "Fly Now — Pray Later" the religion editor of *The Toronto Star* recently dealt with the increasing trend towards church sponsored tours led by ministers who benefit from organizing them. He referred to them as "heavenly tours."

In Asia the Christian Conference of Churches sponsored a six-month study of "Tourism, the Asian Dilemma." It looked at the situation of those who live in the Third World and are too poor to travel elsewhere. It found that often the host peoples become the victims of tourism, which in Asia has cultural, political and economic side effects.

Stimulating and easy to read, the 50-page report of the Christian Conference of Asia outlines the issues and presents ways in which modern day tourism offers the

church an imperative opportunity for ministry. It also sets forth a theology of tourism which will hopefully spark interest in further study of this topic.

It refers to the banishment from paradise of Adam and Eve, and suggests that tourists today represent the struggle of humankind to rediscover the lost paradise. How often travel advertisements refer to an island paradise, surfer's paradise, or even shopper's paradise. The report states that "the appeal is hedonistic, thus exploiting the human tendency towards self-gratification and the accentuation of man's broken nature." One of the action models suggested in the Asian report is the consideration of developing centres, hostels, or private homes as places where tourists can experience a different aspect of the host country. Some churches have begun to plan alternative tours for persons wishing a more authentic experience of the host country than that offered by commercial tours. For example, the Hong Kong Christian Council is considering setting up a travel bureau to offer educational study tours, accommodation for travelling youth, an orientation program for travellers to China, in-depth sight-seeing programs, etc. The council already offers twice weekly a Christian social service tour for visitors to Hong Kong.

Of added interest is a booklet being prepared for Western tourists to Asia. In it the Christian Conference of Asia will include suggestions for alternative tours for those interested enough to discover and experience another culture. It will contain a code of ethics for tourists which includes the following: "Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country . . . When you are shopping, remember the 'bargain' you obtained was only possible because of the low wages paid to the maker . . . Be sensitively aware of the feelings of other people, thus preventing what might be offensive behaviour on your part. This particularly applies to photography."

Encounter other cultures

The churches in the Caribbean and East Africa have also had consultations and studies from the host countries' viewpoint. German churches and the Lutheran World Federation have recently been active in this way, looking particularly at the responsibility of tourist-sending countries. Here is a pertinent statement from the Lutheran report: "Touring groups which combine reflection with travel can be effective learning laboratories. For this reason, churches ought to utilize the educational potential of their mobile membership. Travel without reflection can lead to cross-cultural immunization — a worse condition of the human spirit than ignorance. What is needed are encounters in other cultures which are participatory, shared by all members . . . The church is well suited to change tourism into meaningful learning experiences, because of its global membership."

Do the churches in North America share any of these concerns, especially in view of the increasing number of church or clergy-led tours? In a few areas of church life, the answer would be, yes.

Take TWIN for example. It was formed by a small group of Canadians in response to the concern of Christians overseas. Its full title is Tourism With Insight. TWIN raises questions about what is happening in the tourist industry today, and suggests alternative styles of tourism. Educational materials — brochures, a study-kit and a slide-script presentation have been made available to churches and to cross-cultural and development education groups across Canada. The catalytic role of TWIN in raising questions about responsible tourism, has been significant in both church and secular circles.

Three consultations or seminars on tourism have already been held by the two branches of TWIN, for persons interested in leading tours, tour agents, travellers, representatives of host countries, and others concerned about the Christian implications of tourism. The director of the Interpretation Through Travel program of the United Presbyterian Church in the USA brought 22 people to Canada to attend one of these small seminars.

Church tourism's purpose

The third consultation, held last February in Toronto, focused directly on church tourism. The core questions asked were; "Is church tourism any different from secular tourism? Should it be different? What is the purpose of church tourism?" Opinions varied greatly, but there developed a growing consideration, if not outright acceptance by all, that the church has a prophetic role to play in creating alternative and creative travel, as a contrast to mass tourism. Responsible travel does not rule out enjoyment, of course; it should deepen it, and enrich the lives of the participants.

In considering questions about tours to South Africa, the Holy Land, and alternative types such as youth exchanges and people-encounter tours, some guidelines for church tours seem to be evolving:

1. A tour should have clear-cut goals and participants should be made aware of them.
2. A tour should not be a mere escape from reality but provide an opportunity for deepening a sense of world community.
3. Contact should be made in the receiving countries with local church bodies to ask them for information about locally owned accommodation, restaurants, etc., and about opportunity for personal contacts and for interpretation of their country.
4. There should be an orientation for tour participants with an emphasis on attitudinal preparation for what they will experience.
5. There should be reflection during and after the tour, with follow-up experiences of sharing their learnings at home.
6. The leader should be expected to facilitate the above processes.

The board of world mission, which has entered the tour field in a limited way, applies similar guidelines to its tours. In this way tourism can be used as education for mission, to enable church members to travel with a willingness to learn from others and to interpret local reaction to visits by Canadians.

Ministers who lead tours or even act as section hosts for tour parties should make a point of studying the material that aims at promoting responsible tourism. This will encourage them to make church or personal contacts for their tour members. Paradise is not really the goal of the Christian tourist, but rich rewards do await those who sincerely seek to find understanding and fellowship among those whose countries they visit. ★

MISS HANNA is the director of the Service for Laymen Abroad, the Board of World Mission, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. Further information and material will be sent on request.

EDITORIALS

A new high in budget giving

AS THE GENERAL ASSEMBLY meets this month commissioners will learn that Presbyterians in Canada increased their contributions to the national and world-wide work of the church by 10.7% in 1975. This was by $254,279, the largest dollar increase in support of General Assembly's budget ever recorded.

The board of congregational life will report that the final total given for the budget in 1975 was $2,610,115. This includes $203,472 received after the books were closed for audit and $51,749 raised for the centennial Birthday Gift fund.

In addition Presbyterian congregations raised $846,606 for other missionary and benevolent purposes, such as the National Development Fund ($154,000), Inter-Church Aid ($149,000) and the W.M.S., eastern and western divisions ($527,521).

For operating and maintenance expenses at the local level the one thousand or so congregations spent $20,150,429 last year. Presbyterians in Canada gave at the rate of $136.67 per communicant member, of which $20 per member or 14.6% was for other than local expenses.

It is remarkable to find that the Presbytery of Peace River led the church with the highest per member rate for all purposes, $249. For budget givings the Presbytery of East Toronto topped the list with $20.37 per member, as compared to the national average of $15.10.

So often statistics are ignored because they take time to interpret. But these figures should offer great encouragement to The Presbyterian Church in Canada as its members learn of a record 10.7% increase in budget givings and greater generosity for other causes in 1975.

The church counts upon people to communicate the gospel, and people must be paid in order to live. The economy being what it is today, more money will be required in 1976 to finance the same amount of work and witness. In an age of inflation this is an inescapable factor and one that the General Assembly and its agencies must face realistically. We like the message conveyed by a current stewardship poster, *God gives, so you can.*

From the editor's desk

HOUSING FOR RETIRED MINISTERS is the concern of many in our church today. The ad hoc committee which has worked on this for the past two years made a final report to the administrative council, with proposals for ways and means to provide homes for those whose ministry has been conducted from a church-owned manse.

Responsibility for carrying out the proposals has been given to the Presbyterian Church Building Corporation, which has been asked to help ministers plan for retirement and, when requested, to give aid in securing a place to live. The problem of providing housing for retired ministers is complex and the solution may call for both single and multiple residences, and not all in one location. However, the matter is in good hands, and we look to the Presbyterian Church Building Corporation to act in a way that will soon alleviate the distress of those who find themselves unable to meet the current prices for rental or purchase.

THAT MODERN SAINT FROM CALCUTTA, Mother Theresa, told a capacity congregation in St. Michael's Cathedral, Toronto:

"God loved the world so much that he created you and me — because he loved us so much he gave us his son. It hurt him to give us his son. And his son became very poor for you and me. Christ said, 'whatever you do to the *least* of my brethren.' I was hungry, naked and homeless. Hungry for love and you didn't give it to me. I was naked for human dignity. I was homeless for your understanding love. And you passed me by. Didn't know me. Didn't accept me. I must have love, courage, and deep faith to receive him in the distressing disguise of the poor."

A FIXED DATE FOR EASTER has been on the agenda of the World Council of Churches for many years, and our General Assembly voted in favour of it some time ago. Until recently opposition has come chiefly from Orthodox churches and they have promised to discuss it at the forthcoming pan-Orthodox council.

But now arguments against change are being presented by Willem Barnard, the Dutch theologian and poet. He sees the proposal to fix the date for Easter as an artificial attempt to bulldoze all of life into a regimented grey mass of a timetable where holidays can be arranged cleanly and tidily for everyone. Dr. Barnard claims that a fixed date for Easter would mean riding roughshod over the organic relation between the New Testament feast of the resurrection and the Old Testament passover.

He pleads for recognition of a living earth with a meaningful rhythm of seasons and phases. He wants to see a changeable Easter, that takes us by surprise year after year, as intrinsically belonging to the natural world which modern ecologists are so desperately trying to preserve. "There is more to Easter," says Dr. Barnard, "than the superficial market value of a convenient point for a holiday." ★

SUZY RIDDANCE replies to John Faithful

Dear Mr. Faithful:
I AM THE SUZY that you wrote about in the February Record. Remember, you began your article with your regular visit to me? (Actually, your visits were never regular. A Communion card stuck in the door was the usual.)

You had me say, "I'm no longer interested in the church. Please take my name off the church's roll." Then you replied: "If that's what you want, that's what you'll get!" You didn't ask me why I am no longer interested in the church.

I'll tell you why. Because you are too remote from my needs. When I've been most depressed, in trouble spiritually, materially, physically, I did not come to you, because for me, you did not have the answer.

It is true that I wanted baptism for my baby. My other children enjoy Sunday school, and I hope they may find God in your midst. I encourage them to do so.

When my father died, he had a right to be buried by you because he had been a church member all his life, and it is what he would have wanted.

You married my daughter in your church. Thank you. She had a wish to be right with God, and this seemed proper to her.

Now, if money is the reason you are upset at performing these "rights" for non-members, why don't you charge a fee?

Don't you see that anyone wanting these services must still believe in God? Why else would they bother?

Jesus said, "Come unto Me all ye that labour and are heavy laden . . . " That's just what I did. And he speaks to me daily as I listen to him.

I don't feel I am living in sin because my name is cut off your roll. I feel closer to him than ever before. This is not a self-righteous statement, because I realize that I am far from righteous.

He did, after all though, come to save sinners. As he said, " . . . those who are well need not a physician." And so, if you are one of the elite, John Faithful, how nice for you to be without fault!

But the door to God is still open to the rest of us. He is not as severe in his judgment as the churches that purge their rolls. I pray that many Suzys may find him through that open door, even if they can't find him in the bosom of the church. ★ *Suzy Riddance*

PRESBYTERIAN
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VOL. C, NO. 6

in this issue

2 Tourism: A Search for Paradise? *Patricia Hanna*
6 Pungent and Pertinent, *Robert C. Garvin*
9 Worldview, Barbara Ward, *Clyde Sanger*
10 I Believe . . . in the Living God, *William Klempa*
12 Night in Guatemala
13 The Status of Women, *Valerie M. Dunn*
14 Helping Girls in Crisis, *Sheldine McDonald*
15 Receiving — the Energizer, *D. Glenn Campbell*
16 Graduates, 1976
18 Clerks Can't Err, *Lawrence Brice*
35 Summer Sharing

departments

7 Letters
20 News
24 You Were Asking?
24 Fringe Benefits
27 The Wonders of Creation
28 Books
30 Cameos
31 See/Hear
32 Personals
32 Deaths
33 Calendar
34 Readings

cover story



WILLIAM LYON MACKENZIE was a member of the Stamford congregation at Niagara Falls, founded by United Empire Loyalists 192 years ago. The first church dates back to 1791, the one on our cover was built in 1870, extended in 1957. Photo: the editor.

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PUNGENT and PERTINENT



Facing death – to tell or not to tell?

by Robert C. Garvin, Port Alberni, B.C.

ONE OF THE DIFFICULT realities some face today is the news that they or a loved one has a terminal illness. It is one thing to be told that you have had a massive heart attack; it is a totally different thing to be told that you have terminal cancer and have perhaps five months to live. Any one of us could face this situation tomorrow, and perhaps some of you may be facing it today.

Sometimes we ask the wrong question. "Shall we tell the patient and/or family that terminal cancer is diagnosed or shall we keep this information from him-them?" I believe that the proper question is this: "How shall we tell him-them?" What gives us the right to judge that a certain person is or is not "strong enough" to handle the news that he is dying? Usually it is best to be honest, to tell all concerned the exact nature of the diagnosis.

In her book *On Death and Dying* Elisabeth Kubler-Ross squarely faces the issues as the result of consultations with over 200 people who were dying of cancer. In many cases she also met with the families of the dying patients.

As a medical doctor and psychiatrist Kubler-Ross deals with this area of human experience after personal involvement. She points out that the dying patient is often ignored. As the end draws near, the patient is placed in a private room. The visitors who have come for some time gradually stop coming. The housekeeping staff go into the room only when absolutely necessary. What do you say to a dying person?

The patient must grow weary with conversation about the lovely flowers or the damp weather. The real issues are often avoided by visitor, staff and patient alike. Sometimes the patient does not want any talking but deeply appreciates a friend or loved one quietly sitting beside him. Sometimes however he wants to express himself and yearns for someone to listen.

What do you say to the wife of a dying man, the parent of a dying child? For all concerned, terminal illness is a most difficult experience to be accepted and discussed. Perhaps this is why some feel that it is best not to tell the patient. I disagree. Why put people through the strain of keeping up a pretence? Why say, "You're looking better today," when everyone knows that it is not true.

When a person only has a short time to live there are many things that should be discussed and shared. Sometimes the last few weeks can be a time of real closeness between a couple which would be denied them if news were withheld. Then, too, consider how awkward it is to visit someone when you know he is dying, but he doesn't know. Family and patient should face the facts. When this is the case, certain reactions are normally experienced by both patient and family. While the following is centred upon the patient, the family go through similar processes. Not all of the reactions are experienced by all patients and not necessarily in the same order.

The first reaction is shock and disbelief. "Not me, doctor, you must have mixed up the lab reports. I can't have terminal cancer." This stage could be called denial, the "not me" reaction. Somehow we like to feel we are immune to the tragedies of life and accordingly when the news of terminal illness is broken we react: "not me."

The second stage of "why me?" is the angry one. "Why should I be the victim of terminal cancer; I am young and have my family to raise. Why should God allow this to happen to me? Why not to somebody who is old?" Resentment and anger are expressed by the patient and this anger is taken out on anybody at hand: the nurse, the spouse, the non-medical staff. Even as the stage of denial is normal, so too is this stage of anger.

The third stage is that of bargaining. As the doctor has indicated that there is no cure, the bargaining process is normally with God. It is expressed something like this: "God, please let me live until my daughter gets married; God, if you'll just heal me I'll be a good Christian." The patient bargains for time or for healing. That time or healing may or may not be granted.

From this stage the patient not infrequently goes into the fourth stage, that of depression. The reality has struck home: "It is me; I am not going to get better; I'm going to die soon; God is not



"Hey, look! I found a loophole!"

going to intervene." The patient sinks into depression, into solitude, into despair.

The final stage is that of acceptance. This assumes that the patient has had enough time to work through the other four stages to the position of finally accepting the fact of impending death. One patient who had experienced these stages described the fifth as "the final rest before the long journey." Depending on physical strength and mental alertness, this can be a time of real closeness between the patient and family.

There is much value in realizing that we may not be immune to the harsh reality of terminal illness. It is also of value to realize that the patient and family will probably pass through the various stages and their reactions will be normal. A vital faith in Jesus Christ makes a profound difference in this as in all areas of life. ★

THE AUTHOR is minister of Knox Church, Port Alberni, B.C. and a member of the administrative council of The Presbyterian Church in Canada.

LETTERS

Our Easter cover

You will never know how much I appreciated the cover of the April Record.

I was responsible for the Easter flowers in St. Andrew's Church, Strathroy, Ont. so copied the floral arrangement from The Record.

As we had the Laudate Dominum Choir from Chatham present *The Crucifixion* by Stainer on Good Friday evening the flowers were there for that and we received many compliments, which I felt should be passed on to you. *(Mrs. G. A.) Jannette Jamieson, Strathroy, Ont.*

A tribute to R. G. McKay

The photo of the late Reverend R. G. McKay, page 18, April Record, brought back memories of a gentleman and scholar who never lost "the common touch." I met him when I went as an ordained missionary to Melfort, Sask. in 1939. He was then chaplain at Prince Albert Penitentiary.

R. G. McKay was minister of St. Paul's, Prince Albert, during the disruptive campaign for church union. He and Rev. Dr. W. G. Brown of Saskatoon were mainly responsible for upholding our Presbyterian cause and they worked freely and tirelessly to ensure service to the "continuing" Presbyterians in Saskatchewan.

Once, in Prince Albert, a long-time member of St. Paul's W.M.S. told about the graciousness and hospitality of Mrs. McKay during the early years of the "hungry 30's." "Often," said the lady, "as the W.M.S. was meeting in the manse, the door to the room would open slightly, and Mr. McKay would beckon to his wife. She would then rise quietly, go out and return in about ten minutes. We ladies knew that her husband had brought home one more hungry wayfarer from the street, and taken him to the kitchen, where he called his wife to get the man something to eat." Both R. G. and Mrs. McKay were highly esteemed by the folk of all faiths — and even those without any — in the city of Prince Albert.

Many stories were told about McKay as Protestant padre to the Penitentiary, where the inmates held him in affectionate regard. Once he came by train for a service in Melfort. As he walked from the station, a young man sitting on a pile of railroad ties called out: "Don't you know me, Mr. McKay? I was one of your parishioners at the Pen!"

On his way to Montreal in 1942, as a commissioner to the General Assembly, he had an hour's stopover at Toronto's Union Station. A lad serving time in the Pen had asked him to call on his parents. At the station he was paged by a man in chauffeur's uniform, who took him in a Cadillac to a mansion in Rosedale. Here he was met by a greyhaired man and a woman, the lad's father and mother. He had half-an-hour, over coffee, to bring firsthand news of the wayward son.

At the Pen, he had a number of inmates come to his office for 15 minutes during the week. Some wanted to talk and often they asked him to write a letter home.

One day one inmate as he entered said belligerently: "Why do I have to come here? I've never met a preacher yet who was any good." To which the padre replied: "That is a matter of opinion. You may not want to see me, but I have to see you. If you don't want to talk, just sit there until it is the next man's turn. I've got some letters to write."

His time in the office up, the man left without saying another word. Some few months later, it was again the man's turn to visit the padre. As he came in, he apologized for his previous insolence, and added: "You were a perfect gentleman." Then he went on to tell why he was serving time. A railroader, he had come home unexpectedly one day and found his wife with a paramour. In a temper he killed the other man, and was convicted of manslaughter. In response to a request for some scripture to read the padre gave him a slim copy of the Acts of the Apostles.

Months later when the prisoner returned to the padre's office he was so excited he could hardly wait to talk. "This man, Paul," he said, "was a great man in what he did for the Lord. And he was also an accessory to the murder of Stephen. I always thought you had to be so good before God to even look at you, but this is sure different. Say, padre, can I tell the boys about this at your service next Sunday morning?"

Permission was given. There was a thrilling gleam in the eyes of R. G. McKay, as he told me: "That was one of the most forceful sermons I have heard." He counted this as his most remarkable experience as chaplain, the opportunity of being used by the Holy Spirit to awaken one soul in the Pen to a saving knowledge of God's grace in Christ our Lord.

(Rev.) William McKeown, Niagara Falls, Ont.

Are typewriters evil?

There are two areas where lukewarmness has a damaging affect on our witness in the church, the communicating of the gospel, and encouraging one another as mature and inexperienced fellow-workers: first, the lukewarm impersonal typewriter, and second the lukewarm empty pews in the church sanctuary.

The typewriter: Most letters about the church's progress and business are typewritten usually on rather frightening letterhead paper. This is necessary in some instances, due to a large volume of correspondence. There are those who typewrite letters with the warmth of loving Christian concern, but so many are brief and abrupt, showing no real concern for the one to whom the letter is addressed. If the clergy and laity must use the typewriter then let us try to show deep, warm, Christian love that reaches through the secretary to the one to whom it is addressed.

The lukewarm empty pews: In most

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churches there are several rows of empty pews between the choir, minister and the congregation. Someone said our furnace was not working today so we had the service in the church hall. It seemed cosy being so close to the minister and choir!

May I suggest that churches which have not already done so rope off the back pews so that everyone will sit at the front, or turn that section into a room for Christian education.

I know that the regular service in the sanctuary is to be quiet and worshipful, but this emptiness tends to make choir, minister and congregation tense. It does seem to detract from hearty singing and response to the working of God's Spirit.

It would be good to hear from others regarding these lukewarm influences.

(Miss) Anna McDonald,
Cape Breton, N.S.

Centennial banners

When an ecclesiastical banner competition was suggested to the centennial committee it was enthusiastically adopted, in spite of the fact that many committee members had little idea of what a banner is or just how the competition could become a reality. Now they know and are thrilled by the results. Hopefully banners are no longer referred to as posters or flags and the church at large is delighted with its newly awakened response to this form of liturgical art. The competition has, and will continue to have, long ranging effects.

From the time that the banners were first hung at the Kitchener General Assembly in 1974 it was evident that there would be difficulty meeting the demand for the five travelling exhibits assembled from the work chosen by the judges. Since then about 150 exhibits have been mounted. Many of our sister churches requested exhibits as well as Presbyterian congregations from coast to coast. In addition to small, intimate churches and large spacious sanctuaries they have hung in libraries, art galleries, at fairs, craft shows and at embroiderers' guilds. The General Assemblies of 1974 and 1975 were enlivened by their presence and they waved their colourful messages to those at Congress '75.

It was amazing to note the variety of activities and events that each church planned around its banner exhibit. It was fascinating to see how each church approached the problem of hanging and to see the ingenious methods devised to lift men and banners to balconies, roofs, rafters, chandeliers and to note the utmost care taken to make the most attractive exhibit possible. What a thrill to realize that over one thousand individuals were represented by those banners and the combined hours of stitchery present an awesome, humbling and exhilarating reality.

The farthest point to which the exhibits travelled was Bermuda, which by some stroke of fortune happens to be in our Canadian church. The banner week prepared there was a model of organization with afternoon visits scheduled for the school children and nightly programs of music, slides and refreshments. Television appearances and a spectacular Canadian Thanksgiving dinner for 400 filled out a thoroughly rewarding "banner program."

Seven banners were sent to the overseas churches with which our church is associated in Nigeria, North and South India, the Korean Church in Japan, Guyana, Taiwan and the New Hebrides. These were sent as gifts from the centennial committee in celebration of our anniversary.

The ladders have been put away and the banners have been sent back to their original or new owners. The competition is officially over, but the response has been so positive both from those who made the banners and those who saw them, that it is certain that those who are talented in this art form will meet the same enthusiasm as they search for ways to use needlecraft in liturgical and ecclesiastical settings.

Sheila Kirkland, Co-ordinator,
Banner Competition.

Who shall be saved?

After reading Rev. T. Rodger's letter in the March Record, I would like to comment on the last sentence of the first paragraph — "He does not belong to us, rather we belong to him." Then the last sentence in the article states — "The heart of the biblical message is not so much that we should believe in God, but that God believes in us." These two statements are contradictory.

If God believes in us, why did God tell Abraham to offer Isaac, his son, as a sacrifice to himself (Gen. 22:1-14) Abraham believed God, through faith, would supply a lamb for the sacrifice, and he did (Gen. 22:13). If God be-

(Continued on page 32)



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BY CLYDE SANGER



WORLDVIEW

Barbara Ward

SITTING ON THE church hall stage, waiting for the polite introduction to end, she looked a rather ordinary woman in her late 50's. Somewhat fragile: the word was that she had not spoken in public for a year, and would tire easily. There was even a hint that she might make her speech, sitting in her chair.

Not a bit of it. As soon as her moment came, Barbara Ward was up on her feet and talked without drawing perceptible breath for most of an hour. She made a lighthearted reference to her illness, and then said the antibiotic treatment had produced the equivalent effect to what most of the world's poor people suffer all their lives, with dysentery and all the scourges of bad water supplies. "It was a privilege for me," she said — and you almost believed her.

This led her on to the point she hammered at wherever she went later in Canada. Looking ahead to the Habitat conference in Vancouver, she said that if the world put aside $3 billion a year it could provide clean water for everyone on this earth — and that is only one percent of the arms bill.

$300 billions for arms!

She talked about many other things, mixing her centuries but never confusing her thoughts. Dickens and Bismarck one minute, Brezhnev and Earl Butz the next. She retains quaint slang phrases in her speech (like referring to money as "dough" and talking of "keeping my trap shut"), but she can explain the shortcomings of the market system and the world food crisis with a lucidity that doesn't involve talking down to anybody. She knows how to administer light shocks, too: she says that "the Arabs are doing us nothing but good in showing us that fossil fuel is a wasting resource" and, a little later on, refers to North Americans as "grain sheiks." She recalls being in Ghana when a condescending World Bank mission came visiting, and says that if she had been a Ghanaian "I would have spat in their eye."

But it is that $300 billion arms bill that preys on her mind. She comes back to it in her last sentences.

The Russians, she says, offered to make a 10 percent arms cut two years ago — a $30 billion saving a year — but nobody has moved on this. She would hope to see formed a coalition of medium-size countries, like Canada and Sweden and Venezuela, to work for peace. A coalition which the historian in her called "a collective Lord Shaftesbury." We needed to reverse the old Roman phrase and say, "If we want to avoid war, we must work for peace." And then, finally, she quotes the sombre words of Thomas Jefferson: "When I reflect that God is just, I tremble for my people."

On second thoughts, there is quite a heavy voltage in her shocks. The three countries, after all, which she would like to see as global social reformers in the Shaftesbury image are buying and selling military aircraft as busily as everyone else — Orions here, CF-5s there. The 18 Orions equal the year's allocation of aid funds through the Canadian International Development Agency.

Maybe attitudes are changing in high places. The excellent report tabled in the Commons in mid-April by the External Affairs Committee on Canada's economic relations with developing countries allows itself a few sentences of dismay about the complexities of increasing Third World agricultural production, and then pulled itself together to say:

"Still, it is very easy to overdo this matter of complexity. In no small measure the problems loom large because our preoccupations and priorities are seriously distorted. We are struck by the immensity of having to raise $5 billion for agricultural investment over the next several years — until we recall that each year the world now spends about $300 billion in the purchase of weapons."

A shortage of grain?

Another report the same week pointed up the urgent need for that agricultural investment. The International Food Policy Research Institute in Washington warned that one good grain harvest in 1975-76 had spread an air of complacency around, which was far from justified. The IFPRI economists had looked at figures for the last 15 years and calculated that, notwithstanding the marginal improvement last crop year, there could be a 100 million ton shortage of grains in the food-deficit developing countries in 1985. In less statistical terms, that means twice as bad as the worst crisis yet experienced.

The IFPRI report has some other worrying estimates. It divides the Third World into 23 country groups, and sets out to see where the growth rate in cereal production had increased during 1967-74 (which should have been the "seven fat years" of the Green Revolution) compared with the previous seven years. It finds that in 18 of those 23 groups the growth rate had slowed down markedly. Wheat production in Asia had, thank goodness, shown strong growth. But the more important rice crop had lagged behind population growth in Asia, while in other continents the "seven fat years" had been leaner than before.

These modern-day prophets will tell you that doom is not inevitable, the race is not lost. Not yet. But if ever there was a time for beating swords into ploughshares, or missiles into grain mills, it is now. And let those of us who enjoy clean water and good health remember Barbara Ward and her words. ★



I Believe . . . in the Living God

by William Klempa

"I BELIEVE IN GOD the Father Almighty, maker of heaven and earth": so begins the Apostles' Creed, the confession of faith which nearly all Christian churches have in common.

Yet how many people today, inside and outside our churches, really believe this? (A survey conducted in 1967 by the German magazine *Der Spiegel*, of 100 West German citizens between the ages of 18 and 70, showed that even though 97 were baptized only 68 believed in God.) And of those who profess belief in God, how many can give an intelligible account of their faith?

The new situation

There was a time when most people in western society accepted the matter of God's existence without question. This was a belief that was shared by those who called themselves Christians and others who did not accept the Christian faith. Belief in God was not something exclusively Christian. The majority of people in western civilization held this belief.

If the question, "Why believe in God?" was asked the usual answer tended to be, "Because everyone does, it is the natural and reasonable thing to do." While it was never satisfactory, today such an answer is completely unacceptable and unrealistic. Clearly the vast majority of people in our society no longer have a firm faith in God. And as for faith in God being natural and reasonable, we know that many intelligent persons (as well as those not so intelligent) regard faith as a superstitious hang-over from a bygone era.

We live today in a "post-Christendom era" in which faith in God is no longer the unquestioned assumption of our culture and society. Ours is not a "post-Christian era" as some have wrongly described it. That would be to assume that there was some era in the past which could be designated as wholly "Christian," an era in which everyone professed the Christian faith and acted accordingly. This, of course, is not the case. It is, therefore, more accurate to speak of a post-Christendom or post-Constantinian era, an era in which Christian belief is not the all-embracing framework of our culture and society. This puts us back, as the Oxford theologian, David Jenkins has said, into the situation of the people of God for most of their history, certainly in the position of the New Testament church and of the church during the first three centuries.

We must face the fact that belief in God has become problematic for many people. This does not mean that faith is no longer a possibility but rather as Heinrich Ott, the Basel theologian has written, that "faith in a personal God, in a God who reaches into history, and in a God who hears and answers man, is in the western world nowadays no longer the self-evident, all-embracing framework according to which the majority of society thinks, acts and organizes its life."

But has faith in God ever been easy? Surely it is wrong

to assume, as many do today, that in some previous age it was easy to believe in God. In fact, most of the objections that are brought against the Christian belief in God today are similar to the objections that were made at the very beginning. In spite of all the changes in society and people's thinking, there are not many new arguments against belief in God.

How can we believe in God?

If faith has never been easy, how can we believe? The Bible makes it clear that we cannot of ourselves believe in God. It is because we cannot believe that God reveals himself. What we can of ourselves believe in are gods who are not really God.

A god may be defined as something that we ultimately rely on for our salvation. This god can take the form of money, pleasure, success, political power, the state, and so on. What a person worships — what he or she gives supreme loyalty to, whatever matters most to that person and concerns him or her most deeply — that is that person's god. Karl Barth, the great theologian, has written, "Wherever the heart of man is; and therefore wherever is the basis of his ultimately real confidence and hope . . . and also the foundation upon which his life rests, there also in all reality is his god." We remember that Jesus said, "Where your treasure is, there will your heart be also" (Matthew 6:21).

It is worth noting that the real attack against God has not come from the ranks of the atheists. The psalmist tells us that the person who denies God is a fool (Psalm 14:1). Rather the real attack against God has been made by those "who mix up God and the world and deify plain, natural and worldly things." A few years ago, J. A. T. Robinson in his popular book, *Honest to God*, following the lead of Paul Tillich, stated that we must give up the image of God as "up there" and "out there" for the image of God must be related to the knowledge of ourselves. But why should the depth of our human existence and experience be divine and not simply and plainly human? Is this not mixing up God with that which is not God?

Or to employ another illustration; a short time ago, the American theologian Dr. Avery Dulles attended a conference and noticed a large banner that read, "God is other people." He took a felt-nib pen and corrected the sentence, placing a comma after other, so it would read: "God is other, people." We must always guard against the temptation to confuse God with that which is not God.

We misunderstand the prophetic protest against idolatry if we think of it as being directed only at making images of wood, silver and gold, to represent God. The prophets warned against all false images, not only material but also mental ones.

There is a rather simple but effective advertisement which says, "There is no substitute for wool." The point that the biblical writers make again and again is, "There is no substitute for God." As the unknown author of Isaiah 40 puts it: "To whom then will you liken God, or what likeness compare with him? . . . Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth." (40:18,28).

In spite of the fact that the biblical writers speak of the unique and incomparable nature of God, in spite of the repeated reminder that God is immeasurably greater than all our thoughts and words about him, we tend to limit God in all sorts of ways. How many think of him as white, Anglo-Saxon and even Protestant? How many think of him in exclusively male terms and can make no sense of the view that he is neither male nor female? Of course, God is male, we reply. Isn't he described as father? Yes, but the Bible also employs female imagery: "As one whom his mother comforts so I will comfort you" (Isa. 66:13; see also Luke 15:8-19).

It suits us to think of God as "one of us" supporting our way of life, sharing our outlook and confirming us in our prejudices. We limit him by restricting him to the religious sector of our lives, allotting him an hour on Sunday but keeping the remainder of the week to ourselves. Or again we limit him by thinking of him as a "God of the gaps;" that is, the explanation for that which we do not yet understand, and so push him from the centre to the edges of the universe and of our chief concerns.

The God who reveals himself

In its opening statement, the Apostles' Creed does not say, "I believe in God's existence" or "I believe in the hypothesis of God" or even "I believe in the doctrine of God" but "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ His Son . . ." In other words, the creed is not affirming certain philosophical or doctrinal theories concocted by philosophers or theologians. Instead the creed confronts us with God himself, declares what he has done, and asks for our personal trust in him. The object to which our faith is directed is not an idea or a doctrine but the living God.

Therefore, whoever says God, necessarily has to say "revelation." Otherwise, God becomes a construct of human thought, a mere projection of human experience, or even a wish-fulfilment. The creed knows nothing and teaches nothing about God save what it knows of him through Christ. To refer to the new ordination vows of The Presbyterian Church in Canada: We believe in God, the Father, "made known in His Son Jesus Christ our Lord to whom the Holy Spirit witnesses in the scriptures of the Old and New Testaments."

What we know about God emerges from the biblical story. God is the living and holy one who gathers a people for himself and who makes himself known in his gracious dealings with them. The knowledge which God gives to his people was hammered out on the anvil of Israel's history. Who God is, is revealed by his saving action in history. He is identified by his gracious words and deeds: "I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage." (Exodus 20:2). The Bible is the story in which God identifies himself to his people.

At the centre of this particular story of a particular people stands Jesus Christ in whom we meet with God. It is often assumed that we already know who God is and that Jesus Christ only improves and enriches the knowledge that we have. But we do not know. Jesus reveals God to us. "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (John 1:18). "I am the way, and the truth, and the life; no one comes to the Father but by me" (John 14:6).

The triune God

When the Christian faith says "God" it necessarily has to say not one but three words. The biblical faith is a trinitarian faith. The God who reveals himself, reveals himself as Father, Son and Holy Spirit. Moreover, to speak

of God revealing himself as Father, Son and Holy Spirit is to speak not just of three ways in which God relates himself to the world but of three ways in which God is God. He is in himself, Father, Son and Holy Spirit. Thus he was in the beginning, is now and ever shall be.

Why did the church adopt this seemingly complicated formula of speaking of God as one yet as known in three ways? To be sure, the word trinity is not to be found in the Bible. But the early church was firmly convinced that a careful reading of the biblical doctrine of God led step by step to a trinitarian view of God.

At the basis of the doctrine of the trinity is the belief in one God. The biblical writers all affirm that there is only one true God to be worshipped and obeyed. This belief in one God was not compromised by the early Christians. That is, they did not affirm two other divine persons besides God the Father and then had to face the difficult question of deciding whether and how these persons can be called God. Instead they were convinced that Jesus is God commending his grace and love to us, God reconciling the world to himself; and that the Spirit is God bringing men and women to the understanding of his activity in Christ, God bringing to us his salvation. In Jesus Christ and in the Holy Spirit we have to do with nobody less than God, and in each case with a full and authentic version of God. Consequently the formula, God is three-in-one.

Finally, when the Christian affirms faith in God he affirms that God is a person. This does not mean that God is some kind of super being, a mythical giant in the sky. Belief in a personal God means trusting in a God who has in perfection the qualities that make us persons; thought, purpose, the power of communication and supremely love. He is a God who we can address, a God who listens, who hears and answers prayer. Dr. George S. Hendry of Princeton has rightly said that the acid test of any system of theology is what it has to say about prayer. For prayer is personal encounter with God and a system of theology that does not make room for prayer is not only defective but is also to be suspected.

Practical consequences

In one of Bertolt Brecht's *Stories about Herr Keuner*, someone asks Herr Keuner if there is a God. Herr Keuner replies: "My advice to you is to think whether your conduct would change in accordance with the answer to the question. If it did not change then the question could be set aside. If it were to change, then I could help you at least by saying, you have already decided. You need a God."

Herr Keuner is certainly right. If our life and conduct do not change in accordance with the answer we give to the question of God, if it makes no practical difference, then the question is of no consequence. It can be easily dismissed.

Belief in God is primarily a practical rather than a theoretical matter. There can be no neutral, uncommitted and uninvolved knowledge of God. It is not a matter of assent to a hypothesis or even a doctrine but a choosing between alternatives in actual life. As the late Jewish theologian Abraham Heschel has expressed the matter: "God is of no importance unless he is of supreme importance." ★

THIS IS THE FIFTH article in the series What We Believe, written by the minister of Rosedale Presbyterian Church, Toronto.

Night in Guatemala

THE REV. JUAN MARCOS RIVERA and I (Federico Pagura) have, at the request of the World Council of Churches, been on a visit to the people and churches of Guatemala. (See page 20)

After passing the Perisferico, bordering the shanties of families living in the ravines near the El Inciencao Bridge, we entered a street going through the Bethania district. This street was in a very bad condition, and here we could see all the effects of the earthquake: very poor houses, dark, and many in ruins. Only one large room projected a light into the dusty road. This was the chapel of the Assembly of God, and some children were sweeping it out in preparation for the evening service.

We entered the sports ground through a tree-lined road. Through the trees we could see the shanties and the lines of white tents bearing the sign of the Red Cross. These tents shelter a total of 200 families. We interrupted the poor dinner of a couple who ate in an improvised kitchen of wood and cardboard. The husband led us to the centre of the camp where a group of women, children and a few men look at some pictures. We visited the tents made of very thin cloth and providing little protection against the cold and the rain. In many, children were sleeping wrapped in blankets on the floor. Some were crying from hunger and cold — the night was chilly. All of them showed their fears and their sufferings.

A woman with Indian features asked us: "The storm is coming from the north; that means rain. Can you imagine, sirs, what will happen to us and to our children? What can you do to help us? Who are you? Where do you come from? Can you promise us help? We need medicines. Many people are ill and have colds. We have no nylon cloth to protect our tents. The doctor has not come for the last few days. We want to build our houses here — even temporary constructions which will protect us against the rain and the cold."

And the questions, the complaints kept coming — disturbing and endless. We wanted to promise them many things but that would be irresponsible on our part. They needed help there and then — and our hands were empty. A lawyer arrived with Father Adrian, a Belgian priest, small, white-haired but with a large heart, the pastor of these slum dwellers. He had a miraculous escape during the earthquake, his room was suspended over the chasm which had already swallowed many lives.

The lawyer told them, with sadness, that the land belonged to the Ministry of Works and that he had been told that the people would be refused permission to use it. The minute the tents are replaced by small houses the army will come. Nobody wanted to admit that this sad news might be true. "The president has promised to help us, he said so in his speeches. They can't turn us out of here. Where can we go?"

"When do you think the construction material might arrive?" some of them asked us. "We do not know," responded Father Adrian, "but we shall try to get it here as quickly as possible." One of them reminded us: "We are poor, but we do not want our children to die. Look, fathers, at this poor woman with her baby in her arms. She has already lost four children in the earthquake. Now can you understand our anguish?" ★



AUDREY SHEPHERD



The status of women

by Valerie M. Dunn

OCCASIONALLY WE HEAR that the government Federal Advisory Council on the Status of Women is meeting in Ottawa to discuss women's problems. And if you're a woman, like me you probably wonder: "Huh! What do THEY know about MY problems?"

When I met Audrey Shepherd of Scarborough, Ont., a housewife, mother of three and churchwoman who has served on the council since last April, I discovered they're a pretty down-to-earth group.

She's one of 30, carefully chosen from a cross-section of regions and activities, who tackle the tough, often tedious job of reviewing legislation and telling the government what they think should be done to improve the position of women.

Since it was set up in 1973 they've made more than 75 recommendations. At their urging, women were accepted into the RCMP. And the government told Crown corporations and agencies that women employees must have equal job and training opportunities. Among priorities for this year are inclusion of housewives in the Canada Pension Plan and improvement of the status of Indian women who marry non-Indians.

"I'm an action person, used to doing something I want when I want it," Audrey explains. "But in the council I've had to learn to use the system and understand how it works, for studying legislation is a slow, deliberate process where you have to deal with proper rules and regulations.

"The pressures on government are fantastic. If they do what I want, someone else doesn't like it. They have to come down on the side of simple justice, tempered by what people will bear, and still manage to stay in power.

"But it's our job to hold them to account when it comes to women. And we can announce our findings to the press without waiting for the government."

Among the members is a nun, Sister Catherine Wallace, chairman of the Maritime Health Education Commission, and Joan Wallace, public relations director of the Red Cross in British Columbia. Not all are female; a recent appointee is Jerry Goodis of the well-known advertising agency Goodis Goldberg Soren.

Audrey represents the church as well as the Metro Toronto area; among other things she's president of the Anglican Church Women of the Diocese of Toronto, numbering about 230 groups.

While deeply committed to change, Audrey understands and is concerned about those who fear it. "You have a tremendous stake in the status quo if you've opted out of the working world for 25 years and no longer feel able to go into the market place. And a woman who has always been identified as somebody's wife or daughter finds it threatening when asked to identify herself by who she is as a person — maybe even finding herself the only woman at a party who wants to go off in a corner and talk recipes and babies.

"We must take one step at a time and understand change is difficult for some. If we try to force it, will we have any humanity left? Yet we can't let the pressure up, either.

"It's sad when we are all so really concerned with one another — women, men, kids — that things have to be polarized. The question of the place of women in society shouldn't be a threat to anyone."

For Audrey, Christianity and feminism are deeply intertwined. "Fulness of life in Christ means complete liberation, with both men and women expressing every gift or talent. So the church ought to lead society instead of thinking that the role of women in the church can broaden only when society has accepted women differently.

"Church women have often been reminded, as men have not, how humble we should be, how silent, serving quietly behind the scenes. But if we are living on the resurrection side of Easter, I question whether such a role is appropriate for anyone, male or female.

"Women have been reluctant to apply the more positive statements in the Bible such as 'I live — yet not I, but Christ liveth in me.' (Galatians 2:20). If we take that seriously, allowing the Holy Spirit to operate in us both as individuals and as an institution, we must not put blocks in his way."

Yet she points out, "If a woman is naturally a quiet, behind-the-scenes, serving person, this is a proper choice for her."

She also feels we should be more concerned about the plight of women around the world. "When food is short, it's women who starve first. When education is lacking, it's women who don't get educated."

About herself Audrey says, "When asked if I'm a Women's Libber I say yes. But I am also happy to be identified as a wife and mother, for to my family I'm a person. And for 29 years I've been married to a man who expects his wife to be a do-er like his mother, who at age 82 is helping to run a community meal service." ★



Helping girls in crisis

by Sheldine McDonald

A TYPING CLASS at Humewood House.

BY THE TIME MOST parents have an adolescent in the house they may be asking themselves, "Why have these young people, raised in a good home with so many advantages, such laissez-faire, irresponsible attitudes towards their family, school and future?" And parents may wonder "Where have we gone wrong?"

Parents do make mistakes, they are human. But aside from those who grossly neglect their children either physically or psychologically, parents do the best job they can and need not feel they have slighted their children in any way.

Parents try desperately to protect children from the pain and anguish of growing up. On this issue our offspring are often wiser than we. They know that only through experience can they understand the world they will soon inherit and they show great courage in the risks they take in order to know that world. You may well ask, "What is courageous about the methods of today's adolescent: dropping out of school or wanting to; liking music with sounds and lyrics meaningless to us; drug and alcohol abuse, and precocious sex?" The courage lies, not in the acts, but in an attitude towards life enabling them to take incredible risks in order to declare some place for themselves. No one knows better than the adolescent that the years of his or her adolescence are a time in limbo. Our society has no roles for them except as students who are required to wait quietly before they can take on the valued roles of adulthood.

The problems facing parents today are those which we at Humewood House, Toronto face in trying to understand and assist troubled adolescent girls in residence with us. Our population is drawn from a broad base in the community and represents all socio-economic levels. No matter what the particular situation of each girl, the general problem is basic: "How do I become a responsible adult?"

The philosophy of Humewood House is that one can only do this by taking responsibility towards self and others. This process is littered by mistakes but since it is not our job to judge success or failure in human ventures we hope only to help our residents make "better" mistakes. We encourage the young women who are with us to try, in the relative security of our setting, to act on decisions they make and to openly and candidly assess the results. We encourage them to see themselves as part of a community in which communication and co-operation are the essential ingredients in accepting and being accepted by others. Although we hope to be encouraging and supportive we do nothing for any resident which we feel she can or should do for herself.

The results have been staggering; the more responsibility we relinquish the more our young people willingly take. It is not simply a matter of how residents plan and manage their own lives but how they express their concerns for their immediate environment. It is they who turn out the lights in order to save electricity: they who suggest money-making and saving schemes to help out in these times of financial hardship. Their enthusiasm can only come from a sense of being included in the decision-making of our small community.

Our population of up to 25 is hardly comparable in size to the family setting. But we feel that the principles we use in dealing with young people can be used in families. They were first developed to teach child rearing practices to parents. Our philosophy is based on the works of psychiatrist Alfred Adler, and our methodology on that of his colleague, Rudolph Dreikurs. The essence of it is that in a democratic society where children are taught that they have equal human rights, the traditional, authoritarian approach to child rearing cannot work. And in not allowing children and young people to take responsibility for their own actions in relationship to their family and community we encourage them to remain dependent.

We recommend that anyone concerned with young people take a look at ways in which they can help adolescents take more responsibility in a co-operative atmosphere. We must cease to see this adult attitude as overly demanding and understand it as one that helps young people grow. When we as adults can relinquish feeling guilty because life is difficult, we can help our children accept reality and know their own resources. With courage, mutual respect and a common purpose in harmonious living, there is nothing our combined energies cannot accomplish. ★

THE AUTHOR is the executive director of Humewood House, founded by the Anglican Church and now a group home under the Province of Ontario.

THE 102nd GENERAL ASSEMBLY of The Presbyterian Church in Canada opens this year on the first Sunday of June in St. Andrew's Church, Arnprior, Ont. In our calendar for the Christian year, that Sunday of 1976 is the day the church marks Pentecost once more. Pentecost celebrates the day in New Testament times, seven weeks after Easter, when Christ's friends were filled with the Holy Spirit (Acts 2).

This fact alone should augur well for the work of this year's Assembly! True, the subject is not one of the favourite, conversational topics of old-line churches. We are more likely to berate excesses of the charismatic movement than ourselves to be filled with the Spirit's power! Our best friends prefer other topics of discussion. The media, tone-deaf to what the church considers important anyway, see little possibility of news in this quarter. One reason for our reticence is our own ignorance of the subject.

What, or who is the Holy Spirit? John Oman suggested years ago that the importance of any matter can be measured by the difficulty in defining it. Louis Armstrong once said of jazz music, "If I have to explain it to you then you ain't got it." Some Spirit-filled Christians would answer in like manner.

Those of us brought up in the fellowship of the church are half-way familiar with explanations offered, and remember St. Patrick's use of the shamrock to illustrate the three-fold nature of God. Some of us remember that part of Jesus' teaching when he promised his friends the Spirit, spoke of him as an Advocate or Comforter, and as One who could lead into all truth (John 14, 15, 16). We remember Pentecost and the strange events of that day.

We may even remember how Jesus had said, prior to Pentecost (Acts 1:8) "You shall receive power when the Holy Spirit has come upon you." The New Testament scholar, E. F. Scott, reminded us that "The early Christians did not invent the Holy Spirit. They knew they had received new energies, which must have come to them from above . . . They were trying to explain visible facts which they could not account for in any other way."

The implication is that we cannot foresee what is within our power to do if we were to lay our lives open to the indwelling of the Spirit of the living God. Kathryn Kuhlman, who died a few months ago, said that it was from the time that she surrendered her life completely to God's Spirit that her evangelizing work was further blessed by some effectiveness in healing. The fact that medical people rejected the claims of some believing themselves healed through her ministry did not lessen her ability to reach out a helping hand in the name of Jesus.

Henry P. Van Dusen once said: "The Holy Spirit testifies to the immediately present activity of the Divine — God-near and God-mighty. The 'Spirit of God' or 'Holy Spirit' is always God-at-work."

Emil Brunner, the great Swiss theologian, wrote in *I Believe in the Living God,* "You know yourself what stands in the way of the Pentecost Spirit. One does not want to change; one wants to go his own way; one does not want to repent and believe in the Lord Jesus Christ." There's the rub! We do not want to change! For all our pious talk and fervent (?) prayers, we really do not want to be filled with the Spirit of God. This is something that, not wanting, we are not given. We cannot, in all conscience, ask and seek and knock, and so receive the fulfilment of the promise (Matthew 7:7).

If we are really concerned about our lack-lustre and fruitless lives, and truly hope for great results from meetings together of representatives of our Canadian church, we will pray with all the earnestness we can command in the words of the psalmist (51:11), "Take not thy Holy Spirit from me."

Prayer

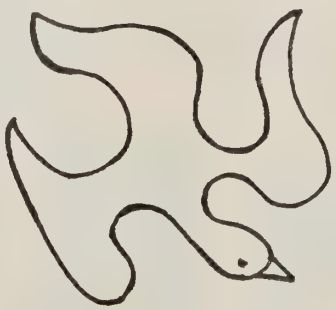
O God, who revealed yourself in the beginning with your Spirit moving "on the face of the waters," and who would reveal yourself now by your Spirit at work in our hearts, make us receptive to his coming and to his leading. Filled with his power, enable us to do your works, and led by him into truth, to do your will. Filling your church and your people with your Spirit, enable us to accomplish your mission for us, in Jesus' Name. Amen. ★

/BY D. GLENN CAMPBELL

MEDITATION

Receiving — the Energizer

**"Peter said unto them,
Repent, and be baptized . . . in the name
of Jesus Christ . . . and you shall
receive the gift of the Holy Spirit . . .
So those who received his word were baptized,
and there were added that day about
three thousand souls." (Acts 2: 38,41, RSV).**





Presbyterian College



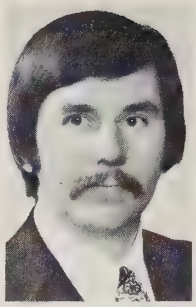
JOHN HERMAN of St. Andrew's Church, St. Lambert, Que., a graduate of McGill University, will serve in Robert Campbell Memorial Church, Montreal, with his wife Shirley and three children.



RODERICK ALEXANDER FERGUSON, of Livingstone Church, Montreal and a graduate of Sir George Williams University, will go to St. Timothy's Church, Ajax, Ont., with his wife Joan.



D. LINDA CORRY, a member of St. Laurent Church, Que., a graduate of Sir George Williams University, will continue her studies.



DAVID SHERBINO, of St. Paul's Church, Ottawa, a graduate of the University of Ottawa, will go with his wife Audrey and son to St. John's, Kapuskasing, Ont.



JOHN A. FRASER, of First Church, New Glasgow, N.S., a graduate of St. Francis Xavier University, will go to the River John Charge, Pictou Presbytery, N.S.

Knox College



RICHARD E. SAND of Thornhill Church, Ont., a graduate of the University of Guelph, will serve in Flin Flon, Man.

Ewart College



LORNA J. CAMERON, a member of First Church, New Glasgow, N.S., and graduate of the University of Toronto, plans to study for a B. Ed. degree.



ELIZABETH STEELE, of Knox Church, St. Catharines, Ont., a graduate of the University of Toronto, will be an area resource person in central Ont.



KAREN R. TIMBERS, a member of St. Andrew's Church, Sutton West, Ont. and a graduate of the University of Toronto, will be an area resource person in Ont., based at Sutton.



CAROL B. SHARPE, a member of Thornhill Church, Ont., is a graduate of the University of Toronto.



KAREN L. HUBERT, of Alma Street Church, St. Thomas, Ont. will go to Flora House, Winnipeg, Man.



ROXANNE M. HICKS, a member of St. Andrew's Church, Welland, Ont., will complete work on her B.A. at the University of Toronto.



JOYCE E. MacNEVIN, of Zion Church, Charlottetown, P.E.I., will do church extension work in Waterloo-Wellington Presbytery, Ont.



RONALD WALLACE, a member of Knox Church, Toronto, a graduate of the University of Toronto, has been appointed to the overseas staff. He has a wife, Susan, and two children.



KATHY JEAN BROWNLEE, of Elphin Church, Ont., a graduate of Queen's University, will go to St. Andrew's Church, Geraldton, Ont.



GLENN COOPER, a member of St. Andrew's, Warkworth, Ont. and a graduate of Trent University, will go to Point Edward and Brigden, Ont. with his wife Elizabeth and two children.



JOHN L. ARCHIBALD, of Bridlewood Church, Agincourt, Ont., a graduate of the University of Guelph, will go with his wife Marian to the West River Charge, N.S.



LASZLO SZAMOSKOZI, of First Hungarian Church, Toronto, will go with his wife Elizabeth and child to Calvin Hungarian Church, Vancouver.



DONNA J. RISEBOROUGH, of Knox Church, Acton, Ont., and a graduate of the University of Guelph, will go to Wanham and Blueberry Mountain, Alta.



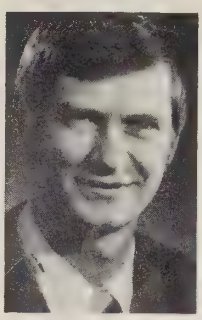
HUGH APPEL, of St. Giles Church, St. Catharines, Ont., attended Brock and Trent Universities and will go with his wife Jane and three children to Brentwood, Burnaby and Robertson Church, Vancouver, B.C.



STEPHEN G. DUNKIN, a member of St. Andrew's Church, Kingston, Ont., a graduate of Queen's University, will go to Warkworth and Hastings, Ont. with his wife Diane, and son.



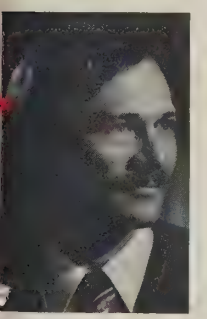
M. RAYMOND DRENNAN, a member of Patterson Church, Toronto, is a graduate of the University of Toronto.



JAMES L. CODLING, of Parkview Church, Saskatoon, and a graduate of the University of Saskatchewan, will go to Elphinstone, Man.



VENUS Y. BIBAWI, of Egypt, a member of Knox Church, Toronto, is a teacher who expects to work in Toronto.



RICHARD FEE, of Killam Church, Alta., a graduate of Carleton University, has been appointed to the overseas staff.

GRADUATES '76

Clerks can't ERR

by Lawrence Brice



FOR THE FIRST TIME in 24 years, Rev. Dr. Louis H. Fowler will be missing from the clerks' desk at the General Assembly when it meets this month.

At the 101st Assembly in Montreal last year the fiery principal clerk retired from the number two position in the church. The moderator is said to be number one.

Dr. Fowler is well known to Record readers as the author of "You Were Asking." In a rarely granted interview he displayed the same bite and sense of humour in real life as he has in his column and in the General Assembly.

Describing the clerkship as "not a job but a know how-to-do job," Dr. Fowler advised and clarified for Assembly and other church courts proper procedure and how to avoid lawsuits.

This work, he says, has saved the church hundreds of thousands of dollars "by effectively blocking lawsuits which would have ruined ministers or their congregations."

He describes the role of Assembly clerk as "ombudsman to the church." He is not a policeman but rather like a doctor, one who diagnoses and prescribes courses of action.

"There are dozens of times," Dr. Fowler said, "when we might have interfered. We interfered only for the safety of the church. When you call the clerk of a presbytery long distance, aware of something wrong he's doing, to tell him to get out of it right away or he'll have a lawsuit on his hands, you've lost a friend — unless he's a high minded man."

Because of their advisory role, the many antagonisms that Assembly clerks encounter tend to make them unpopular. "I hope to have six pall bearers to carry me to my grave," one Assembly clerk was heard to utter. When in jest Dr. Fowler told this to a presbytery, one man said to Dr. Fowler: "I'd be willing to do that for you any time."

Born 73 years ago in the Province of Prince Edward Island, Dr. Fowler was schooled there and in Calgary. In 1924 he moved to Toronto to live in the Knox College residence. Two years later he graduated from McMaster with a B.A., then earned an M.A. there in 1932. His diploma in theology is from Knox; he also holds a B.D. from The Presbyterian College in Montreal. Knox College conferred a D.D. on him in 1960.

Originally Louis Fowler started out to study architecture, "but then I swung to the ministry. Now whether I'm on a siding or on the main line I don't know," he quips.

Opposed to bureaucracy

He has held a succession of pastorates in Ontario: St. Andrew's, Lancaster, Renfrew Presbyterian, Westminster, Sault St. Marie, St. Paul's, Port Hope, Harriston Presbyterian, and St. Andrew's, Aurora, where a new church was built under his ministry. His skill as a carpenter was demonstrated at Port Hope, where he was given his mornings free to build a manse, the house in which he now lives in retirement.

In 1925 Louis Fowler was the first student to be sent out under the continuing Presbyterian Church. Dr. A. S. Grant of the mission board shook his hand at the railway station and told him: "Now remember Fowler, you represent the church and don't be sanctimonious!"

"I had no other ambition than to be a village minister," Dr. Fowler recalls. "The heart of the church is in the congregations — and not in this place (church offices)."

Dr. Fowler is opposed to church bureaucracy. It is ironic that he became part of it.

In 1952 he was called by the clerk of Assembly, Dr. E. A. Thomson, to serve as joint clerk with him. (From 1925 to 1970 there were two clerks of Assembly equally serving the job. Since 1970 the church has had a principal clerk and his deputy.) Looking back, Dr. Fowler recalls: "We have been fighting in these years to preserve the peace and law of the church. We (Dr. Fowler and Dr. Thomson) and latterly I as principal clerk have had to take absolute responsibility. A mistake would have been disastrous. Unlike civil lawyers we (canon lawyers) can't make a mistake."

Dr. Fowler refuses to discuss "old animosities in the church." But he remembers one occasion when a man came in to see him from a congregation that was stirred up. The man said that he was going to lay a subpoena before the moderator and the clerks of Assembly.

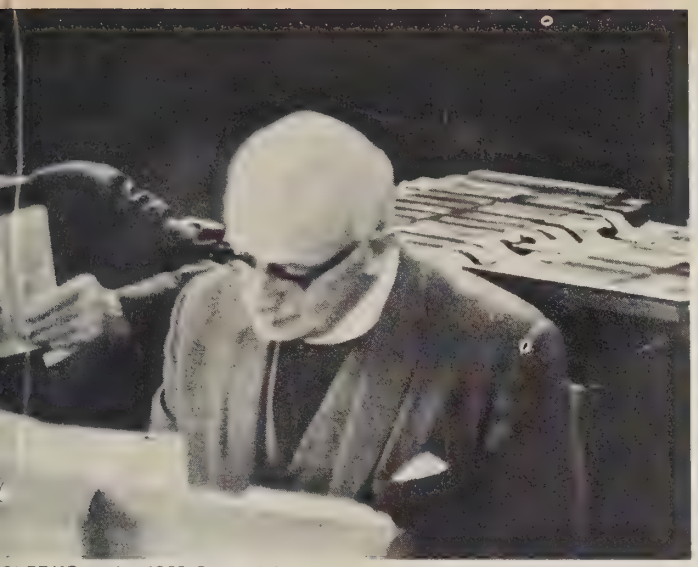
"I had the case in hand," Dr. Fowler commented. "Very well sir, you do exactly that . . . If you lay that subpoena for a civil suit before us we'll go to court. And I will ask the presiding judge that I as a canon lawyer examine you and I will prove you to be nothing but a rotten liar!" The suit never took place.

The clerk's job is year round. When the Assembly dissolves it ceases to exist, but the clerk is clerk throughout the year — signing documents, answering questions on canon law, and preparing for the next year's Assembly.

"A foolish consistency is the hobgoblin of little minds." Quoting Emerson, Dr. Fowler points out that the General Assembly is inconsistent except for the continuing office of the clerk. "It's not a runaround job, visiting presbyteries and so on." The work is done out of the church offices.

The clerkship has been the forte of older men. Dr. T. Wardlaw Taylor was over 80 when he retired. Dr. Robert Campbell, over 90. Dr. Thomson turned 80 the day he stepped down. And Dr. Fowler 72. Up until 1970, the joint clerks appointed their own successors. But in that year "one man on the administrative council said that he was opposed to this self-perpetuating hierarchy." Now General Assembly appoints the clerks.

An innovation of the Thomson-Fowler years is the recording of the reasons for a decision. Since 1925 Assembly has never overturned a judgment the joint clerks have



CLERKS at the 1968 General Assembly, Dr. Thomson, left, and Dr. Fowler.

rendered. And since 1952 the clerks have written reasons for a judgment.

"Lord Burkenhead advises," says Dr. Fowler, "give your decision and it will be right. Don't give your reasons. Because if you do (give reasons) every silly ass of a lawyer in the kingdom will argue with you. But we've given reasons in order that we might build up a body of reference that our successors might refer to."

Holding his fingers far apart, Dr. Fowler indicated that *The Decisions of the Clerks* is now a rather fat book.

In his spare time Dr. Fowler does wood or metal working in his well equipped shop. When it comes to furniture, "Dr. Fowler knows everything," commented Dr. Thomson. But due to arthritis Dr. Fowler has had to give up his hobby of lettering all degree certificates for Knox College, a task he had carried on from 1930 to 1970.

Paul's terrible puns

He still continues with his column in The Record. At one time Dr. Fowler ran a column in the Toronto Star. From time to time the author is rebuked by Record readers for his sense of humour.

"The place of humour is such that the minister should use it," Dr. Fowler explains. He points to the humour found in scripture. "The New Testament is a bright book," he says. "It speaks out with unspeakable joy." He calls the humour of Jesus "the humour of extravagance." Where Jesus talks about plucking a beam out of a neighbour's eye, "It is devastating wit." And he points to St. Paul's terrible puns which he calls adroit humour.

"One editor of the Toronto Star," Fowler recalls, "said our Assembly was the most interesting of all religious assemblies to attend because the clerks of Assembly were ready with a quip to keep them awake."

He says: "The Puritan influence (of sobriety) was strong for a long time and lags to this day. And yet the metrical version of the 100th Psalm, he points out, is "all people that on earth do dwell/Sing to the Lord with cheerful voice/Him serve with *mirth* . . ."

As for the church of the present day and the future he compares it with the early church. "The shed blood of Calvary . . . the guts of Judas spilled on the ground . . . the discrimination against the Grecian widows . . . the quarrels of Peter and Paul . . . Paul and Barnabas separating with sharp words . . . the onslaught of eastern heresies . . . the terrific scandal at Corinth . . . the fury of beatings and ship wrecks . . . the internment of John in a Patmos political prison . . . " "That is the church against which I measure the church today," Dr. Fowler explains. "And I say you cannot defeat God. I'm a Calvinist!"

"We are not more than five per cent in a pluralistic society. I do not think numbers are significant. Somebody, of course, has to pay for the place to meet and, of course, you must have an orderly government within. The future of the church to me is that our own church has a distinctive message which is not found in any other to the same degree. And I think our history as a Presbyterian Church has justified itself."

When Dr. Fowler was taking leave of Assembly last year, Manitoba minister Lloyd Henderson punned: "Now we will be delivered from the fowler's snare!" Retorted the retiring principal clerk: "But not from the noisome pestilence." ★

THE AUTHOR, who holds the degree of M.Th. from Knox College, Toronto, is now a free lance journalist and lives in Maple, Ont.

Dr. Thomson at 83

"DR. E. A. THOMSON is the greatest man our church has produced in two generations," says Dr. Fowler. They served as joint clerks of General Assembly from 1952 to 1973. "We were closer than Siamese twins," Dr. Thomson declares.

Dr. Thomson was the last Assembly clerk to appoint his successor. He explains how he slipped Dr. Fowler quietly into the office.

"Due to Dr. Wardlaw Taylor's frailty they listened to my request and appointed Dr. Fowler as my assistant. So he assisted as clerk *pro tempore.* At the end of the Assembly, I suggested that I'd like it to be Dr. Fowler permanently," Dr. Thomson told Assembly.

At 83 Dr. Thomson is somewhat frail but in superb health. He still reads a good deal and is consulted frequently on church government. Raising a professorial finger, he outlines his own fundamentals: the sovereignty of God, the headship of the Lord Jesus Christ, justification by faith, the priesthood of all believers, and the parity of the ministry.

Dr. Thomson vigorously supports his principles. In the contest of titles, he sternly maintains the headship of Jesus Christ and the equality of the ministry. For him there are no Right Reverends or Most Reverends.

"There is no other head of the church but the Lord Jesus Christ," he says, "and any attempt to make an earthly head is contrary to that doctrine."

Dr. Thomson served as Assembly clerk from 1948 until 1973. "I was 80 the very day my resignation came up," he recalls. The commissioners to the General Assembly gave him a standing ovation on that day, June 8, 1973. And a volume of appreciation for leadership in the church over more than 55 years, signed by ministers and elders in all 44 presbyteries, was presented then. ★

Alliance faces deficit

Financial difficulties are being faced by the World Alliance of Reformed Churches.

At an executive committee meeting it was reported that due to a continuing decrease of income as a result of unfavourable rates of exchange, and increased expenses with the rising cost of living, the year 1975 had ended with a deficit of some $21,900 on a total expenditure of about $185,000. Although several member churches had raised their contributions to the WARC and have indicated their intention to continue to do so, the Alliance's financial position is giving cause for concern.

The committee decided to write off the accumulated deficit of 1974 and 1975, amounting to some $50,000, from the so-called No. 1 ordinary fund, thereby reducing it to $69,000. Through drastic cuts in a number of items, the budget for the current year was fixed at $180,200, which still includes a projected deficit of $9,000.

A special two-person team is to make a detailed study of the present financial situation of the WARC and make recommendations during the next few months.

Staff contracts for the two WARC departmental secretaries, the Rev. Richmond Smith and the Rev. Fred Kaan, were each extended by a one-year period (instead of the statutory three years) to run from September 1, 1977 until August 31, 1978. Dr. Edmond Perret, general secretary, whose present appointment terminates in 1980, voluntarily put his contract for consideration before the executive committee, which then renewed it for the same period as the contracts of Mr. Smith and Mr. Kaan. The general secretary's appointment is normally for five years.

The resignation, effective August 31 next, of Miss Paulette Piguet, as associate secretary of the WARC was accepted by the committee which then appointed her for a one-year term as secretary with special responsibility for the preparation of the 1977 Centennial Consultation at St. Andrews, Scotland.

Deeper issues in Sahel

According to Jean Fischer, deputy director of the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches, the drought in Sahel, Africa merely brought to light the underdevelopment of the Sahel countries maintained by the former colonial and other powers.

"Don't pity us," said the Sahelians to their wealthier neighbours. "Do something about the forces and powers which continue to oppress us." To the churches overseas they said: "Your aid should be supportive of the struggle for more justice in international relationships."

Rejecting simple solutions like more water and trees, the participants at a seminar on Sahel agreed that price control and marketing facilities are also part of a global development process that must be promoted. Improvement in the situation will come only when the people themselves, including nomads, are led to invent new types of activity. This was made evident through the use of case studies.

The group from the WCC and the All Africa Conference of Churches also visited two projects. One is equipping school leavers with agricultural skills so they will remain in their home communities. The other is a village cereal bank where grain is stored for use prior to the next harvest. The seminar is producing a report for the use of churches in the AACC and WCC on what should be done to remedy the underdevelopment situation.

Problems in Regina

A number of Regina, Sask. clergymen have charged that patients admitted to the city's Pasqua and General Hospitals are being denied the opportunity of pastoral visits, by a new policy which eliminates questions about religious affiliation on the hospital admission forms. This charge was made by Regina clergymen experiencing difficulty in tracing parishioners in the two hospitals.

Previous hospital policy asked patients voluntarily to state religious affiliation on the admission form. This information then was placed in a file available to clergymen. The new system uses a separate form which asks if the patient wishes to be placed on a visiting list, which names fraternal and social organizations and then "your denomination."

Patients have reported that they did not understand the intent of the form, thinking it was only for special emergency visits. They apparently expected their clergyman to visit them during his routine rounds and some clergymen have reported receiving complaints by parishioners that they were not visited in hospital.

Strategy for Guatemala

An ecumenical team has been commissioned to express the solidarity of the churches with the people of Guatemala in the aftermath of the earthquake. The team will work with Guatemalan churches to create a "multiple ecumenical aid strategy" for reconstruction, with particular emphasis upon improving the situation of the poor and oppressed, said Muriel S. Webb, director of the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches.

This two-person ecumenical team has begun a five-week assessment of the situation in the Central American Republic under CICARWS auspices. It consists of Bishop Federico Pagura, district superintendent of the Methodist Church in Argentina, and the Rev. Juan Marcos Rivera of Puerto Rico, regional secretary of the Latin American Commission for Evangelical Unity for the Caribbean and Central America.

The team is to advise the WCC on best ways by which short-term and long-term support can be given reconstruction plans. Attention will be paid to the criteria for help established by the Guatemalans themselves. With a view to strengthening ecumenical understanding and co-operation, the team is to provide information to CICARWS and to co-operating international service agencies, many of which have already begun programs in Guatemala.



FERNIE HOUSE in South Pickering, Ont. has opened a second residence for teen-age boys. Mrs. Maureen Coleman, right, presented $4,000 to George Fernie, second from left, as a contribution from Melville Church, West Hill, Ont. Shown also are Bill Leslie, house director, and Rev. Wallace Whyte, minister of Melville. Renovations will cost about $50,000.

Canadian Bible Society

"The Bible Society movement has endured longer than most Christian volunteer organizations primarily because it has had one purpose and adhered to it," Rev. Dr. Kenneth G. McMillan told the annual meeting of the Canadian Bible Society. The general secretary of the 165-year-old inter-faith organization reported that the Bible Society had enjoyed a record year in all departments of its operation.

During 1975 the society distributed 3,619,793 copies of the scriptures in Canada in 92 languages, including 320,000 complete Bibles or New Testaments.

The French language translation of *Good News for Modern Man* is enjoying increasing acceptance in Quebec. Last year more than 50,000 copies of that translation were distributed there.

During 1976 the Gospel of Mark was translated into the Northern Ojibway, Saulteaux, and Chipewyan languages. Total distribution of Indian-Eskimo scriptures for the year was 2,879.

The Canadian Bible Society is involved in Christian testimony at Canada's Olympic Games and will be providing scripture portions for wide-spread distribution. The Rev. H. Zurbrigg, scripture secretary for the Bible Society, is chairman of the commission on literature of *Aide Olympique*, the inter-faith Christian organization which seeks to co-ordinate outreach at the Montreal event.

In addition to its extensive ministry in Canada, the Canadian Bible Society supports world Bible distribution and last year forwarded $1,200,000 for that purpose. The Canadian Bible Society is an inter-faith ministry that enjoys the support of churches and individual Christians of many denominations.

Dr. Frederick R. MacKinnon of Halifax was re-elected president. Vice presidents are the Rev. Stanley G. MacQueen of Halifax, the Ven. Robert Dann of Toronto, and the Rev. Stuart MacLeod of Edmonton. Mr. Justice F. W. Johnson of Regina and Mr. F. B. Brooks-Hill of Oakville are also officers of the society.

Invited to Iran

A folk group of 38 young people from St. John's Presbyterian Church, Cornwall, Ont. has been invited by the government of Iran to tour that country in August. The group will perform at the 102nd General Assembly at Arnprior, Ont. this month.

Formed three years ago under the leadership of Richard Forrester, a high school teacher, the group has become well known in eastern Ontario. It is made up of

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five guitars, piano, bass, drums and 30 singers. Seven denominations are represented in the group, which is known as The Friends. In Iran they will present nine concerts in seven cities, the only Canadian representation invited to that country (formerly Persia) on a cultural exchange program promoting friendship.

While The Friends will be guests of the government there, travelling expenses for which the group is responsible will total about $24,000. The administrative council of The Presbyterian Church in Canada has voted $1,000 from the special projects fund, and The Friends themselves, who are mostly teen-agers, have raised $8,000 through work projects.

Readers who wish to aid these young people to present the Christian message through contemporary song and music to the people of Iran, are invited to send contributions to The Friends Folk Group, St. John's Presbyterian Church, 20 Second St., Cornwall, Ont.

Scots restructure kirk

A major restructuring of the Church of Scotland presbytery system became effective this year as a result of boundary changes.

The number of presbyteries has been reduced from 58 to 47, and some of them have new names. The reorganization results from a decision of the church's General Assembly that presbytery boundaries should relate so far as possible to those of the new local municipal authorities.

New presbytery names likely to emerge from the restructuring include Gordon, Buchan and Moray, all in the newly-formed Synod of Southern Highlands.

The present number of 12 synods will not be affected by the changes although some will have fewer or more presbyteries within their areas.

Conference of Concern

Everyone is invited to the second Conference of Concerned Presbyterians, to be held at St. Andrew's Church, Islington, Ont. from Thursday evening, Sept. 23, through Sunday morning, Sept. 26.

The overall theme will be a consideration of the great commission and its relevance to The Presbyterian Church in Canada. The keynote speaker, Rev. Dr. Mariano DiGangi, will consider the commission's mandate, means and might on Thursday, Friday and Saturday evenings respectively, and its magnitude on Sunday morning. Biblical expositions will be given by the Rev. John Allison of Stoney Creek, Ont. on Friday and Saturday mornings.

Costs will be about $25 for registration plus five meals. It is hoped that accommodation can be arranged through billeting. Offers of help will be gladly received by the Registrar, Mrs. Anne Stephens, 35 Morewood Cresc., Willowdale, Ont. M2K 1L8; phone 1-416-221-4335. Posters for publicity purposes, brochures and registration forms are available now.

Last September almost 200 concerned Presbyterians were encouraged and blessed by the conference held at Willowdale Presbyterian Church. It is expected that registration will be doubled this year.



OVER 20 MINISTERS and others attended a continuing education program at Ewart College, Toronto. Leaders were Dr. James Smart, Dr. William Klempa and Dr. C. Ellis Nelson of Louisville, Kentucky, U.S.A. Shown above are Rev. Dr. J.E. Bigelow, Rev. and Mrs. Wm. A. Fraser, and Dr. Nelson.

Independence sought

The aspirations of the people of the New Hebrides are every bit as valid as those of larger nations and their struggle for independence merits the support of the world-wide Christian community alongside other colonialized territories. This plea was brought to World Council of Churches headquarters in Geneva by two clergymen who also head the tiny archipelago's largest political party.

The Rev. Walter Lini, Anglican, and the Rev. Fred Timakata, Presbyterian, said they are travelling to various world capitals to seek support in efforts "to move the New Hebrides beyond French and British colonial history." Mr. Lini is president and Mr. Timakata vice president of the National Party, which last year received 27,000 out of a total of 35,000 votes cast for the Representative Assembly. They said the potential is 60,000 votes if the voting age were lowered and disenchantment with the joint British-French colonial administration did not keep many away from the polls. The Assembly has thus far not been allowed to convene.

The population, mostly Melanesian, is listed as 90,000 persons. There are also 8,000 British and French nationals largely engaged in the profitable copra trade and operating cotton, cocoa and coffee plantations.

A land reform program is high up on the list of priorities once the islands become self-governing, the two leaders said. It is designed to make the country self-sufficient in food production and prevent a draining of export profits from the economy.

Youth camp planned

The Presbyterian Young People's Societies of the Synod of Toronto and Kingston will hold a week camp at Wenona Lodge near Gravenhurst, Ont. from Aug. 28 to Sept. 4.

The speaker will be the Rev. Douglas Fox and the dean will be Douglas Stephens.

Further information is available from the Registrar, 666 Spadina Ave., Apt. 1103, Toronto, Ont., M5S 2H8.

Canadians for Decency

This organization was founded by three members of Trinity Presbyterian Church, Toronto two years ago. Since that time it has been taken up by East Toronto Presbytery.

The objectives are to promote the philosophy of decency in the best interest of all and in order to maintain the vitality and moral fibre of our nation, and to inform and educate the public about the corroding and debilitating effects of obscenity and excessive violence.

Over 800 now belong to Canadians for Decency, and the organization has groups from New Brunswick across to Saskatche-



A WINTER CAMP at the Crieff Centre attracted this group of young people from the Synod of Hamilton and London for a February weekend. They studied the Bible and worshipped through song, drama and devotions.

wan. Strong support has come from Roman Catholics and from United Church Women.

Further information may be had from Canadians for Decency, Box 8700, Station B., Willowdale, Ont. M2K 2R6.

Armed Forces Day

Armed Forces Day will be observed on Saturday, June 19 in many Canadian communities where units of the Canadian Forces are located.

Members of the Canadian Council of Churches committee on chaplain service in the forces have some knowledge of the tasks in which our Canadian Forces are involved and of the skill and dedication which the personnel of the forces bring to their tasks. The committee, therefore, extends its appreciation and greetings to all service personnel. Its members hope that Armed Forces Day will be so observed across Canada as to give support and encouragement to the men and women of the Canadian Forces.

Some of the operations of the Armed Forces are conducted under the eyes of the world. In Egypt and on the Syrian-Israeli border Canadian troops provide communications and vehicle maintenance for the UN troops from a number of nations in an effort to preserve a delicate peace. After 12 years of service in Cyprus our forces are still sharing in the effort to prevent bloodshed. In West Germany our forces are part of the NATO effort to keep the European balance of power in balance. In Montreal, this summer, Canadian Forces will help to ensure the security of participants in the Olympic Games.

Canadian concerns

An ecumenical breakthrough is about to be revealed to members of Protestant and Roman Catholic churches in Canada. Six denominations: Anglican, Christian (Disciples of Christ), Lutheran, Presbyterian, Roman Catholic and United Churches have produced common materials for use in a mission study called *Canadian Concerns: Christian Response.*

Designed for adults, youth and children the material is available in a variety of print and audio-visual forms. One of the print pieces is a book by Douglas Roche, Progressive-Conservative member of Parliament for Edmonton-Strathcona. Entitled *Justice Not Charity, a New Global Ethic for Canada*, the book explores Canada's role in the world today and gives reasons why Canadians should be committed to work for a more just and harmonious society.

The theme, "Canadian Concerns: Christian Response" embraces world concerns as well as some of the basic issues in Canadian society.

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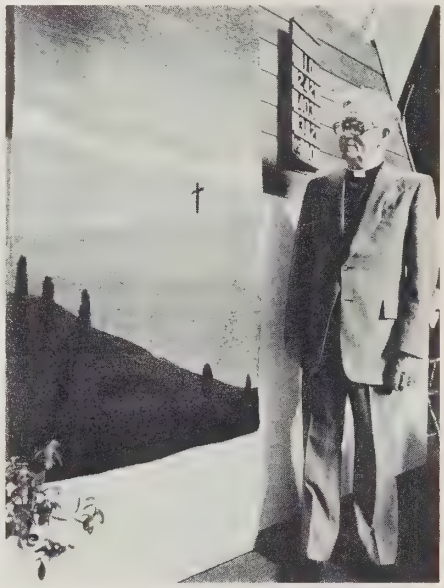
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From West Vancouver

A centennial banner made by Mrs. Engelien Van Nus, Pickering, Ont., now graces the sanctuary of West Vancouver Presbyterian Church, B.C. Her beautiful tapestry, "From Darkness Unto Everlasting Light," and a handsome wrought iron corner plant stand, were recently dedicated by Rev. Dr. R. L. Taylor in memory of the late Sophia Mary, and Alexander Davidson, former members of Old Kildonan Church, Winnipeg, Man., who after moving to West Vancouver 20 years ago kept up their tradition of faithful participation in the life and work of the church.



DR. TAYLOR with memorial banner.

In 1954 Mrs. Davidson founded a W.M.S. group in West Vancouver, and was president until retirement in 1975.

For many years Mr. Davidson was representative elder and often a commissioner to General Assembly. He was a lesson in living, and also distinguished himself in many activities outside the church, not only in British Columbia, but right across Canada.

He and Sophy had a high reputation as champion rose growers in the province. As members of the Vancouver Rose Society, they accumulated an unusually large number of prizes and trophies.

A small water-wheel on a through-running stream used to attract visitors to their rose garden. Alec had built it for the purpose of wearing the first roughness off rocks and stones he had for polishing, being an expert lapidary, especially good at facetting and setting gems for city jewellers.

I. C. Aid report

As of April 30 Presbyterians in Canada had given $59,231 for Guatemala. The church aid agencies want to act *with* the people in rebuilding their communities as quickly as possible.

YOU WERE ASKING?

Q *What is your opinion of giving prominence to officials of an organization parading to church by having the lessons read by one or two of them?*

A The custom of having such as mayors, lieutenant-governors, and so on, read lessons on state occasions is so old I am unable to trace its beginnings. At Uppsala, Sweden, 1968, I, the only non-Coptic at a Coptic ("Egyptian Christian") service, was suddenly asked by the bishop to read the lesson. He escorted me to the lectern where I found the Bible was in four languages and he indicated the desired portion in the English column. During my reading a monk walked around and around the lectern swinging a censer until I was in a literal cloud of incense.

Today there is a growing custom in some of our congregations for elders and others to read the lessons that the service may be more of a family service rather than a performance by a professional, the minister, with only a minimal participation by the people. On Sunday, November 30th, being ill, I stayed home and got on television a Roman Catholic service from St. Benoit's Harbour, Newfoundland. The Old Testament lesson, from Isaiah, was read beautifully by a woman, the Epistle by a man, and the Gospel by the priest.

The reading of the word of God requires considerable study by the reader. I am sure that this last Christmas many parishioners heard St. Luke 2:16 read, "And they came with haste and found Mary and Joseph and the babe lying in a manger" instead of "And they came

Fringe Benefits

by Rhoda Elizabeth Playfair

THE DAY I HEARD that our young mother's Bible study group needed a baby sitter, I started phoning around. "You think you could help out. . .?" "One morning once a week. . .?" "Or maybe once a month, if we could get three others. . .?" High, blank wall! I fumed. The cause was *so* worthwhile, I told myself. Then why don't *you* help? I answered back.

Who *me?* I haven't baby sat in years!

So what? You haven't skated either, but they say. . .

Don't be ridiculous! And anyway, I'm busy!

Isn't everybody?

Look! It's hardly my responsibility —

How come?

What do you mean — how come? They

with haste and found Mary, and Joseph (pause) and the babe lying in a manger." Older people may not be aware of the error, but it has been known for a youngster to ask, when there was no pause, "Was the manger really big enough to hold all three?"

Q *Is membership in secret orders forbidden to ministers and members of The Presbyterian Church in Canada?*

A No. But in certain Presbyterian churches elsewhere there is a ban against certain orders, for historical reasons, but the story is too detailed for this column.

Q *Why is the word Protestant used so often? It seems so negative to me.*

A In our time this word has truly taken on a negative meaning. Originally, it was used positively and decisively. It is from the Latin, meaning to witness or to aver emphatically. Its Elizabethan meaning is gleaned from Gratiano's words in Shakespeare's *Merchant of Venice* when he says, "I have a wife, whom, I protest, I love . . . " The word Protestant was first used in Germany in 1529, but now refers to any church of the West that is not in communion with the church of Rome. It should indicate an enthusiastic witness to the realities we cherish.

SEND QUESTIONS TO: Rev. Dr. L.H. Fowler, 376 Lakeshore Road, Port Hope, Ont. L1A 1R3. Include name and address, for information only.

aren't *my* kids —

They're not, eh? Seems to me you stood with all the rest the last time there was baptism.

What's that supposed to mean?

You tell me! You're the one who stood.

Baptism? I don't get it.

Let me refresh your memory! Mothers. Babies. Brought into the church and blessed and *all of us* agreeing we'd be back-up for the parents in their job of bringing the child up to be a Christian. You do remember that?

Well — yes. But it was — just part of the service.

Oh?

But there've been *dozens* baptized through the years —

That's right.

A person couldn't be — I mean — you're not responsible for *every* one. . .

A promise is a promise! *(continued)*

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But. . .

No buts! No reservations. No amendments. You stood up with the others and you *promised.*

I know! But that was theoretical! I don't *know* half those kids. What can you do that's practical?

Well now! I thought you'd never ask!

The first day that I baby sat, I took it literally. I sat. The half a dozen children played around me using toys we kept on hand at the church for the play school children who meet there regularly. They kicked a ball, raced round with cars and carried dolls from one spot to another. They soon grew bored and frequent differences of opinion demanded my efforts as peacemaker. Halfway through the morning we had a cup of hot chocolate. It was a long two hours.

The next time I took paper and some pencils.

"How old are you?" I asked each one.

"I'm five," said Heather.

"Four," said Dora.

"I'm 16!" said Mike.

"He isn't!" Heather said. Her voice was patronizing. "He's just three or four."

"I'm 16!" Michael stood his ground.

"If you were 16 —" Heather played her ace — "you would be *taller*."

Mike sighed and spelled it out. "I *am* taller," he explained.

I handed out the paper and the pencils.

These kids were young of course; from five years down to 19 months — but all except the youngest liked to "draw" and made a picture for their parents. We played a game of train and sang a little too. I was surprised when mothers started popping in with coats. So soon?

The next few sessions saw some innovations. We played a game of zoo. The box of church toys held some surprising animals which the children checked over, labelled, and dispatched to "cages" made out of building blocks. An abundance of ducks suggested a pond. Jennifer decided a small blue baby blanket would do. Motherly little Dora was anxious to play dolls so a "nursery" was accordingly established to care for the children of zoo patrons. As parking lot attendant, Michael joyfully varoooomed cars the width of the room to the under-the-table parking lot. By the time the zoo was set up and opened for business, everybody was ready for a round of hot chocolate.

You can learn a lot from a hot chocolate break! I was surprised at how quickly I remembered that a girl of five is quite capable of handling a two year old bent on dumping the contents of his cup down the front of his knitted suit. I was amused at the speed with which I rediscovered the knack of asking Jenny to pass the cookies and suggesting that Michael share his spoon with Chris. As for the forgotten techniques of mopping up spilled drinks with paper towelling obligingly rushed from the bathroom — it was total recall in a matter of seconds!

It wasn't long before I realized that I was going to have to divide the morning up in order to work in all the things we planned on doing! A few minutes for "warm up" play, a little time for working in the scrapbook we'd begun, a story time, then lunch, a let's-play-games time (children love charades!) and lots and lots of singing, in between and *any* time. . .

It's been some time now since I held that conversation with myself.

The mothers come downstairs and say, "Our Bible study was just great! We knew the kids were happy because we heard them singing. You don't know what a difference that makes!"

The children pack away the toys and smile and hope they'll see you soon!

The baby sitter — me! — goes home and washes out the plastic cups (unbreakable, all different colours, "Can I have the red?") and suddenly remembers there's a box of hats up in a closet somewhere that the kids would love to wear for "dressing up."

"Cast your bread upon the waters," the wise old preacher in the Book of Ecclesiastes is reported to have said, "for you will find it after many days." The things myself said on that day were true of course. They simply failed to include the fringe benefits.

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THE WONDERS OF CREATION

by Mrs. K. Morck, Calgary, Alta.



Great Blue Heron

"In whose hand is the soul of every living thing, and the breath of all mankind." Job 12:10

The Great Blue Heron, a deep water wader is the largest of the American Herons, standing about four feet high and with a wing span of about six feet. It is sometimes mistakenly called "crane" but in sustained flight folds its neck into its shoulders, rather than outstretched as does the crane.

The great size, long legs, long neck, pointed bill and blue-grey colouration, whiter about the head and neck, identify it as this species.

During the breeding season they form colonies and nest in the topmost branches of tall trees, but sometimes on the prairies they nest on the ground on islets well out in the lakes. The nest in which these two courting Great Blue Herons are standing is cradled in the topmost branches of a larger poplar, and was one of about 21 similar nests which measured four to six feet across, composed of an intermesh of twigs and branches.

Their food consists of fish, frogs and other forms of aquatic life, and frequently visit cultivated fields where they devour great quantities of ground squirrels, pocket gophers, and field mice. They stand statue-like waiting for the unsuspecting prey to come close enough, then with a sudden thrust of the strong bill the victim is caught and devoured or delivered regurgitated into the nest and to their hungry young.

This bird is distributed across Canada from the Maritime Provinces to Vancouver Island and north to southern Alaska. ★

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BOOKS

HEALING,
by William A. Nolen, M.D.

The author, a nominal Roman Catholic doctor, sets out to discover if faith healers really achieve what they claim. From first hand experience he reports on Kathryn Kuhlman, Norbu Chen and the Filipino Psychic Surgeons. The investigations are fascinating and the score worth reporting. Kathryn Kuhlman comes off as sincere, often helpful but no healer; Norbu Chen is a cynical fake; the Filipino Psychic Surgeons are sleight-of-hand artists who are growing rich on American gullibility. So what's new? Not much, but it is in print again and it makes good reading. (Random House, $10.25)

Zander Dunn

THEY SHARED TO SURVIVE,
by Selwyn Dewdney and Franklin Arbuckle

Although having an obvious love for Indian Canadians, the author does not sentimentalize. The illustrations by Arbuckle give us an insight into what life was like in Canada before the Europeans arrived. The several native groups are described in their various locations from the Beothuk of Newfoundland (now extinct because of the European's inhumanity,) westward to the Pacific, then north and eastward across the Arctic regions to include the Inuit. The author asks the reader to have respect for the wisdom of the early Canadians in a thoughtful, helpful way. (Macmillan, $10.95)

Walter Donovan

CREATIVE CHURCH ADMINISTRATION, *by Lyle E. Schaller and Charles A. Tidwell*

Filled with the wisdom of common sense (the least common of all the senses) this has some excellent ideas for motivation, organization, planning and recruiting. Schaller has listed Seven Characteristics of Growing Churches especially worthy of consideration and a good model against which to check your congregation's vital signs. Other chapters give you ideas on how to encourage creative thinking. A most helpful book. (Welch, $4.95)

Zander Dunn

THE ESSENCE OF SPIRITUAL RELIGION, *by Elton Trueblood*

Imagine republishing a book after 40 years, with the author still alive and writing! Trueblood has added a preface recognizing the change in general mood, attributing current failure in the church's mission to diminished certainty about and confidence in the message. Yet the human spirit searches for reality in something or Someone beyond ceremony, creed or ethics. Vital religion deals with God's personal nature as well as man's need. And the final chapter shows that a spiritual emphasis needn't be inward-looking but issues into missionary and social concern. This thought-provoking book would be usable for group study. (Fitzhenry and Whiteside, $2.05)

W. I. McElwain

SOMETHING AFTER DEATH?
by Geoffrey Parrinder

Short and colourful, maybe suitable as a research book for your church library, this doesn't so much answer questions as raise them within the context of comparative religions. (Griffin, $2.25)

L. E. Siverns

MACPHERSON EDITORIAL CARTOONS, 1975

Macpherson of the *Toronto Star* is one of Canada's most highly-rated editorial cartoonists. And his annual collection is always eagerly awaited by those who enjoy the cartoonist's art. It's hard to say who comes off worse in this latest one — Trudeau as Nero, fiddling while the fire of inflation blazes; Ontario Premier Davis as a highwayman holding up the Western oil coach, or world political figures like Indira Gandhi, shown viciously slicing off the head of her political opponents. These masterfully executed cartoons will provide many a chuckle. (Star Reader Service and Hurtig Publishers, $2.95)

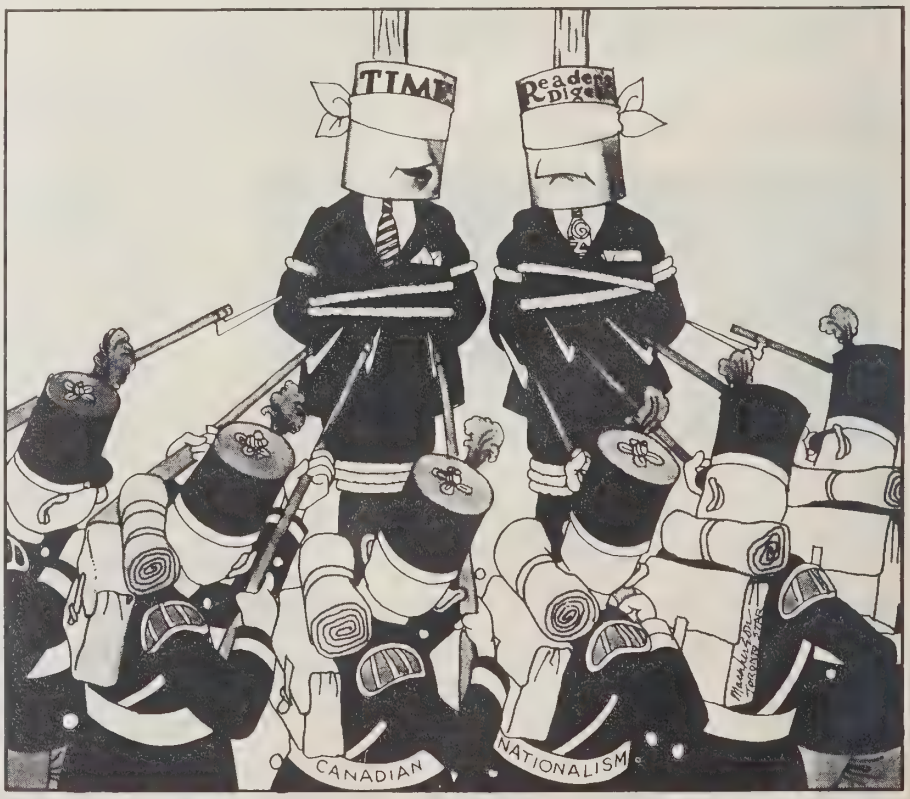
LUCILE PANABAKER'S SECOND SONG BOOK, *by Lucile Panabaker, illustrated by Pat Dacey*

For several years my daughter and I have shared precious moments together singing songs from the first book by Lucile Panabaker, a Canadian. My pupils at school loved the songs too. Now my 17-month-old lugs a new book around the house inviting me to sing by thrusting the book into my hands while clapping and dancing. If my seven-year-old is home, she will happily join us and will remind us quickly this book belongs to her. I could not bear to enter a classroom without this book of fascinating folk songs. The melodies are simple but lively. The words tell of real people and experiences we all can relate to. Consider this as a most worthwhile investment for your family fun — and it can certainly be a lesson in sharing! (Peter Martin Associates, $6.50)

Suzanne McBrien

TOMMY DOUGLAS, a biography,
by Doris French Shackleton

The author was for some time secretary to T. C. Douglas and writes with personal knowledge and admiration of her chief. She presents him as a compassionate man whose social interests led him to bend the energies of his leadership to help the poor, the little children and the aged. Born in a Scottish Presbyterian home, he came with his parents to Manitoba in 1910. The family had little money and frequently little bread. He triumphed over adversity and,



"ONE CONSOLATION – THEY'RE NOTORIOUSLY BAD SHOTS"

– From MACPHERSON EDITORIAL CARTOONS. Used with permissin of The Toronto Star Syndicate.

graduating from Brandon College, entered the Baptist ministry and was called to the pastoral charge of Weyburn, Sask.

His pulpit and platform addresses were geared to the many needs of the province's people. As a result he was pressed to become a candidate of the Canadian Commonwealth Federation. While he hesitated, he was threatened by a leader of his denomination that, if he dared to join the CCF, he would be dismissed from the ministry. His response was immediate: "You have just got the CCF a candidate." Ultimately he became CCF premier of Saskatchewan, then went on to Ottawa as leader of the transformed CCF which became the New Democratic Party, and led it for many years.

This book is well worth reading, not only because it depicts the life and work of an eminent Canadian but also because it presents the history of the CCF and NDP in Saskatchewan in particular and in Canada in general. (McClelland and Stewart, $12.95)

E. A. Thomson

THE NEW TESTAMENT OF THE JERUSALEM BIBLE

When *The Jerusalem Bible* came out in 1966 it was acclaimed as the first complete translation from the original languages into English ever made by Roman Catholics. This volume contains the New Testament only. It includes introductions, notes, cross references, maps and other helps. It ranks among the best of the modern translations of scripture. (Doubleday, $14.95)

WEEKEND MAGAZINE COMPLETE CAMPING KIT

Five excellent books are included in this kit: *Canada Campgrounds and Trailer Parks; Touring Canada; Canada Road Atlas; Canada — Log Book and Camping* and *Trailering in Canada.* The kit is compact and just the thing for an enthusiastic camper. It will be of tremendous help to an inexperienced one and a good aid to the pro. It gives practical help in camping of all kinds — resident, canoe, back packing and tenting, even including a section on how to take good photos, and some comprehensive, accurate maps. Highly recommended. (Prentice-Hall, $12.95)

Mary Whitson

MOURNING SONG, *by Joyce Landorf*

I heartily recommend this book for anybody who is trying to work through death and grief. It is easy to read, contains many helpful insights and is full of excellent illustrative material. Joyce Landorf owes much to Dr. Kubler-Ross and much of what she has to say is based on the five stages of death and dying that Dr. Kubler-Ross has enunciated. Joyce Landorf faces death as a Christian and lets us see what a difference that makes. (Welch, $5.95)

Zander Dunn

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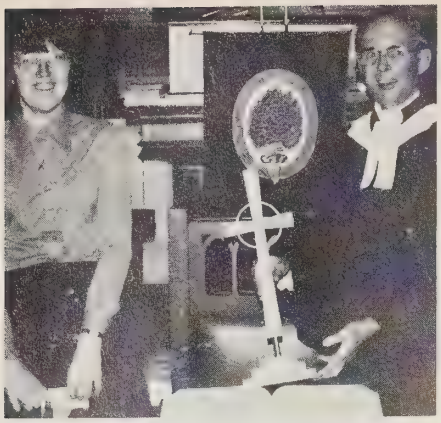
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A CELTIC CROSS was presented at First Presbyterian Church, Stellarton, N.S. as a 50th anniversary gift by the Serendipity P.Y.P.S. of the congregation. Pictured with the oak and brass cross, made by local vocational school students, are Coleen Kellock, P.Y.P.S. president, and Rev. D. Neil McCombie, minister. The Serendipity Choir sang.



GIFTS FROM the Oakridge congregation, London, Ont. were presented to Rev. John Jennings and his wife Mildred, honouring them on their 25th wedding anniversary.

Within 20 years after the inception of *Knox Church, Victoria, B.C.*, the mortgage on the building was burned. Founding members or representatives of founding families who took part in the ceremony were: Miss M. Coutts, Mrs. J. Dawlings, Miss M. McPhail, Mrs. G. Laubenstein, the Rev. David A. Smith, Mrs. M.E. Curtis, R.G. Creech, clerk of session, and K. Hall, treasurer.

At *St. James Church, Boularderie, N.S.* two pedestals were dedicated in memory of Norman D. MacLeod, elder for 30 years, choir member for over 50 years. They were given by his family and friends.

St. Andrew's Church, Toronto, Ont. is celebrating the centennial of the present sandstone building. The lieutenant-governor of Ontario, the Hon. Pauline M. McGibbon, unveiled the plaque by which the Ontario Heritage Foundation has marked the building as an historical site. It was dedicated by the minister, Rev. Dr. H. Douglas Stewart. Mayor David Crombie described St. Andrew's Church as "a museum to the past with a commitment to the future."

In *Bethel Church, Sydney, N.S.* a plaque was unveiled and dedicated in memory of Mr. and Mrs. George A. MacKay. Mr. MacKay was Sunday school superintendent for many years and Mrs. MacKay a pioneer in organizing C.G.I.T. in Sydney, as well as being active over 50 years in local, presbyterial and Eastern Division, W.M.S. The plaque was given by their son Norman and daughter Gwen MacKay Craig and dedicated by the minister, Rev. Dr. E.H. Bean.

At *Armour Heights Presbyterian Church, Toronto* the Rev. W. Scott Duncan dedicated a sterling silver lectern for use at Communion services. It was designed and created by Lochie Fisher, an elder, and given in memory of F. Alex Baxter, for many years clerk of session, presented by his wife on behalf of his many friends. Three embroidered paraments, given by his wife and family in memory of Ford F. Potter, were dedicated at Armour Heights.

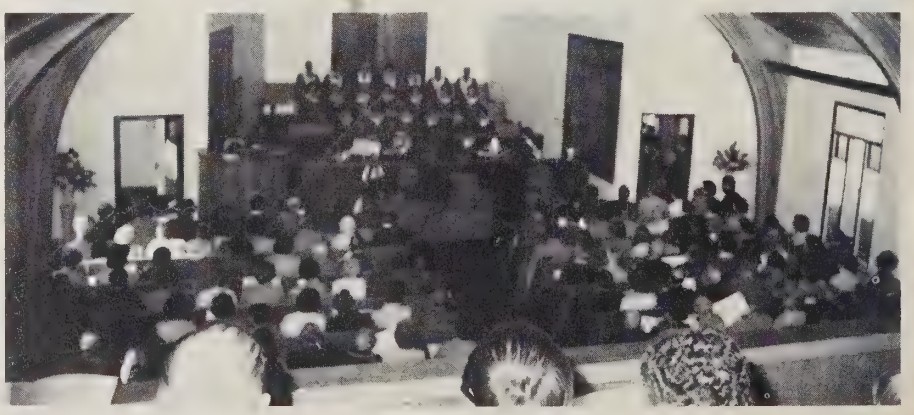


ON MAUNDY THURSDAY 26 were received into the fellowship of Maplewood Church, Chateauguay, Que. Pictured are 15 teens who were confirmed. The minister is Rev. W. M. Moncrieff.

CAMEOS



THREE GENERATIONS OF ELDERS at St. Andrew's Church, Windsor, Ont. are shown with Rev. Dr. William Lawson, minister: Alex MacLennan, 91, elder for 48 years, his son Douglas, elder for 14 years, his daughter, Flora A. Asselstine, new elder, and grandson Roderick MacLennan Paulin, new elder, also a grandson of the late Rev. Dr. H. M. Paulin.



NEARLY 600 PEOPLE met at Sylvan Lake, Alberta for the dedication of Memorial Presbyterian Church by the Presbytery of Red Deer. The moderator, Rev. John D. Yoos, who is also minister at Sylvan Lake, conducted the service. The new sanctuary replaces one that was 50 years old.

SEE/HEAR

The Good Life

This record album has been on my turntable for several weeks now, so I write of it as an old and respected friend.

The album is for children, and for all those who are child-like (but not childish). *He Lived the Good Life* is subtitled "The Life of Jesus Christ in the words and music of today."

The album begins with "The Birth." "There was crying in the stable/There was laughing in the sky/There was labour/There was love. . ." "The Years Between:" "And he must have scratched and skinned his knee/Like you and me." "The First Trip to Jerusalem" is about Jesus at the Temple. "The Gathering of Disciples," "The Wedding in Cana" and "The Sinnin' Woman" follow.

The second side opens with "The Good Life," "You can tell by the lame and crippled who'd come/They walked away with their face in the sunshine." "The Parables;" "It was the way he let them see/How things were really s'posed to be." "The Last Trip to Jerusalem," "Hosanna," "The Adversary," "Everybody blames him/Mister Pontius P.," "The Death," "Stop Your Dyin'." The last song is "The Resurrection:" "Did you hear that he's livin' again?/Did you hear he's back, fishin' for men?"

The lyrics of all the songs are excellent. They are true to the biblical record yet are more literary than literal. The music is basically rock that is marked by stimulating variety. I don't know who Richard Wilson is but I know that he wrote both the words and the music and that he is very talented. The various soloists and the Edith Norborg Children's Choir range from acceptable to outstanding. Lyrics to all of the songs are printed, as are scripture references. I would like very much to hear the music sung live, and to produce at least part of it as a slide show.

He Lived the Good Life is produced by Wil-Song Inc., 101 Groveland, Minneapolis, Minnesota, U.S.A.

Jon Mark

If you would like an album of contemporary music that is worth listening to and discussing or that offers some possibilities for a slide-music program, give a listen to Jon Mark's *Song for A Friend.* Love and change are considered in "Signal Hill." The lonely results of a young man's leaving home is the theme of "Joey." "Ballad of the Careless Man" is about promiscuity. "Someday I'll Build A Boat" is about escape from the hum-drum, "Liars of Love" concerns promise and failure. "Alone With My Shadow" speaks of loneliness. "Old People's Homes" is a sad song of the forgotten old. "Carousel" suggests that there is a time to get off the carousel and leave a place for someone younger.

Jon Mark was formerly of the Mark-Almond and John Mayall bands. His voice is of the quiet whispering type; the orchestration is superb. *Song For A Friend* is available as Columbia PC 33339.

A study book

Asking Them Questions (2 vols.) edited by R.S. Wright is a title from Oxford Press that is worthy of your attention. Based on questions children and adults ask, the editor has gathered answers from some mighty fine people, including: David Cairns, Sir Bernard Lovell, Daniel Jenkins, John MacMurray, Geddes MacGregor, William Barclay, C.A. Coulson and other well known, highly respected British scholars. Questions asked, and answered, assorted: man, evil, heaven, spiritualism, the devil, life after death, politics, life's purpose, suffering, miracles, and others. Now wouldn't this make a first rate study book?

Together Resources

Discipleship Resources Subscription Service should prove valuable to many people in the Presbyterian Church. Four distinct services are available. 1. Educator's Resource Service provides over $20 worth of Christian education resources for $10.95. Mailing of these resources, as with the other services is twice per quarter. 2. Upper Room Resource Service at the same cost gets you a copy of every book, booklet and poster published by the Upper Room people. 3. I have tried Tidings Resource Service. It provides material on evangelism — and very good material at that. The mailing I received in a semi-quarterly mailing included Albert Outler, *Theology In the Wesleyan Spirit,* G. Ernest Thomas, *The Power of Prayer in Business and the Professions,* the booklets *Who Is Jesus* by William Barclay and *The Meaning of Life* by Alan Walker and a couple of other items. 4. Discipleship Resources includes all three subscriptions for $29.85. This service is worth looking into. Subscriptions or information is available from: Discipleship Resources, P.O. Box 840, Nashville, Tennessee 37202, U.S.A.

Six Posters

Some of you have experienced difficulty in obtaining the six bright and beautiful posters earlier recommended. *Small Prayers for Small Children: Poster Prints* is available at $2.50 from Augsburg Publishing House or from the many publishing houses that distribute Augsburg material. The posters are 11 x 14, brightly coloured with illustrated prayers for children. The set is numbered 23-1868.

— *L. E. Siverns*

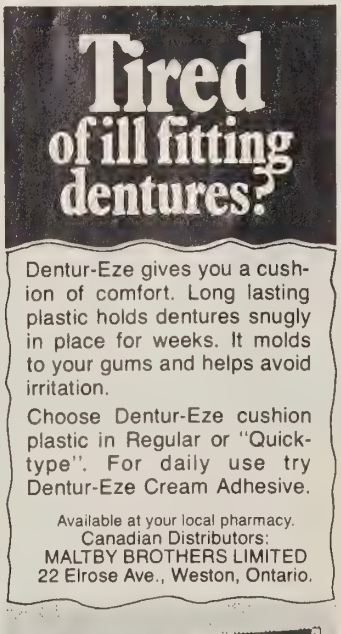


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PERSONALS

Rev. Dr. A. Lorne MacKay of Central Church, Hamilton, Ont. will be the official nominee for the office of moderator of the 102nd General Assembly.

Rev. Dr. David W. Hay, moderator of the 101st General Assembly, represented our church at the General Assembly of the Church of Scotland in Edinburgh in May.

The well-known theologian, *Dr. Jurgen Moltmann* of Tubingen University, Germany, has been refused an entry visa for South Africa. He had been invited for a three-week visit by the South African Council of Churches. The World Alliance of Reformed Churches sent a cable urging reconsideration of the refusal.

The Ontario Camping Association made *Miss Ada Adams,* dean of Ewart College, an honorary life associate in recognition of her contribution to camping for children, at its annual meeting in April.

The *Rev. Ulrich Fick* of Stuttgart, general secretary of the United Bible Societies, spoke at the executive meeting of the Canadian Bible Society. The UBS coordinates the work of 57 national Bible societies in 150 countries.

Capt. the Rev. W. J. O. Isaac has been appointed superintendent of missions for the Synod of the Atlantic Provinces, effective August 1, 1976. For some years Captain Isaac has served the church as chaplain to the Canadian Forces.

Tribute was paid to the *Rev. Michael Fesenko* at the annual meeting of the board of world mission. He has ministered to the Ukrainian people in Toronto since 1929, and although retiring will continue that ministry in part. Mr. Fesenko edits and publishes a bilingual paper, and does radio broadcasts to the Ukraine through the C.B.C. international service.

A presentation was made at the board dinner to *Rev. Dr. Allister E. Morrison,* who is retiring in July as superintendent of missions for the Synod of the Atlantic Provinces, a post he has filled for 20 years.

The *Rev. Murray L. Garvin* and his wife Mary have returned from Taiwan, where they have served since 1961. Mr. Garvin has been inducted as minister of Weston Presbyterian Church in West Toronto Presbytery.

The *Rev. James M. Ritchie* of Killarney, Man. has retired effective May 31. He and his wife Evelyn will live in Kingston, Ont.

John and Judy Bertholet of Hartney, Man. have been invited to work with the Church of North India. Mr. Bertholet, who is an agricultural machinist, will undertake a special project at Jobat.

Mr. and Mrs. Jack Chiang of Taiwan have taken charge of the Fellowship House, Prince Albert, Sask.

Mr. and Mrs. David Irwin of the St. Andrew's congregation, Kingston, Ont., have volunteered for overseas service and expect to go to Nigeria.

The *Rev. R. Malcolm Ransom* will complete his sabbatical studies at Selly Oak Colleges, Birmingham, England early in July. He and Mrs. Ransom travelled by train through continental Europe between terms.

The *Rev. Lois Wilson* of First United Church, Hamilton, Ont. was elected president of the Canadian Council of Churches at its triennial meeting in Glace Bay, N.S. She is the first woman to hold this office. *Rev. Dr. E.H. Johnson* of our board of world mission staff was elected first vice-president.

According to *The Toronto Star* one of the new cardinals named by the Pope is Archbishop Jaime Sin of Manila, who now becomes *Cardinal Sin.*

The *Rev. William Russell* of the Church of St. Andrew and St. Paul, Montreal and his wife *Ann* left on May 9 for a month's visit to the United Kingdom.

LETTERS

(Continued from page 8)

lieved in us, no sacrifice would be necessary.

Jesus then came and paid the supreme sacrifice at Calvary for the sins of all the world, (Luke 23:46). Only those who believe in him and accept him as their Saviour, whether Jew or Gentile, shall be saved (Acts 16:31, Romans 10:12,13). All those who are adopted into the family of God (Eph. 1:5,6) shall take part in the rapture when Christ comes for his own (1 Thess. 4:17).

Jesus never insisted that anyone become a Christian. To be for or against Christ is our choice.

W.J. Newstead, Don Mills, Ont.

OUR DEADLINE

Letters and other material must reach The Record before the first of the month preceding the date of publication.

BUDGET RECEIPTS

On April 30 the amount received from congregations for the General Assembly's budget totalled $520,445, as compared to $445,879 for the first four months of last year.

The W.M.S. (W.D.) has contributed $115,000 and the W.M.S. (E.D.) $10,000 towards the mission work of the church by April 30.

DEATHS

ELLIS, REV. DR. ROBERT W., 89, a retired Presbyterian minister, died on April 10 in the Ottawa Civic Hospital.

Born in Belfast, Northern Ireland, he came to Canada with his family and spent his younger life in the Montreal area. He first attended Robertson College, Edmonton, Alberta and then graduated from Knox College, Toronto in 1929. He was ordained in Willis Church, Jarrett, Ont. that year. After further studies he received his Doctorate in Theology from Temple Bar University in Minneapolis, U.S.A. in 1943. Dr. Ellis served the congregations of Jarrett and Esson, Burks Falls, Carluke and Binbrook, Maxville, Manotick and Kars, and Westport, all in Ontario, prior to his retirement in 1961.

His many interests included collecting museum pieces. At one time he had one of the largest private museums in eastern Ontario. Many items from his museum were donated to Upper Canada Village, Westport and the Bytown museum.

His wife, Georgina, predeceased him in 1970. Surviving are one daughter, Mrs. J.C. (Eden) Avery of Iroquois, Ont. and two sons, Robert of Ottawa and Larry of Manotick, Ont.

PALMER, THE REV. KENNEDY HUNTER, 94, a retired Presbyterian minister, died on April 1st in Hamilton, Ont.

Mr. Palmer was born in Belfast, Northern Ireland. His father was a lay preacher and his eldest brother a minister of the Irish Presbyterian Church. Mr. Palmer became a lay preacher and later student minister of Erskine Church in Ottawa while attending The Presbyterian College, Montreal. He was ordained in 1912, and became the minister of St. Paul's Church, Hawkesbury, Ont., then was called to St. Paul's Church, Guelph.

He was a private secretary to Sir Samuel Hughes during and after World War I.

Returning to the ministry he served the following churches: New Westminster, Hamilton; St. Paul's, Port Hope; Palmerston and Avonton, in Ontario; also St. Paul's, Prince Albert, Sask. He was clerk of Saugeen Presbytery and acted on committees and boards of the General Assembly and the Senate of Knox College. He retired in Oct., 1952.

His wife, Margaret McElroy, predeceased him in 1953. Surviving are three daughters: Mrs. Wm. H. (Evelyn) Callingham, Marmora, Ont.; Mrs. C. Ron (Lorna) Jeffery, St. Catharines, Ont.; and Mrs. Robert (Enid) Malcolmson, Hamilton, Ont.; and one son, the Rev. Wm. K. Palmer, Ottawa, Ont.

WELCH, REV. DR. WALTER H., 48, minister of St. Andrew's Church, Humber Heights, Weston, Ont. for over 25 years, died on April 11 as the result of a heart attack some weeks earlier.

Born in Mull, near Blenheim, Ont., Walter Welch took a B.S.A. degree at the Ontario Agricultural College before being called to the ministry. He was graduated from Knox College in 1951 and later took a B.D. there.

Seven years ago his congregation sent him to Claremont College in California for a year of study, and he obtained the degree of Doctor of Religion.

Dr. Welch served St. Andrew's, Humber Heights, as a student and then throughout his ministry, during which membership rose to over 600 and a modern sanctuary was built.

Last year he was chairman of the committee that organized the Centennial Congress. He played the trumpet with the group of ministers known as The Lost and Found.

Surviving are his wife, Jessie, one daughter,

Mrs. William (Mary Jean) Henry, and three sons Paul, Mark and Timothy.

AGAR, WILLIAM J., 74, elder, Nashville Presbyterian Church, Ont., March 12.

ALCOX, MRS. ROSS, 82, long time member, Cooke's Church, Markdale, Ont., March 11.

BELCH, NATHANIEL, 95, elder, Grace Church, Millbrook, Ont., April 12.

BETZNER, HARVEY, 79, 50 years elder, West Flamboro Presbyterian Church, Ont., March 23.

BROWN, HOWARD, 66, elder and roll clerk for 15 years, Knox Church, Kincardine, Ont., April 5.

CARRICK, JOHN INNES, elder, St. John's Church, Toronto, Ont., March 26.

CHAMBERS, MRS. EDITH, member for 63 years of St. John's Church, Toronto, Ont., April 19.

CLARKE, FRED WALTON, 84, long time elder, Knox Church, Ventry, and Erskine Church, Dundalk, Ont., March 2.

DUTCHER, CHARLES ELBERT, 87, Elmvale Presbyterian Church, Ont., and father of the Rev. E. F. Dutcher of Mississauga, Ont., April 9.

HENRY, MISS MARGARET, 90, daughter of the late Rev. John Knox Henry of Creemore, Ont., life member W.M.S., St. Andrew's, Victoria, B.C., April 19.

HUTCHINSON, CLARENCE C., 89, member of Runnymede Church, Toronto, Ont., for 61 years, April 14.

JACOBI, GEORGE W., elder for 15 years, Glenview Church, Toronto, Ont., March 20.

JAY, MRS. MILDRED, long-time member St. John's, Toronto, Ont., April 2.

KINCAID, LORNE, elder, Knox Church, Morrisburg, Ont., March 5.

LINDSAY, STEWART KING, M.B.E., elder, Knox Church, Guelph, Ont., April 14.

McQUEEN, THE REV. JOHN M., minister of Runnymede Church, Toronto, Ont. from 1942 to 1950; latterly serving in Joliet, Illinois, U.S.A., died in Florida on April 15.

MacEACHREN, DONALD M., elder, St. Andrew's Church, Mount Forest, Ont., March 20.

McINNES, J. A., elder, St. Andrew's Church, Eldon Station, Ont., April 3.

MORRISON, WILLIAM WARREN, 79, elder, Atwood Presbyterian Church, Ont., April 10.

OLIVER, NORMAN RUTHERFORD, 87, 46 years treasurer of Knox Church, North Easthope, Ont., April 7.

PACKHAM, WALTER R., 63, long time elder, Erskine Church, Hamilton, Ont., April 11.

PATTERSON, MRS. HELEN ANN, R.N., 76. Last survivor of the family of Rev. Dr. J. D. Cunningham, Professor of New Testament at Knox College, Toronto, life member of W.M.S., and member of St. John's Church, Grimsby, Ont., April 5.

PETRIE, WILLIAM, 87, elder, Westminster Church, Chauvin, Alta., March 21.

RIDER, MRS. LAWRENCE, 70, St. Andrew's Church, Lake Megantic, Que., March 24.

RITCHIE, WILLIAM J., elder, Bethel Church, Sydney, N.S., chairman of the property committee, April 18.

SMITH, MRS. ANNIE, long time member Runnymede Church, Toronto, Ont., life and honorary member of the W.M.S., March 28.

SMYTH, ANDREW, 76, elder, St. Paul's Church, Banff, Alta., March 10.

STEWART, MRS. W.A., 97, senior member of the Kirk of St. James, Charlottetown, P.E.I., March 30.

STEWART, WILLIAM TINLING, Q.C., elder, Church of St. Andrew & St. Paul, Montreal, Que., March 17.

WATSON, THOMAS ELLIS, 59, manager, Durham Presbyterian Church, Ont., April 19.

WILSON, THOMAS H., elder, St. Andrew's Church, Brampton, Ont., March 10.

CALENDAR

ORDINATIONS

Archibald, J.L., Agincourt, Bridlewood, Ont., May 27.

Dunkin, Steven, Claude, Ont., May 14.

Riseborough, Miss Donna, Acton, Knox, Ont., May 9.

Wallace, Ronald, Knox Church, Toronto, Ont., May 19.

INDUCTIONS

Bottomley, Rev. Evan A., Newcastle, St. James, N.B., March 23.

Burns, Rev. Dr. J. B., Thornhill, Ont., May 12.

Garvin, Rev. Murray, Weston, Ont., April 29.

McKay, Rev. James A., Oshawa, St. Luke's, Ont., May 26.

Morris, Rev. J. J. H., Listowel, Knox, Ont., April 30.

Taylor, Rev. R. C., Oakville, Knox, Ont., May 13.

DESIGNATION

Wallace, Rev. Ronald, at Knox Church, Toronto, Ont., May 19, (for overseas service).

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READINGS

July 1 — Luke 4: 16-30
July 2 — Joel 1: 14-2:2
July 3 — Hebrews 11: 32-12: 4
July 4 — Psalm 98
July 5 — Luke 5: 17-26
July 6 — Mark 14: 1-9
July 7 — Luke 7: 1-10
July 8 — Luke 7: 11-23
July 9 — Luke 7: 24-35
July 10 — Mark 7: 14-30
July 11 — Matthew 17: 25-30
July 12 — Revelation 22: 1-9
July 13 — Luke 4: 16-32
July 14 — Isaiah 61: 1-11
July 15 — Acts 16: 16-34
July 16 — Mark 8: 14-29
July 17 — Isaiah 58: 1-11
July 18 — Luke 1: 46-55
July 19 — Ruth 1: 14-22
July 20 — Psalm 116
July 21 — Psalm 23
July 22 — Psalm 103
July 23 — 2 Corinthians 7: 8-16
July 24 — Ephesians 4: 13-32
July 25 — Genesis 45: 16-28
July 26 — Genesis 46: 1-7
July 27 — Genesis 46: 28-34
July 28 — Luke 5: 27-35
July 29 — Luke 5: 36-39
July 30 — Luke 6: 1-5
July 31 — Luke 6: 6-11

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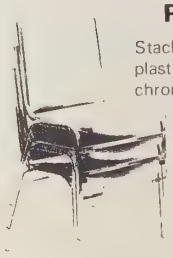
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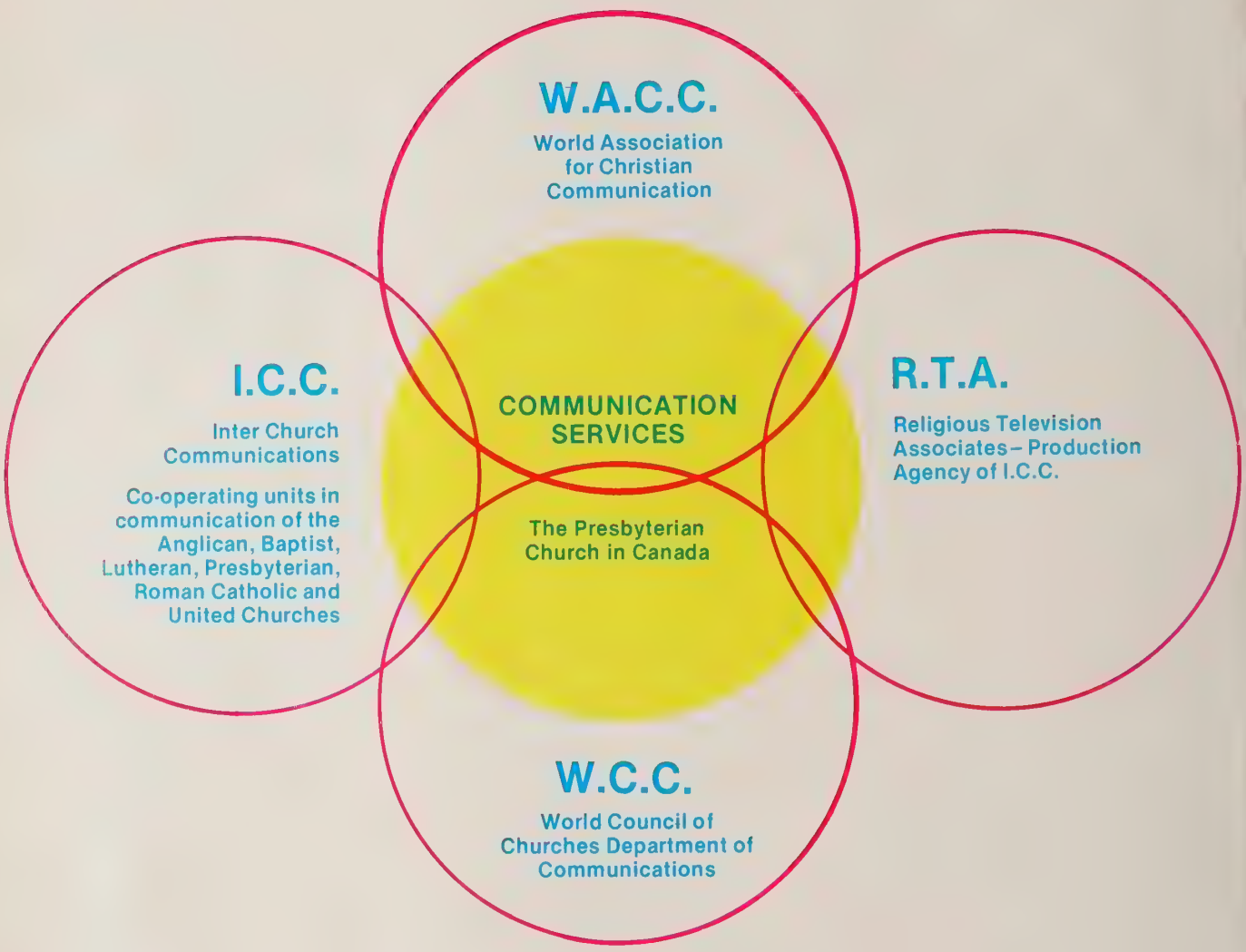
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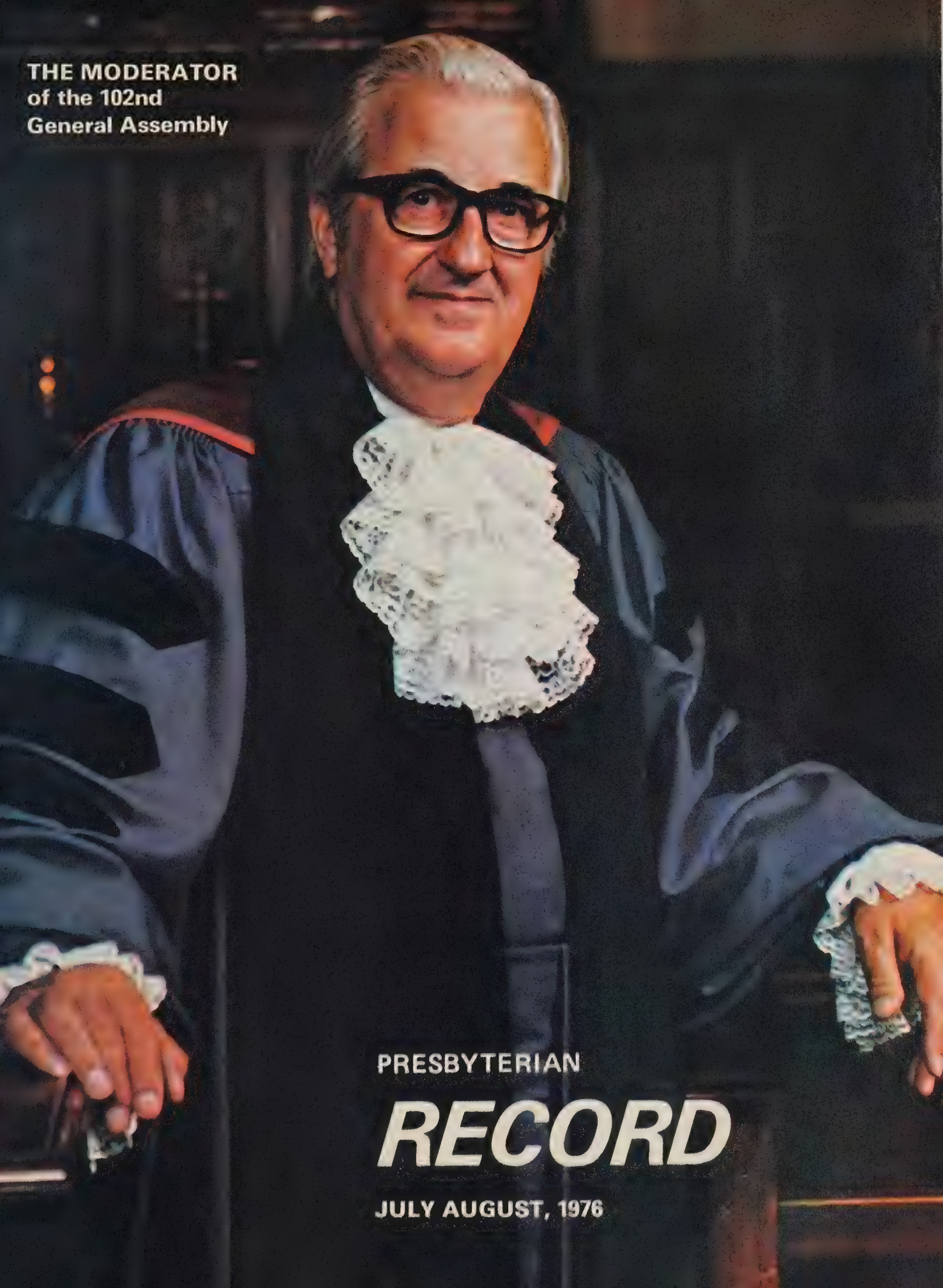
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THE MODERATOR
of the 102nd
General Assembly

PRESBYTERIAN

RECORD

JULY AUGUST, 1976

THE MODERATOR



WHEN THE MODERATOR OF THE 102ND General Assembly was 18 years of age he met the Rev. G. Carlyle Webster on the street in Charlottetown, Prince Edward Island.

In the course of their conversation Mr. Webster asked, "Lorne, what are you going to do with your life?"

The answer came without hesitation, "I'm going to be a minister."

Said Rev. Dr. Allan Lorne Mackay to me 43 years later, a touch of wonder still in his voice, "I was as surprised as my minister at that response. But I knew at the same instant that it was in answer to the call of God. The question simply brought out what was in my heart."

Like many others he owes much to the good influence of the late Carlyle Webster, for 22 years minister of Zion Church, Charlottetown. And he is indebted to the earlier influence of a deeply religious family. His knowledge of scripture at five years of age led his grandfather to predict then that Lorne would be a minister some day.

In his travels this year Dr. Mackay will do his utmost to encourage young men and women who feel called by God to become ministers. It is a vocation in which he has found great satisfaction and joy, he has never regretted his own decision to enter it.

The eldest of nine children of Mr. and Mrs. John Sutherland Mackay, Lorne was born 61 years ago on a farm near the village of Margate, P.E.I. From a one room school he went on to the Prince of Wales College in Charlottetown, where he studied for two years. This enabled him to teach for a short time in order to finance his continued education.

It was Carlyle Webster (whose daughter, Dr. Margaret, is principal of Ewart College) who encouraged him to go to London where he took a B.A. at the University of Western Ontario. Then he enrolled at The Presbyterian College, Montreal, graduating in 1942. Subsequently he won a bachelor of divinity degree from Union College, Vancouver and in 1962 received from The Presbyterian College the honorary degree of D.D.

His service to the church

His first pastorate was at Vancouver Heights, B.C. where he went under a one year appointment and stayed for four years. There he married Janet Garnier, a member of the congregation. They have a son, Allan Douglas, assistant news director of television station CJOH in Ottawa, and a daughter, Janet Elizabeth, a registered nurse at the McMaster Medical Centre, Hamilton.

From Vancouver Lorne Mackay was called to Montreal West Presbyterian Church in 1946. Six years later he was inducted as minister of Central Church, Hamilton, Ont. where he has served the 600 member congregation for 24 years.

Few, if any, Presbyterian congregations in Canada can claim to have had three of their ministers elected to the highest office in the church. In 1909 the moderator was Rev. Dr. Samuel Lyle, and in 1940 Rev. Dr. William Barclay, both from Central. As far as I can determine, Dr. A. L. Mackay is the first native of Prince Edward Island to become moderator of the General Assembly.

Dr. Mackay has served on most of the Assembly's boards and committees, and has shouldered his responsibilities in presbytery and synod. At one time he held the onerous office of chairman of what was then the general board of missions. At present he is a member of the eleven person delegation that is in conversation with a similar group from the United Church of Canada. He also serves on the Knox College senate and the trustee board of The Presbyterian Church in Canada.

Community activities

Dr. Mackay is chaplain of the Argyll and Sutherland Highlanders of Canada, and chaplain of the Hamilton fire department. He has served as president of the Canadian Club, the Rotary Club, the Children's Aid Society and the Canadian Bible Society, Hamilton branch. He is one of the few clergymen to be elected president of the Hamilton Thistle Curling Club, and he is a member of the Dundas Valley Golf Club. A 33rd degree Mason, Dr. Mackay is currently Provincial Grand Master of the Royal Order of Scotland for the Province of Ontario.

If you are looking for the moderator of the 102nd General Assembly this summer you will find him and his wife on his beloved Prince Edward Island, in a cottage on the farm which has been in the Mackay family for over 100 years. It is his annual summer retreat, a sheltered spot near Stanley Bridge, just 2½ miles from the house which L. M. Montgomery's book *Anne of Green Gables* made famous. It is the ideal place for study and renewal in anticipation of the busy year that lies ahead of him. ★

/BY DeCOURCY H. RAYNER

BY CLYDE SANGER





WORLDVIEW

Blind

IT IS NOT the nicest thing to admit, but I confess I was rather put out when I was phoned up, on the afternoon before the Ottawa Metres for Millions walk, by the organizer and asked if I would walk with a blind man.

One reason for dismay was that it had been snowing that morning, and any kind of walking had little appeal at that moment. A further reason was that I had managed to gather pledges totalling about $10 per kilometre (the president of the research centre pledging $1.50, either out of extraordinary generosity, or not noticing that the walk had gone metric); I thought the blind man would slow me down so much that I would waste the chance to cash in these pledges to the highest amount possible.

But . . . well, you don't really argue on these occasions. You just take orders. Be at the Centennial Flame at 6.50 a.m. and someone will introduce you.

It was fairly easy to spot Ken London the next morning. He was the main magnet for radio interviewers on Parliament Hill. In the first few yards he told me that he had been to a dance in Perth the night before, and had stayed so long that he had only had one hour's sleep. I began to wonder if we would make it to the first checkpoint, especially since there was a cold, brisk breeze blowing at us from the river.

But he and his dog Duke set off at a fair pace, and he began at once to tell me his life story. Now 43, he had only been blind for four years; he had lost his sight in a matter of three months, and so had little time to adjust. He had not got on well with the people at the CNIB, who had suggested he would have little chance of leading an active life, since he was also diabetic and (his word) "resentful." They taught him some craftman's skills with his hands — he had been an accounts clerk — and how to "poke around with a stick."

A blind hitchhiker

A neighbour thought Ken deserved better than this, and phoned Mr. Diefenbaker's office. Within a short time, he was down in New Jersey, being taught to walk with a leader-dog. This first dog did not suit him too well, so he had further training later in Michigan and came back with Duke.

He was mobile again — but there were still barriers. He found most restaurants wouldn't let Duke inside, and this happened on some buses also. He says most blind people with leader-dogs find a few places where they are welcome and stick to them. They don't challenge the system.

Ken did. He set out to hitchhike round Ontario and accumulate solid data about discrimination. Up to Timmins, down to St. Catharines and Niagara, back through Hamilton and Toronto. Thousands of miles. Hundreds of cars he remembers counting as they sped past. But he accumulated plenty of facts and then, deciding that discrimination was probably as bad in other provinces, began organizing a meeting of leader-dog owners in Ottawa's Civic Centre last September. Out of the 240 in Canada, 110 came. They got some publicity at last, and this helped prod municipalities into action.

Okay, so why was Ken walking up the Gatineau parkway and back through the woods of Rockcliffe, being cheered on by a sighted friend who arrived magically at every checkpoint with various forms of sustenance? Was he concerned about the 17 projects for which the walk was raising money — the Flying Doctor service in little mountainous Lesotho, or the agricultural co-operative called Pueblito set up in Costa Rica to help abandoned children find a home and a livelihood?

Ken London was really not too interested in these projects. Sure, he had raised $50 at the dance, and had other pledges besides. But his reason for walking was to show other blind people they could get around if they only had a leader-dog. Why, there were nearly three times as many dogs at work in Michigan as in the whole of Canada, he said. He plans to change this ratio.

So we walked on, long enough to notice several things. For example, how many curbs a sighted person negotiates without pausing in an hour's walk: Duke had a routine of halting six inches short, and Ken then felt his way forward, murmuring "Attaboy!" Or the irony of language: Ken and another blind person parted from each other at one checkpoint with the words, "See you soon." Or the instinctive affection of children that makes them pat a dog: this was the only thing that upset Ken, who grumbled at them "Can't you see he's working?"

Doing something extra

We walked for six hours together, and covered 25 kilometres, before he admitted his feet were burning and his friend drove him back to his house on Mississippi Lake, where he lives all alone with Duke and makes picnic tables that can be taken apart with eight nuts and bolts. He left me with the feeling that I should do something extra myself; so, for the first time, I finished the course.

That Sunday evening, I listened to Bruce McLeod (stiff from having walked the last half of the course in the energetic company of a 72-year-old United Church minister) talk about Costa Rica and Pueblito, where he had worked for eight months with the children as they arrived from the streets and even from the jails. He talked about some of the remarkable Costa Ricans who had come forward to run the village and be parents each to ten newly arrived kids. Then he said: "You know, one of the bad things in Latin America is the resignation. Most people seem resigned to being oppressed and poor. Only a few decide to do something about it."

At that point I saw how Ken London really fitted into the walk, better perhaps than lots of us who had travelled abroad but had never had our determination tested so thoroughly. ★

EDITORIALS

Are lotteries harmful?

GAMBLING WAS THE THEME of a statement which the General Assembly of our church issued in 1954. It opposed gambling in all its forms, including lotteries.

Today lotteries have taken on a cloak of respectability as many governments sponsor them "for good causes" and under careful regulation. The question arises, is this the kind of addictive gambling which we term sinful? How can lotteries be harmful?

In a statement presented to the General Assembly by the board of congregational life, which is to go down to presbyteries and congregations for study and action, reasons are given for opposing lotteries.

The first is a matter of evading responsibility. Instead of budgeting for certain proposed expenditures, a government decides to provide the money, or part of it, at the whim of those who buy lottery tickets.

The second reason for opposing lotteries is that it costs so much to raise what is actually available "for good causes." Last January the Ontario Lottery Corporation calculated that from the lottery sponsored by the government of that province 38% goes to prizes, 12½% for commissions, 7½% for administration, and 42% for the purpose announced. In other words, Wintario provides 42% of its proceeds for grants to sports, recreation and cultural associations after spending 58% in prizes, promotion and administration.

We can imagine the howl that would go up if an organization like the Canadian Bible Society spent 58% of its contributions before assigning the remainder to its cause!

Another argument against lotteries is that the government has a responsibility to give positive direction to its people, "to enhance the public well-being, not to exploit its weaknesses," as *The Christian Century* said in an editorial some months ago. There is a moral obligation on the part of government.

Of course the most harmful aspect of a lottery is that it creates the expectation of getting something for nothing — or almost nothing. A million dollars for ten, or $100,000 for one! As the statement that will be considered across our church concludes, "Lotteries provide an illusion that would distract us from the view that our needs are provided by God's providence and the works of our hands."

Ontario refuses aid

A GREAT DISAPPOINTMENT to church people who are concerned with sharing our resources with the less fortunate in the world was the decision made by the government of Ontario. It announced that Ontario would not join churches and other agencies in supporting a program of international aid for the world's developing countries.

We mention the matter in this national publication because 70% of Presbyterians in Canada live in Ontario, and many of us wrote to Premier William Davis supporting government involvement.

Back in January of 1975 the churches submitted a brief to the Ontario cabinet, urging that province to join in financing aid programs abroad and education programs within Ontario to create a broader awareness of third world problems. This was followed by personal letters to the premier, some 10,000 were sent by concerned individuals.

Four other provinces took action: Manitoba, Saskatchewan, Alberta and British Columbia. They all participate in international aid programs together with the churches and non-governmental agencies.

But the Ontario cabinet stood firm, it decided that aid should be left in the hands of the federal government, claiming that this would result in less confusion, fewer policy variances and lower administrative costs.

In rebuttal the churches and agencies say they were not proposing that Ontario set up a new aid bureaucracy. They asked simply for matching grants, a matter of providing the funds and signing the cheques. Since the federal government has offered to match in equal amount any aid granted both by the provinces and the churches the loss is significant. Had Ontario matched each dollar given by its citizens, and the federal government matched that total, four dollars could have been the end result, as it is in the four Canadian provinces which have responded.

Ten years is too long

WORD HAS BEEN CIRCULATING that the churches in Canada are pressing for a moratorium on the drilling and exploration for oil in the north, and that the moratorium should be imposed for ten years.

The only body that can speak for The Presbyterian Church in Canada in an official way is the General Assembly, and at its 1976 meeting it acted upon a motion introduced by the Rev. Stephen How, whose ministry is with Indian Canadians.

"Be it resolved that the 102nd General Assembly of The Presbyterian Church in Canada supports the principle of a moratorium regarding development of nonrenewable energy resources in the Canadian North until such time as the following have been achieved:

"Just settlement of the land claims of the Dene and Inuit people;

"Development of native peoples programs for economic development in the north;

"Adequate safeguards to deal with environmental problems like oil spills, blowouts, damaged terrain, and living creatures;

"New programs to regulate domestic consumption and export of energy resources;

and that this statement be forwarded to the Berger Commission and to the Prime Minister of Canada."

(Dene refers to all the Indians of the northwest while Inuit means the Eskimo people.)

This seems like a reasonable proposal. No one expects all of the problems of the peoples of northern Canada to be settled satisfactorily in a short space of time, nor is it reasonable to suggest that oil companies call off their plans for a period as long as a decade.

In lighter vein

QUIPPED THE PRINCIPAL clerk, Rev. Dr. Donald C. MacDonald, when the moderator was having trouble making himself heard at the start of a morning sederunt:

"They put the clerks' microphones on this morning and left the moderator's off."

"That is extremely unfortunate for the General Assembly," responded the moderator, Rev. Dr. A. Lorne Mackay.

* * *

An elder commissioner, who shall be nameless, in trying to encourage the provision of housing for retiring ministers referred to the way in which his own congregation had been able to help. In doing so he inadvertently said: "I have just been through the experience, a very happy experience, where our minister retired."

* * *

One of the young adult observers, Debbie Talbot of Winnipeg, was hesitant about arguing a point of procedure with the moderator, although obviously she disagreed with him. Politely she conceded, "You're the moderator, you know what you are doing."

* * *

In a home in Arnprior where one of the ministers was billeted, he was gently reprimanded by his hostess for being so late on Sunday evening. He was shown where to find the ingredients for breakfast, and told to make himself at home.

The next morning when the hostess appeared the commissioner was seated at a table by the window, enjoying his breakfast. To make conversation he said:

"Your lawn needs cutting."

The reply came, "You can see the lawn mower leaning by the shed, why didn't you cut it before breakfast?"

We don't know what the commissioner said, but we did hear that the hostess was quite perturbed when she learned later that her guest was Rev. Prof. David W. Hay, whose duties as retiring moderator had kept him late on Sunday.

* * *

On the last morning the Rev. Robert Spencer of Crieff Hills Community led the singing with such a powerful voice that Dr. Donald C. MacDonald suggested that if he tries that outdoors at Crieff the Maclean estate may find female moose flocking to that property.

PRESBYTERIAN
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JULY AUGUST, 1976
VOL. C, NO. 7-8

in this issue

2 The Moderator
3 Worldview, Blind, *Clyde Sanger*
6 The Invented Bible, *James D. Smart*
8 The Arnprior Assembly
18 Is Presbyterianism Only For Anglo-Saxons? *D. J. M. Corbett*
35 Burning the Sun-Day Chariots, *D. Glenn Campbell*

departments

20 News
25 Men
26 Here's an Idea
26 Personals
27 Books
29 You Were Asking?
30 Cameos
31 Letters
32 The Wonders of Creation
33 Deaths
33 Readings
34 Calendar



cover story

THE COLOUR PORTRAIT of Rev. Dr. A. Lorne Mackay was taken by Laarakker Studio, Hamilton, Ont.

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Critical comments from a biblical scholar:

The *Invented* Bible

by James D. Smart

THE MAY RECORD contained an elaborate two-page advertisement for a book which calls itself *The Living Bible.* Also, the board of congregational life in its material for Family Sunday suggested readings from this book which would require purchase of it and would imply that a board of our church was recommending public use of it as a valid substitute for authentic scholarly translations of the Bible. Even the promoters of this book do not dare to call it a translation of the Bible. They call it a "paraphrase" by which they can only mean that from time to time they put into the text phrases which have no equivalents in the original text but which they think make better and easier reading. Ninety-eight percent of the time the book proceeds as though it were just another translation of the Bible in modern language.

Enthusiasts for it use it as though it were the most up-to-date version of the Bible. Recently when I was addressing a conference of Mennonite ministers and students in Indiana, the ministers complained that their people who were wedded to the King James version until just yesterday were now carrying this book to church and demanding that readings in the service of worship should be from it. Presbyterians — and others — will do well to examine it with some care before they invest in it.

First, let us look at two passages in John's Gospel. We are all familiar with the great opening verses: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him and without him was not anything made that was made." (RSV) The author of the Gospel had an important reason for beginning in this way. He wished to make clear to the church, a church in which there were serious differences about what to do with the Old Testament, that the word of God in creation, the word of God to which Israel's prophets, psalmists, wise men and historians had long borne witness and the word incarnate in Jesus Christ were one and the same word. But what words does *The Living Bible* put into the mouth of the author of this Gospel? "Before anything else existed, there was Christ, with God. He has always been alive and is himself God. He created everything there is — nothing exists that he didn't make." The purpose of the author in beginning as he did is completely frustrated.

In John 1:17 we read in R.S.V. "For the law was given through Moses; grace and truth came through Jesus Christ." The word "law" translating the Greek *nomos* has behind it the Hebrew word *Torah*, which was the name used by the Jews for the Pentateuch and often signified the whole Old Testament. "Law" suggests "laws" to us, but *Torah* was much more than laws. Before all else it was the story of God's loving care for Israel and for mankind. A glance at John 5:46 makes clear that for the author of this Gospel the *Torah* of Moses was primarily witness to the same Word that in the fulness of time was incarnate in Jesus. But how does *The Living Bible* give us John 1:17? "For Moses gave us only the Law with its rigid demands and merciless justice, while Jesus Christ brought us loving forgiveness as well." Not only is this *not* what the author wrote but it promotes the false conception of the Old Testament as "rigid" and "merciless" in its enforcement of a legal kind of justice in contrast to a New Testament that knows only loving forgiveness. Justice in the Old Testament is never merciless. How can anyone forget that the God of the Old Testament is a God who deals with his people in love and asks of them that they should respond to him and to their fellows with a love like his?

It is startling to read in Luke 1 that this evangelist began his gospel "Dear friend who loves God." This is not a translation — or a paraphrase of anything Luke wrote — but a fanciful playing with the name of the patron, Theophilus, to whom Luke addressed his gospel. Even more startling is it to find the words put in Luke's mouth. "Several biographies of Christ have already been written." No reputable New Testament scholar would ever make the mistake of calling the four Gospels "biographies." That misconception makes impossible an intelligent reading of them. They have not in them the first elements of either an ancient or a modern biography — which is why attempts to write a biography of Jesus are so invariably unsuccessful and have to resort so largely to imaginative reconstruction. The Gospels are not biographies but are testimonies to the decisive revelation of God in Jesus Christ.

In Luke 7:37, where Jesus is being entertained in the house of Simon the Pharisee, the R.S.V. tells how "a woman of the city who was a sinner" precipitated a highly dramatic confrontation between Jesus and his host. But in *The Living Bible* this becomes "a woman of the streets who was a prostitute." Admittedly many preachers assume that this woman was a prostitute. But nothing in the story validates that assumption. A "sinner" in first century Judaism was anyone who for any reason refused conformity to the 621 laws which defined and guarded the life of the righteous Jew. All Gentiles were sinners. All nonconformists were sinners. Youths attracted by Greek sports or drama or philosophy were sinners. And all such sinners were excluded from the synagogue com-



"Don't act high and mighty with me . . . you're just some woman's husband, you know!"

munity and were treated as unbelievers. Therefore *The Living Bible* is injecting into Luke's story an interpretation for which the text itself provides no support. Another instance of this playing fast and loose with the text is the transformation of Jesus' words "the Son of Man" in Luke 9:22 and 26 into "I, the Messiah." It does not occur to the perpetrator of this folly that Jesus had his own very special reason for using the term "Son of Man." Not everyone would dare to correct Jesus!

The treatment of Mark provides further instances of this disrespect for the original text and confident attempts to improve it. Mark 1:2 in *The Living Bible* reads: "In the book written by the prophet Isaiah God announced that he would send his Son to earth." A note confesses this is only "implied" but one searches in the original text of verse 2 for any trace of it. In verse 4 John the Baptist "preaching a baptism of repentance for the forgiveness of sins" becomes "taught that all should be baptized as a public announcement of their decision to turn their backs on sin, so that God could forgive them." But repentance even for John is primarily a turning round to *God* and not just a turning of one's back on sin. In verse 10 "like a dove" becomes "in the form of a dove" which seems to suggest that God the Holy Spirit took the form of a bird, a dove, at Jesus' baptism! God incarnate in a bird!? In Mark 6:2 the astonishment of Jesus' fellow townsmen at his embarkation on a prophetic mission which made them say, "Is not this the carpenter?" finds a more abusive expression: "He's no better than we are. He's just a carpenter."

More serious is the attempt to improve Paul in the letter to the Galatians. Paul in the midst of a serious controversy chose his words with extreme care. Each one has to be weighed. Here in chapter 1 *The Living Bible* insists on translating Paul's word "gospel" as "way to heaven." It occurs in verse 6 and then in the crucial verse 11. Paul here is defending his gospel as a revelation of God to him in his confrontation with the risen Lord, not something taught him by the Jerusalem apostles. His own status as an apostle equal in authority with Peter and James is at stake. What was revealed to him when (verse 16) Christ was revealed *in* him and he began his lifelong life *in Christ* was the life of the new age, the life of the new creation, which began now and would come to its fulfilment in eternity. Paul's focus was not on heaven but on a kingdom of heaven that he saw breaking into time now and transforming human life.

Nothing has brought more reproach on Christianity in the past century than the representation of it as primarily "a way to heaven" that encourages people in a passivity toward the injustices and miseries of the present world. It is sad to see it at this date foisted on Paul as his Gospel — pie in the sky by and by. There is also an unfortunate version of verse 15 which completely conceals the assertion of Paul that before ever he became a Christian he knew himself marked out from before his birth and called to perform some special service for God.

There is space only for a glance at the Old Testament. In Isaiah's account of his visionary experience of God his confession "I am a man of unclean lips and I dwell in the midst of a people of unclean lips" becomes in *The Living Bible*, "I am a foul-mouthed sinner, a member of a sinful, foul-mouthed race," which gives a totally false conception of Isaiah's concern. Bad language was not the problem but a total corruption of life which was poisoning the Judean community. The sin was social, economic and political.

The treatment of Isaiah 40 ff. is especially bad. 40:2 "she has received of the Lord's hand double for all her sins" becomes "the Lord will give her twice as many blessings as he gave her punishment before." This simply is not what the prophet wrote. In 40:21 the prophet's magnificent arraignment of a people careless of the great traditions of its faith: "Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?" becomes tamely and inaccurately: "Are you so ignorant? Are you so deaf to the words of God — the words he gave before the worlds began?" Why would the prophet point to words "before the worlds began" rather than to words that had been crucial in the history of Israel? 40:26 has to be prettied up by likening God's control of the procession of the stars to a shepherd leading his sheep, calling each by its pet name and counting them to see that none is lost or strayed!

The boldest insertions begin in chapter 41. In verse 5 we are told: "The lands beyond the sea watch in fear and wait for word of Cyrus' new campaigns." No issue in the interpretation of these chapters is more hotly debated by scholars than the identity of the mysterious figure who is to win victories for God. Some say it is the Israel of the future. Calvin saw it as Abraham. Others identify it as Cyrus who is mentioned only in 44:28 and 45:1. Still others hold those two mentions of Cyrus to be clearly later editorial intrusions into the text. *The Living Bible* settles the matter once and for all. It inserts the name of Cyrus into eight verses where it does not occur at all in the biblical text and invents whole sentences to describe his conquest of Babylon. In 43:14 where the text is so broken that no scholar can do more than speculate about the

(Continued on page 32)

DR. JAMES D. SMART

NOW RETIRED and living in Toronto, Dr. Smart is a Canadian Presbyterian minister who was formerly professor of biblical interpretation at Union Theological Seminary in New York City. In April he was the speaker at the bicentennial gathering of the Northwest Conference of the American Lutheran Church, Ocean Shores, Washington. In May he addressed five different conferences of Presbyterian ministers in the State of Washington, U.S.A.





ST. ANDREW'S CHURCH, ARNPRIOR, Ont. was filled and overflow congregations in the basement of the church, the Royal Canadian Legion Hall and Alexander Reid Public School watched on closed circuit television when the 102nd General Assembly opened on Sunday evening, June 6.

The minister of St. Andrew's, the Rev. Leo Hughes, conducted the service. The moderator of the 1975 General Assembly, Rev. Prof. David W. Hay, preached the sermon and celebrated the sacrament of the Lord's Supper.

"Through the Eternal Spirit" was Dr. Hay's Whitsunday theme. He emphasized that our Lord's offering of himself on Calvary was an offering within the godhead through the Eternal Spirit, made once and for all eternity.

In the course of his sermon Dr. Hay asked, "How did the idea ever get around that you can be a Christian without belonging to the church? There is no Christianity that is not churchianity."

We should stop worrying about the church and worry about society, the retiring moderator said. We should ask what will happen to a society that becomes more and more spiritually ruthless. Even if its numbers become smaller the church will survive, founded upon the rock which is the Deity himself.

Before the Communion service Dr. Hay received and dedicated a chalice presented to the General Assembly by the Church Council on Justice and Corrections. Its executive director, the Rev. David McCord of Cowansville, Que., said that the chalice had been made of ceramics by inmates in a federal penitentiary. It was offered to focus the church upon the concerns of the Council, which seeks a more just and humane criminal justice system.

The Rev. Leo Hughes and the Arnprior session assisted in dispensing the sacrament in St. Andrew's Church. At the same time the elements were distributed to the three overflow congregations by the Rev. Robert Hill and his elders from Carleton Place, the Rev. Donald Moore and the session from Smiths Falls, and the Rev. John Duncan and his elders from Perth, Ont. A total of 1,100 partook of the sacrament.

The first sederunt

The 102nd General Assembly was constituted by Dr. Hay, who called for the nomination of a moderator. Rev. Dr. A. Lorne Mackay of Central Church, Hamilton, Ont., the official nominee, was elected unanimously and he was installed in office by the retiring moderator, Dr. Hay. The latter reported on his moderatorial year, which took him across Canada, to the Caribbean, to Israel, and to the General Assembly of the Church of Scotland.

On Monday and Tuesday the mornings and afternoons were spent in working groups in classrooms in the Walter Zadow Public School. Reports and recommendations of boards and committees were examined in detail by commissioners, and presentations of program were made by national staff members.

Fraternal delegates

Monday evening was a time for the exchange of greetings. After a banquet provided by the St. Andrew's congregation in the spacious hall of the Roman Catholic Church, the commissioners met in St. Andrew's, where ten fraternal delegates brought greetings from sister churches and inter-church bodies.

They were: the Rev. Ralph Simmons of Arnprior, representing the Baptist Convention, the Rev. Dr. John Zimmerman, secretary of the Lutheran Council in Canada, the Rev. Jacob A. Quartel, representing the Christian Reformed Churches in Canada, the Venerable E. S. Light, general secretary of the Anglican Church of Canada, Father

LY '76

Michael O'Connor, representing the Roman Catholic Conference of Bishops, Rev. Dr. Donald Ray, general secretary of the United Church of Canada, Rev. Dr. Andrew Harsanyi, representing the North American Area of the World Alliance of Reformed Churches, the Rev. Douglas Van Alstyne — Wesleyan minister, representing the local Ministerial Association, Rev. Dr. Stuart Johnston, who presented a Bible to the moderator on behalf of the Canadian Bible Society, and Rev. Dr. Donald Anderson, general secretary, the Canadian Council of Churches.

Mrs. Heather Johnston of Hamilton, chairman of the committee on inter-church relations, introduced the fraternal delegates. Later in the evening she reported on the fifth General Assembly of the World Council of Churches, held last year in Nairobi, Kenya.

His Worship George M. Johnston, mayor of Arnprior, delighted the Assembly by reading a poem that he had written himself to welcome Presbyterians from across Canada. Here is the last stanza:

You are met this year in our community
To express again your faith, your unity
Your zeal, devotion and liberality,
To us your presence brings honour and pleasure
In equal parts — in abundant measure.
God bless your work, your words, your meetings,
From the town of Arnprior, welcome and greetings.

A message for Habitat

The Rev. Wayne A. Smith of the staff of the board of congregational life, introduced a resolution which was adopted and sent as a telegram to the Habitat conference in Vancouver, as follows:

The President of the United Nations Conference on Human Settlements, the Hon. Barney Danson; The Secretary General for Habitat, Senor Enrique Penalosa; The Chairman of the Canadian Habitat Delegation, the Hon. Allan J. MacEachen; The First Vice-Chairman of the Canadian Habitat Delegation, the Hon. Ronald Basford.



DR. DAVID W. HAY installed Dr. Mackay as moderator in St. Andrew's Church.

"The 102nd General Assembly of the Presbyterian Church in Canada, met in Arnprior, Ontario, extends its greetings to the United Nations Conference on Human Settlements, with the assurance of our prayers for God's sovereign guidance over its deliberations.

"We welcome the call issued by the Prime Minister of Canada to a 'conspiracy of love', a call which the Christian Church through the centuries has both issued and heeded.

"We are gratified that Canada's Minister of State for Urban Affairs was elected president of the conference and that he has indicated Canada's commitment to implement the results of the Conference which our country can and must apply.

"We urge the Canadian delegation to commit Canada to

a national human settlements policy that will afford justice to peoples and nations in need: the native peoples of Canada whose aboriginal rights must be maintained; the needs of those who intend to migrate or immigrate but are restrained when immigration policies are based solely on the manpower needs of urban industrialization; the needs of ordinary citizens, the poor and the near-poor, who are victimized by land speculation and decision-making processes beyond their reach; the needs of the developing nations of the world for clean water and reasonable access to world markets and resources."

Young adult observers

The following young adult observers attended the General Assembly and participated in the discussion: Kathy MacQueen, Sydney, N. S., John Muir, Merigomish, N. S., Donald Cameron, Charlottetown, P. E. I., Mike Ferland, Ottawa, Ont., Sandra Dean, Willowdale, Ont., Linda Horn, Barrie, Ont., Harvey Self, North Bay, Ont., Rick Horst, Hamilton, Ont., Mary Evelyn Anderson, Woodstock, Ont., Maureen Irwin, Chatham, Ont., Lynda McTavish, Stratford, Ont., Garvin Boyle, Geraldton, Ont., Debbie Talbot, Winnipeg, Man., Jerry Gardner, Fort St. John, B. C., Kathy Semple, Rocky Mountain House, Alta., Peter Schalk, Cranbrook, B. C., Douglas Goodwin, Richmond, B. C., Lorna Cameron, Toronto, Ont., and Gordon Smith, Toronto.

Renfrew dinner

At a dinner tendered the commissioners on Tuesday evening, by the congregation of St. Andrew's Church, Renfrew, Ont., some of the personnel of the board of world mission and guests were introduced by the Rev. Earle Roberts and Miss Giollo Kelly as follows:

Dr. C. M. Kao, general secretary of the General Assembly of the Presbyterian Church of Taiwan and Mrs. Kao; the Rev. Murray Garvin, Taiwan; the Rev. Glen Davis, Korean Church in Japan; Rev. Dr. Russell Hall, Nigeria; Miss Ida White, Jobat, India; Miss Lillian Wilton, Afghanistan; Dr. Ram and Mrs. Singh, Baring Union Christian College, India; the Rev. Haimdat Sawh, Guyana Presbyterian Church; and Miss Mgbeke Okore, Presbyterian Church of Nigeria.

The Rev. A. Iarrera, Italian Church, Montreal; the Rev. Louis Vietorisz, Hungarian Church, Mt. Brydges, Ont.; the Rev. Andrew Lee, Korean Church, London, Ont.; Stephen Robinson, Kenora Fellowship Centre; Miss Florence Edge, hospital visitor, Vancouver; Miss Hazell Davis, Verdun Day Care Centre, Montreal; the Rev. Gerald Graham, Calgary; the Rev. J. Csurgai, Hungarian Church, Ottawa; the Rev. Stephen How, Prince Albert, Sask.; and Harvey Self, summer student, Massey, Ont.

The Rev. Murray Garvin spoke briefly on the mountain work in Taiwan and the Rev. Stephen How spoke on the native Canadian work, especially in Western Canada.

A 92-year-old lady

Mr. Hughes brought to the microphone Mrs. Hugh Cochrane, who at 92 years of age reminisced about the beginnings of Presbyterianism in Arnprior. Her grandfather, Rev. Dr. Alexander Mann, came from Aberdeen, Scotland in 1875 as the first Presbyterian minister in the area, and he worked in Canada for 40 years. Her father, the Rev. George MacArthur, after a lifetime of service came out of retirement in 1925 to serve the Presbyterian Church in the West.

Record budget increase

When the Administrative Council reported on Tuesday evening, the treasurer of the church, R. Russell Merifield, thanked congregations and individuals for their generous support of the General Assembly's budget in 1975. The increase of $254,279 was the largest annual dollar increase ever recorded, and the final figure was $2,610,115.

Mr. Merifield pointed out that expenses are rising too and unless budget contributions increase substantially the church is headed for deficit financing.

At an average of less than 30 cents per member Presbyterians are now giving about the equivalent of half a loaf of bread per week to the budget. Mr. Merifield suggested that the average be raised to a whole loaf or 50 cents per week, to provide the $3.5 million required for the church's national and overseas work next year.

Mr. Merifield, who acts in a voluntary capacity himself, expressed appreciation for the great help given by congregational treasurers in raising and forwarding budget funds. "They give freely of their time and talents," he said.

Loyal addresses

The Rev. James Peter Jones of Guelph, Ont. presented the report on loyal addresses. They were adopted and will be transmitted to Her Majesty Queen Elizabeth II, His Excellency the Right Honourable Jules Leger, Governor General of Canada, and the Right Honourable Pierre Elliott Trudeau, Prime Minister of Canada.

An appeal from Taiwan

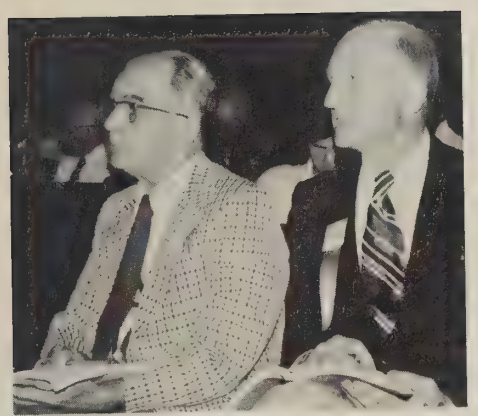
After listening to the Rev. C. M. Kao, general secretary of the Presbyterian Church in Taiwan, the General Assembly recorded its support for the public appeal concerning the Bible, the church and the nation made by that church last November.

"It took much courage to produce this document," said the Rev. Sidney Chang, a Taiwanese minister serving Innisfail, Alta. He said that when this appeal was printed in the church paper in Taiwan copies were delivered to the post office but no one received them.

The appeal asks for the preservation of freedom of religious faith as guaranteed in the constitution of Taiwan. "Every person should be able to enjoy the freedom to use his own language to worship God and to express his own religious faith. Most regrettably, Bibles published in some of the local languages by the Bible Society have been investigated and confiscated. When this happened it was a great shock to people both here and abroad. The authorities concerned regard the printing of the Bible in local language as a contravention of the policy to promote the use of the national language and this is their reason for



REV. DR. C. M. KAO of Taiwan with Mrs. W. E. McCutcheon of Hamilton, Ont., chairman, board of world mission.

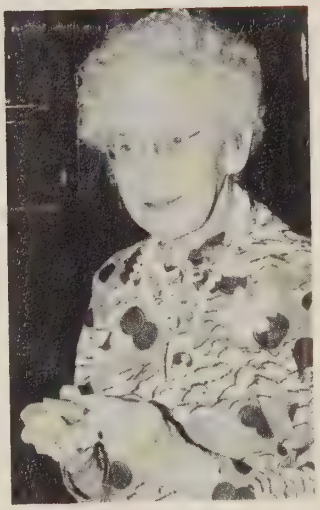


COMPTROLLER JAMES BARBOUR, left, and treasurer R. R. Merifield, followed debate closely.

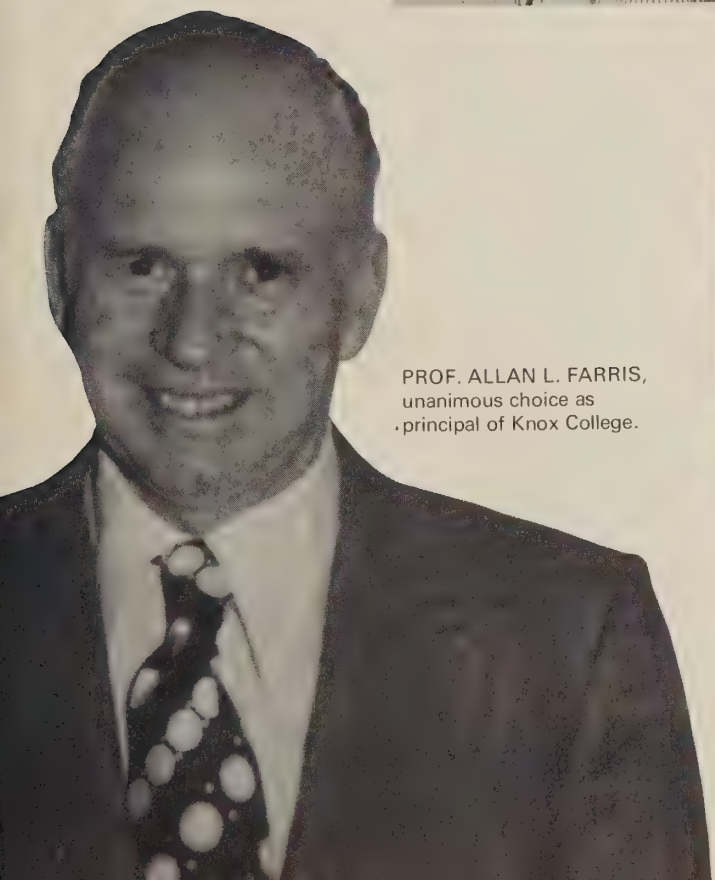
Assembly personalities



FRANK WHILSMITH, left, is chairman of the Second Century Advance for Christ campaign; Rev. George Malcolm is secretary.



AT 92 YEARS OF AGE, Mrs. Hugh Cochrane of Arnprior addressed the General Assembly. (See page 10).



PROF. ALLAN L. FARRIS, unanimous choice as principal of Knox College.



MISS MARY NICHOL, back from Nepal, was introduced to the Assembly.



REV. LEO HUGHES of St. Andrew's, Arnprior, leading worship at the Assembly opening.

suppressing it. However, one such decision can never contravene the basic spirit of the constitution. Now, although after several negotiations the old edition of the Bible in Roman characters has been returned, we are continuing to press this matter with the government in hope that, in order to preserve the constitutionally guaranteed freedom of faith, the new translation of the romanized Bible may also be returned; but most important of all we urge that the freedom to continue to publish and distribute the Bible in any language be guaranteed."

Mr. Chang intimated that the Tayal New Testament which was translated by the Rev. Clare McGill was among the tribal language volumes that were confiscated.

The appeal went on to deplore the isolation of Taiwan in the field of foreign relations. That country no longer belongs to the United Nations, and the church there is prevented from sending delegates to the World Council of Churches and other international gatherings.

The document of the Presbyterian Church in Taiwan urges the establishment of a relationship of mutual trust and confidence between the government and the church.

It asks for reconciliation of all people living in Taiwan. "In order to eliminate discrimination based on provincial origin or party membership we should not countenance any feeling that one person is superior to another. Everybody should enjoy the opportunities of equal privilege and responsibility. Basically, we are all brothers and sisters living together in Taiwan and we ought to treat each other in an attitude of understanding, help and acceptance."

Human rights should be preserved, the appeal states. "The economy of Taiwan has grown and developed very quickly, and it has, of course, brought with it an affluent society, but has also brought a loss of personal worth, moral decadence, rampant pollution, a wide gap between the rich and the poor, and the increasingly serious problem of public peace and order. The church, on the basis of its mission to protect human rights and preserve human dignity appeals to the government to strengthen the development of society, to focus its attention on the problems of the atmosphere of corruption in society, of unequal distribution of wealth, of avarice, public peace and order and pollution, and to adopt effective measures to safeguard human rights and the welfare of the people."

The statement concludes: "The world today is full of the fear of injustice and war. Humanity's greatest suffering is the result of its own selfishness in the world. The world's problems of hunger, overpopulation and human rights still urgently call for concern and a solution. Our church here and the church in the whole world must stand together to extend a helping hand to each other, so that the love of God may truly be spread throughout the world.

The church cannot, here and now, keep silence, sitting by and watching the world sink into ruin; besides participating in the spreading of the gospel and leading men to repent and believe in the Lord, it must express concern for the whole nation, for society, and for the whole of mankind. Only in this way will it not fail to live up to the mission entrusted to it by God."

New Knox principal

One of the highlights of the 102nd General Assembly was the unanimous election of Prof. Allan L. Farris, 56, as principal of Knox College, Toronto. The Assembly gave Dr. Farris a standing ovation as he came from the gallery at the invitation of the moderator.

The appointment is effective on September 1, 1976. The appointment is for five years initially.

Dr. Farris is a native of Saskatchewan who has taught church history at Knox College for the past 24 years. Before that he held pastorates at Trail, B.C. and Bolton and Nashville, Ont. He is well known as a preacher, lecturer and author.

Dr. and Mrs. Farris, who live in Leaside, Toronto have two sons studying for the ministry. Stephen is in his final year at Union Theological College, Richmond, Virginia, U.S.A., and Michael will enter that college this fall. Their sister, Marion, is in high school.

Principal J. Stanley Glen, who is retiring but will continue teaching at Knox College, was given an ovation *in absentia* as the Assembly recorded appreciation for his dedication and devotion in the office to which he was called in 1952.

On recommendation of the board of the college, the General Assembly appointed Prof. Stanley D. Walters, 45, to the chair of Old Testament at Knox College. He is currently professor and chairman of the department of religion at Central Michigan University, Mt. Pleasant, Michigan, U.S.A.

The post was made vacant by the retirement of Prof. Robert Lennox. The Assembly expressed its appreciation for his seven years at Knox College and his prior service as principal of The Presbyterian College, Montreal.

A message for Korea

A resolution presented by the Rev. Don Neil for the committee on international affairs dealt with the restrictions upon free speech in Korea and the plight of a Presbyterian student there.

The Rev. Glen Davis, on furlough from the Korean Christian Church in Japan, said that a student for the ministry of that church, Kim Chul Hyun, has been convicted of spying for North Korea, has confessed, and has been sentenced to death.

Mr. Davis said that Mr. Kim, who had gone to the city of Seoul for graduate studies, was arrested last fall. After 5½ months in prison, during which he had seen a lawyer once only, Mr. Kim was brought to trial. To the surprise of his friends he nodded in the affirmative to every charge against him as it was read. A brilliant student, he is the son of an elder in the Korean Christian Church in Japan.

The following action was taken:

That the General Assembly inform President Park of South Korea, the Canadian Ambassador in Korea, and the Korean Ambassador in Canada of our distress at the imprisonment and intimidation of people in Korea simply because they exercise the democratic right of free speech in criticism of the present government, urging that they be released.

That the General Assembly urge the government of South Korea (through the above channels) to encourage rather than repress the Christian church in its role as a responsible agent in shaping the conscience of the government.

Fathers and sons



FROM EAST AND WEST, Rev. Dr. Jesse E. Bigelow of Edmonton and Rev. J. Cameron Bigelow of Charlottetown, P.E.I.



ELDER COMMISSIONERS Charles C. Smith of London, Ont. and George Smith, Guelph.



CAPT. THE REV. STANLEY SELF, chaplain at North Bay, Ont., with his son Harvey, a young adult observer.



V. DAVID W. STEWART, left, Kelowna, B.C. and his father, /. Dr. Richard Stewart of w St. James Church, London, t., both commissioners.

That the General Assembly communicate to the government of South Korea our plea for the utmost mercy and compassion in dealing with the case of Mr. Kim Chul Hyun, theological student of the Korean Christian Church in Japan.

That the General Assembly communicate its prayerful support to the National Christian Council of Korea in its struggle for a just and free society.

Second century advance

The chairman of the Administrative Council, Frank J. Whilsmith, reported that plans for the Second Century Advance for Christ campaign are progressing satisfactorily. A national committee has been formed, with Mr. Whilsmith as chairman.

"This is not simply a dollar raising exercise, but a spiritual exercise for our church as a whole," Mr. Whilsmith emphasized.

Church worship

The convener of the committee on church worship, the Rev. Ted Creen of Stouffville, Ont., stated that although the *Book of Common Order* is out of print, the possibility of issuing a revision in the near future is remote. Sample services in more modern form and language are being sent out for use and comment.

The Assembly agreed to authorize the committee to encourage congregations to develop experimental expressions of worship for consideration when a new book is printed.

The pension board

Some increases in the pension paid to retired ministers and benefits to widows were made in 1975.

A resolution of appreciation for the services of Miss Isabel Scott, who has retired after serving in the pension office through a difficult period, was passed and transmitted to her.

Presbyterian Record

The committee responsible to the Assembly for the production of The Presbyterian Record reported a slight gain in circulation, which totalled 90,507 in March 1976, despite the decrease of 1,174 in number of households in the church last year.

Rev. Dr. DeCourcy H. Rayner was granted permission to retire as editor at the end of 1977. Presbyteries will be requested to submit nominations for that office by the end of February, 1977.

Arnprior Assembly



THE ROMAN CATHOLIC parish hall, the only place large enough for the moderator's banquet at which all were guests of St. Andrew's.



THE MODERATOR'S WIFE, standing with Rev. Leo Hughes, received surprise gifts at the banquet.



Ewart College

The Assembly appointed the Rev. Robert C. Matheson of Philadelphia, Penn., U. S. A., as associate professor of religious studies and director of continuing education. Miss Ina Adamson, a graduate of the college, was appointed dean and director of field education.

Inter-church relations

The convener of the committee on inter-church relations, Mrs. Heather Johnston of Hamilton, Ont., reported that a special committee of eleven Presbyterians had met three times with a similar committee of the United Church of Canada since conversations were authorized by the 1975 General Assembly.

Certain areas of agreement were reached. First, the need to accept the fact that the effects of the 1925 church union continue to condition the self-identity of both churches, although these events no longer determine our relationship to one another.

Second, the need to consider the implications of our present degree of co-operation, and to publicize the positive things we do together, such as sharing of home mission areas, urban buildings, clergy and extension work.

Third, the need to discuss with frankness and in depth our theological likenesses and differences.

During February the moderator of the 101st General Assembly, Rev. Prof. David W. Hay, visited the Caribbean area along with other representatives of the North American Area Council of the World Alliance of Reformed Churches. The centennial of the founding of the World Alliance will be held in St. Andrews, Scotland in August, 1977 when the theme will be "The Glory of God and the Future of Man." A history of the Alliance has been written by the former general secretary, Dr. Marcel Pradervand of Geneva, Switzerland.

A small committee has met three times in the past year with representatives of the Christian Reformed Churches in Canada. Both church bodies will encourage local churches and pastors to nurture contacts with their neighbouring counterparts wherever there is sufficient affinity in confession and practice.

Chaplaincy committees

The committee on chaplaincy to the Canadian Forces reported that two Presbyterian chaplains are retiring, Capt. the Rev. W. J. O. Isaac and Capt. the Rev. Ian Raeburn-Gibson. A new appointee is Capt. the Rev. William C. MacLellan.

The other ministers serving in the Canadian Forces are: Major W. J. Graham, Major S. D. Self, Major P. L. Sams, Capt. L. T. Barclay and Capt. R. A. B. MacLean.

In 1975 the chapels on the various bases contributed $2,984 to the General Assembly's budget.

The institutional chaplaincies committee is concerned



ospitality unlimited!

ME OF THE LADIES
t. Andrew's Church,
worked long hours to provide
eshments and meals.

with those who minister in correctional, educational and health institutions. Chaplains may be invited to churches and groups to interpret their work. Consideration is being given to making this a committee of the board of ministry.

The next Assembly

An invitation to meet in St. Andrew's Church in downtown Toronto was accepted. The 103rd General Assembly will open there at 8 p.m. on the first Sunday in June, 1977.

A proposal that the church consider holding the Assembly every second year instead of annually, made in the report of the special committee to study the functions and structure of the administrative council and related matters, is to be sent down to the presbyteries for study and report.

At the suggestion of the committee secretary, Dr. Lloyd MacLellan, a vote of appreciation was given the chairman, Dr. Murdo Nicolson, for his two years of diligence.

Inter-church aid

The committee on inter-church aid, refugee and world service reported that $148,962 was received from congregations and individuals in 1975, a 14% increase over the previous year.

The Rev. W. I. McElwain, who served the committee as secretary and convener for many years, was especially thanked in a resolution passed by the General Assembly.

W. M. S., east and west

This year the Woman's Missionary Society (Eastern Division) is celebrating its centenary. The first meeting was held in Halifax in October, 1876. As early as 1825 in Malpeque, Prince Edward Island the first "Female Society for Propagating the Gospel" was formed. Miss J. Mabel Bannerman, president of the Eastern Division, presented the report.

When the Women's Missionary Society (Western Division) reported through its president, Mrs. John Newstead, a revised constitution was adopted. In addition to an increase in regular givings in 1975, the society contributed $13,227 to the Yokohama nursery project in Japan.

Board of world mission

Mrs. W. E. McCutcheon of Hamilton, Ont., the first woman and the first lay person to be named chairman of the board of world mission, gave the report.

When the recommendations were presented the Assembly agreed to increase the basic stipend for ordained ministers from $7,400 to $8,300 annually next January 1st. Other full-time workers will receive a proportionate increase. The basic travel allowance for all will go up by $200 per annum to $1,200 on January 1, 1977.

Last year the Assembly referred back a statement on China. This year a lengthy document from the board of world mission was adopted, with but one amendment, as a guide for study of China and Christian response.

The amendment of the Rev. Paul Walker of Vancouver was, "that Christians, both corporately and individually, be faithful in prayer that the Christian community in China may have the special wisdom and power of God as they maintain their life and seek to make their witness in a new society, and that by becoming Christians many more of the Chinese people may come to know the full riches of God's grace."

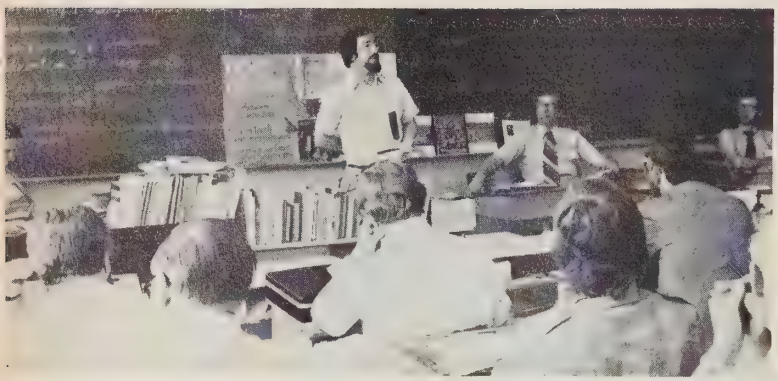
Under Canada mission Rev. Dr. A. F. MacSween reported that when increased stipends and allowances were authorized by the last General Assembly not a single one of the 322 aid-receiving congregations asked for more funds for that purpose. Eight congregations went to self-support, and 20 others increased their support substantially.

Referring to the changing population, the report of the board stated: "The myth that The Presbyterian Church in Canada consists mainly of Scots, Irishmen and Ontario people is shattered by whole congregations speaking and worshipping in Hungarian, Chinese, French, Ukrainian, Italian and Korean. Crees, Sioux, Salteaux and Ojibways comprise our native Canadian congregations. Our congregations are replete with the accents of Holland, Jamaica, Iceland, Japan, Egypt, England, the U. S. A. and Wales, and a score of other nations, as well as the dulcet tones of Ireland and the rolling burrs of the Scot. They literally come "out of every kindred and tongue and people and nation."

Communication services

"Next to the importance and vitality of the gospel comes the compelling urgency to develop better and better ways of communicating it. . . This is the challenge and the opportunity afforded the church. We must have awareness, understanding, support and training to meet that

Arnprior Assembly



RESOURCE STAFF at front of briefing group: Mrs. Leila MacInnes of The Record, Rev. Harry Crawford, communications, Rev. Dr. John Johnston, church history, and Rev. Ted Creen, church worship.



THE PRINCIPAL CLERK, Rev. Dr. Donald C. MacDonald, fielding a question in class.

Briefing groups



FOR SMALL GROUP SESSIONS the commissioners went back to school.

challenge."

With these quotations the committee on communication services explained its purpose and emphasized its task.

The Rev. Harry Crawford, communication consultant, emphasized the opportunities that are opening in cable television with its many community channels. His department will provide assistance to any church group that is interested in making use of cable television.

Rev. Dr. James Williams of Toronto made a strong plea for the production of a Presbyterian television program. His proposal was referred to the administrative council.

Decline in membership

The Assembly learned that in 1975 The Presbyterian Church in Canada lost 2,764 members and 1,174 households. There were 47 fewer baptisms than in 1974. The communicant membership is now 171,791.

On motion of the Rev. L. E. Siverns of Deep River, Ont. the board of world mission and the board of congregational life were urged to consider this situation, "the possible relative decline in income and other aspects of the church's life as detailed in, for example, the Grant Maxwell study of the church in Canada, and report on the state of the church, with recommendations, to the 103rd General Assembly."

There were 905 ordained ministers on the roll in 1975, 12,227 elders, and 1,073 preaching stations.

The board of ministry

The first operational year of the board of ministry was highlighted by consultations with half the presbyteries, the production of a blueprint for guidance and counselling of candidates for the ministry, the appointment of Miss Margaret Henderson as administrative assistant, and a consultation on the training of professional church workers.

When Rev. Dr. D. G. M. Herron of Toronto, chairman, presented the recommendations, it was agreed that the board of ministry should be responsible to the General Assembly for the revision of the regulations governing the National Development Fund support for continuing education.

Congregational life

This synopsis of a report that covers 21 pages of print in the stitched minutes of Assembly will touch on a few of the major matters.

The board of congregational life was asked, in consultation with the committee on church doctrine, to prepare a pamphlet outlining the main tenets of Christian belief and showing deviations therefrom. This was in response to an overture from the Presbytery of Peace River last year asking for guidelines for dealing with religious movements which are making inroads into Presbyterian membership. It was agreed that the transcendental meditation type of religion be included in the study.

Marriage ceremony guidelines as presented are to be commended to the presbyteries.

A statement on abortion, the life and health of the mother as the criterion, was referred to presbyteries and congregations for study and report back.

An opinion survey has shown the widespread displeasure in the church with the advertising of alcoholic beverages, particularly on television. The premiers of Saskatchewan, New Brunswick and Manitoba were commended for banning such advertising, and the Hon. Marc Lalonde for his

efforts to deplore and control false and misleading advertising by the brewing industry.

A statement opposing government lotteries was commended to presbyteries and congregations for study and action.

A standing ovation was given the retiring chairman of the board of congregational life, Mrs. K. Denton Taylor of Belleville, Ont., when a motion of appreciation for her service to that board, the administrative council, and other boards of the church was presented by the Rev. W.L. Young, secretary of the board.

Church in the world

When the Rev. John McBride of Brampton, Ont. reported for a special committee on the church in the world, it was agreed that a consultative committee be named to provide a forum for the discussions of mutual concerns in church-society relationships between the major boards and some committees concerned with these matters. By 1978 it will report whether the proposed design made in 1974 for a new board on church and the world should be implemented in full, or modified, or rejected.

Role of the moderator

Rev. Prof. David W. Hay presented a motion asking for a committee to study all matters connected with the doctrine, powers and duties of a moderator of the General Assembly. The committee was named later.

Dr. Hay said that the whole church is put down by a regulation passed by the 1926 General Assembly prohibiting the use of "Right Reverend" in connection with the moderator. No one Assembly has the right to rule for succeeding Assemblies.

"The moderator should be addressed in a style that is consistent with the dignity of General Assembly, the *venerable* General Assembly," Dr. Hay affirmed. He told the present moderator, "You should be consulted as to what your title should be before your letterhead is printed."

Church doctrine

Rev. Prof. David W. Hay reported as chairman of the committee on church doctrine. It was agreed that a statement on term ministries be sent down for study and report.

A pamphlet on "The Church and Alcohol" was reaffirmed in principle, and the board of congregational life was asked to provide other materials on the problems associated with the use of alcohol.

The appreciation of the Assembly was recorded for the services of the Rev. Robert A. Sinclair of North Pelham, Ont. who has left the committee on church doctrine after serving as secretary and in other ways over a period of 20 years.

Ministerial assistance

From the report of the Fund for Ministerial Assistance the Assembly learned that in the 25 years since it was established through a generous private gift, $1,034,327 has been distributed.

Assistance is given to married ministers and their children where the former are on or near the minimum stipend. In 1975 $58,900 was distributed.

Housing for the retired

When a committee under Senator R.J.H. Stanbury of Toronto reported on the need for housing for retired ministers, it was agreed to authorize the Presbyterian Church Building Corporation to proceed immediately with the proposal outlined. A substantial sum will be provided from the National Development Fund to assist the corporation in securing housing.

While there is concern for all the full-time workers in the church, it was agreed that a start should be made with ministers and missionaries who are retiring and need a home.

Other matters

A tremendous ovation was given to the minister of St. Andrew's Church, Arnprior, Ont. and to his congregation as the General Assembly recorded its thanks for the arrangements made by the host church. Mr. Hughes, his wife Margaret, and a large committee of men and women of St. Andrew's worked for ten months to provide billets, hospitality and many extras for the commissioners. The whole town of Arnprior welcomed the Presbyterians in friendly fashion.

The new chairman of the administrative council is Lyman Purnell, Q.C. of Saint John, N.B., the first to be appointed to this office from outside Ontario.

The Rev. William Adamson of Islington, Ont. is now the chairman of the board of congregational life.

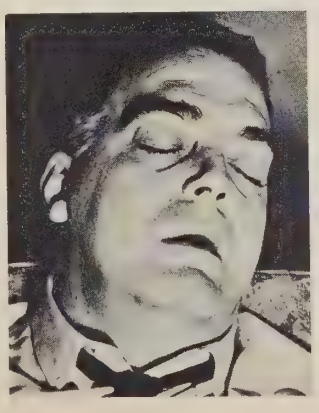
An interesting letter of congratulation came to the moderator from his home congregation, St. John's, New London, Prince Edward Island.

Recognition of his outstanding service to the committee on history, particularly through centennial year, was accorded Rev. Dr. John A. Johnston of Hamilton, Ont., who has completed his term in that post.

On Wednesday and Thursday the morning devotions were conducted by Rev. Dr. Bruce Miles of Winnipeg. On Friday the Rev. Glen Davis of Japan was the speaker. Both did an excellent job and were thanked by the moderator.

In a debate on the need for healthful recreation, participation sports and programs of physical fitness, Prof. J. Charles Hay of Knox College, Toronto, voiced his opinion: "The Olympics are the greatest obscenity in Canada today."

The press seemed popular, if one can judge by the way in which perspiring Presbyterians crowded the press table in every sederunt. Even the pew in the gallery reserved for reporters and photographers on opening night had its share of interlopers. ★





Facing reality in a

Is Presbyterianism or

ANGLO-SAXO

GREAT CHANGES HAVE TAKEN PLACE in Canada over the last number of years. Perhaps we have taken them for granted and overlooked their significance. Remember the flag debate ten years ago? Would we retain on the flag the symbol of our British origin? Or would we have a distinctively Canadian emblem?

Then there was centennial year. Canadians had always assumed that they did things with a dull drab competence. Perhaps this defined the essentially uninteresting people we were.

But the centennial was a great success. We suddenly realized we were proud of being Canadians.

In foreign policy we have been searching out new options, not being willing to let our international policies be determined only by the relationships of the past or the impact of geography.

All of this is symptomatic of a new reality. Canadians have come to accept their nationhood. We have a new sense of national identity.

It has been with us for a long time, of course. French Canadians, by virtue of their linguistic and cultural heritage have always had a sense of identity. This was greatly reinforced by the so-called quiet revolution of the 1960's.

English-speaking Canadians, however, originally thought of themselves as British, transplanted from the old land to the new world. We recoiled from the radical and revolutionary break with the mother country which came with the American revolution. We felt comfortable and content under Britain's protection and guidance. Continued British immigration kept most of us only a generation or two away from our British origins.

Even after confederation Canada remained a kind of colony, though internally self-governing. English-speaking Canadians continued to think of themselves as essentially British.

The First World War, to which Canadians contributed so much, gave us a more intense sense of nationhood. With the growth of our economic and cultural capacities this continued through the following decades, and was greatly accelerated by Canada's major role in the Second World War.

Throughout this period our country was undergoing rapid change. Early in the century a great many people from the continent of Europe had settled in the west. The character of English-speaking Canada gradually became less Anglo-Saxon. This immigration continued and increased greatly after World War Two. The population of Canada is now less than half Anglo-Saxon in origin.

All of this means that today we are a new nation, a new people, considerably different than we used to be. We have gained a new sense of national identity, which is especially evident among the young.

What does all this mean for the church, and especially for The Presbyterian Church in Canada?

A new Canadian identity

Certainly Christians must stand strongly against narrow nationalism. The gospel of Christ knows no national borders. The tribal jingoism of those who believe God's love extends only to their own kind, is a pathetic denial of his love and concern for the whole human family.

But is our new sense of Canadian identity narrow nationalism? I think not. Certainly every movement has its extremists. But what this new sense basically means is the discovery that we are a people, no better than others, but ourselves, and in some sense unique. That uniqueness has been shaped by our history and geography, our diverse linguistic and cultural backgrounds.

I welcome our new national spirit. Not that we should have undue pride of nation, but that we should be open to the world, welcoming newcomers, developing our land and sharing with others.

This new Canada has profound implications for the Canadian church. The Presbyterian Church in Canada must minister to Canada as it is, not Canada as it was. Presbyterians from many lands have become part of our church. We have welcomed Chinese, Hungarian, Korean, Ukrainian and Italian congregations. Nevertheless, as a church we remain predominantly Anglo-Saxon.

Are we truly ministering to the new Canada? Canada as it now is? It is an illusion to minister to Canada as it was.



w Canada:

for

S?



by D. J. M. Corbett

Some of our historians lament the passing of a British and Victorian Canada. As they picture it, this Canada may never have existed. But certainly the church ought not to mourn for bygone days. Our responsibilities are in the present and future.

Recently Lord Thomson of Fleet, in a reminiscent mood, deplored the fact that great numbers of immigrants from all over the world had settled in Toronto. Toronto was no longer the city he knew, it was filled with too many "foreigners." Do we feel this way? Do we prefer to reserve the Presbyterian Church only for old Canadians? People of British origin? If we do we have lost the meaning of Christ's great commission.

I am proud of my Scottish ancestry. As a church we ought to be thankful for that part of our heritage which we received from Scotland. But in this new Canada we Presbyterians make too much of our Scottishness. I never use the word "kirk" as in kirk session. In Scotland it is a time-honoured way of describing the session. But in Canada I follow the pre-1925 *Book of Forms* and use the word session alone. A small point, of course, but not without significance. We welcome Scotland's continuing contribution to our church, theologically, and through the new members and ministers who come to us. I am sure that they, with all of us, are concerned to be a Canadian church, proclaiming the gospel of Christ to all Canadians whatever their origins. God forbid that we should give credence to the satirical barb that we are merely "the St. Andrew's Society at prayer."

Resist U. S. influence

Any attempt to deal with the new sense of Canadian identity must talk about the tremendous influence of the United States of America on Canadian life. This strongest nation in the world, vital, economically and culturally powerful, is of great importance in our past, present and future. As the former Social Credit leader Robert Thompson somewhat unintentionally put it to the House of Commons: "The Americans are our best friends, whether we like it or not!"

It used to be that Canadians sought to emulate the United States in everything that they achieved. Our attitude to Americans was rather like that of an adolescent younger brother whose older brother has finished high school and has a job. He has a car, money to spend, less parental discipline, and the younger brother can hardly wait to be like him. Most Canadians no longer feel that way about aspiring to the American way of life. We have become concerned about following our own path and being ourselves.

Ought Canadian Christians to see the problems of the tremendous American cultural influence on our national life? I believe we have to face this issue. We are a different people and have a different history. This does not mean that we are better, but simply that we are different. Different forces and experiences have made us what we are.

This is also true of our church life. We have been more tied to our Calvinist theological origins. American frontier revivalism developed a pervasive anti-intellectualism that was not part of our theological heritage.

The American idea of the separation of church and state is also alien to our history. We need to resist all attempts to separate religion and the whole of our national and corporate life. Christians need to be social critics who are prepared to call into question the materialist success values of our North American way of life. The revivalist segment of the American church is deficient in this regard, and we need to be on guard against influences which can lead us away from a full understanding of the gospel. The church must be critical of all in our national life that is contrary to the will of God and never give religious sanction to injustice or social inequities.

In our changed and changing nation it is imperative that The Presbyterian Church in Canada, together with all churches, face the reality of the new Canada. Our fathers in the faith achieved much in the past. In this new day we, like them, must proclaim the gospel of Christ to all, in every part of this land. ★

DR. CORBETT, a native of Vancouver, has been minister of Victoria-Royce Church in Toronto for the past two years.

NEWS

Church of Scotland

The challenge of change rang out clearly in this General Assembly and set problems which, given the nature of humanity and institutions in Scotland, often proved difficult and sometimes intractable. Our tendency to denigrate what others consider "important" resulted in some rather uninformed criticism and doleful predictions from individuals and the press. Press coverage was less than before and instead of lengthy television and radio programs quite brief reports went out. This meant that the sensational took precedence at a period when, more than ever, the very real value of this unique church court and the extensive results of its deliberations ought to be publicized.

Fortunately *The Scotsman* published a balanced assessment by Robert Kernohan, editor of our kirk magazine and an elder, which, while recognizing inconsistencies of emphasis amidst such a mass of decisions, noted the magnificent lead of the moderator, the Right Rev. Professor T. F. Torrance, the hopeful elements seeking reform, the willingness to act though threatened by possible extremes of introversion and extroversion, of traditional doctrine and the wider ecumenical mission. He concluded: "We remain as tolerant and comprehensive a church as any in Christendom."

One had the impression that, though the Queen will attend next year's Assembly as part of her semi-jubilee celebrations and time-honoured procedure will be observed, we were seeing the end of the familiar pattern. Without demur, the Assembly agreed to the general administration committee's proposal to decide at next Assembly on the details of a plan to reduce costs and allow younger commissioners to attend by cutting the time from ten days to one week, reducing speeches and assigning formal tasks to small groups.

The Committee of Forty

The Assembly agreed to the proposals of the committee on the message and mission of the church (the Committee of Forty) to send down to presbyteries for comment three model schemes designed to streamline Assembly procedure.

A new form of eldership is also to be considered, with ordination still for life but with active service for five years followed by a year of release, and then consideration between session and elder about continuance. The committee reported considerable criticism of its previous proposals for reform; in particular, the suggestion of team ministries does not seem to be commending itself apart from special areas.

The panel on doctrine was instructed to investigate further the doctrinal aspects of the proposals for a limited unpaid ministry (non-stipendiary) and for permission for readers and elders to celebrate the sacraments.

Church, nation and world

Welcoming the government's proposals for devolution of certain Scottish affairs, the Assembly called for effective self-government with adequate financial and economic powers, real share in the European Economic Community, and a reasonable proportion of revenue from North Sea oil, all within the United Kingdom.

The Assembly urged the government to consider the needs of deprived areas at home and abroad; to communicate the general revulsion felt regarding all regimes practising the violation of human rights and using torture, and to support Amnesty International in its fight for prisoners of conscience; to press urgently towards world disarmament and support moves for peace and the reduction of nuclear power.

In regard to broadcasting, the Assembly appealed for a more stringent application of the code limiting the exhibition of violence; it also authorized the initiation of a conference with the broadcasting authorities regarding alterations tending to weaken religious impact. Strong opposition was expressed to the various methods whereby the law enjoining religious education is being evaded and attacked in certain quarters.

Pastoral concerns

Accepting a report from a working party on parapsychology, the Assembly enjoined ministers to refrain from exorcism but to deal with such problems by prayer, blessing and healing ministry together with a doctor, under the presbytery. A long and unfortunately publicized debate ensued over an elder who under charismatic influence had undergone a second "believer's" baptism in a Baptist church. The Assembly, declaring that there is only one baptism into the whole benefits of Christ and his Spirit, ruled that the elder be led to repent his error before re-instatement in office.

The moderator's closing address must rank with the great moderatorial utterances. Professor Torrance, accusing the church of adapting to society instead of vigorous positive biblical preaching, called for the recruitment of ministers for dedicated parish ministry: thereby the Church of Scotland would be "more than able to cope with the challenge of the times."

It was a particular pleasure to have your moderator, Rev. Professor David W. Hay, back in his native country and church, accompanied by the Rev. Wm. R. Russell, thus strengthening the links we delight to share.

/by John B. Logan

A centennial at Kars



The 100th anniversary of St. Andrew's Church at Kars on the Rideau River was celebrated on June 6th. The church is about one-half mile south of the village of Kars, situated along a quiet country road known as Rideau Valley Drive. The members of the congregation come not only from Kars and vicinity but also from the neighbouring communities of Osgoode and North Gower where there are no Presbyterian churches, and even from the city of Ottawa.

In 1864 James Lindsay gave the land for a church but it was another 12 years before it was built. By this time Solomon Mussell, a bricklayer from Merrickville, had settled in the area and was engaged to build the new brick school at Kars and several houses as well as the new Presbyterian church in 1875-6. Labour was provided by the men of the congregation and the carpentry was done by John Latimer who is still remembered for the design of the beautiful v-jointed ceiling in the sanctuary.

The money to build the church was borrowed from Samuel Pearson of Merrickville and the payments appear to have been made in irregular amounts, as contributed by the parishioners according to the subscription lists, between 1876 and 1885. These payments were sent up to Merrickville on the river steamboats and Mr. Pearson receipted them on quaint postcards via the next steamer down.

Later a large driveshed was built adjoining the church so that the horses and carriages or cutters could be tied under cover during the service. The second storey contained a hall with a kitchen at one end and a platform stage at the other end. Concerts, plays, entertainments, suppers and social evenings were held there for more than 60 years.

The Rev. Robert Sandford is the 22nd minister to lead the congregation since the church was opened in 1876. The centennial celebration marks the 144th anniversary of the first Presbyterian services in the "scooped log schoolhouse" as well as the 100th anniversary of the building of the present St. Andrew's Church.

— by Coral Lindsay

You can't save the hungry millions... You can save one hungry child.



You will choose to accept or reject this invitation. It's an act of your will. The hurting, helpless infant we want you to care for is waiting for your answer. We know you won't let it die.

But the sad fact is that when people are given an opportunity such as this and reject it, they are sentencing a fellow human being to continued suffering and heartbreak until it lives no more.

We can't do everything. But we can do something! That something—to sponsor a needy child—is precious in the heart of Jesus Christ.

For a quarter century, World Vision Childcare has been diligently striving to care for needy children around the world, giving them their physical and spiritual needs. Today, World Vision cares for more than 85,000 children in more than 30 countries in the Third World—all in the spirit and love of Jesus Christ. Jesus truly loves the little children and He emphasized this love in His unalterable, unrejectable command: "Whosoever shall receive one of such children in my name, receiveth me;"

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I enclose $_____ for ____ month's sponsorship.

☐ I'm interested, but would like more information.

☐ I'm unable to sponsor a child,
but here's my gift of $_____ to assist your program.

NAME .....

ADDRESS .....

CITY ..... PROV. .... P.CODE .....

St. Andrew's, Wingham

Ten years ago St. Andrew's Church, Wingham, Ont. had to be demolished after a wall collapsed. The new church and its furnishings cost $227,406.07.

On May 16 the congregation held a service of thanksgiving and burned a scroll representing the repayment of the total indebtedness incurred on the building.

A former minister, the Rev. Gordon Fish, was the preacher at a service conducted by the present minister, the Rev. Robert H. Armstrong. At a reception afterwards the Rev. John Congram spoke for the men of St. Andrew's, Wingham who are now ministers.



In the photo above are shown, from the left: Miss Christine Isbister, who helped to turn the sod for the new building ten years ago; the Rev. Robert H. Armstrong, present minister; Scott Reid, chairman of the building committee; Mrs. Robert Arbuckle, commentator at the burning ceremony; and Mrs. John A. McKague who represented the organizations who supported the building fund.

Three religion surveys

A spiritual hunger, but a rejection of institutional religion, are common findings of two recent surveys of the Canadian religious climate.

A survey of 2,000 persons, conducted for the CBC television series *Man Alive* indicated that 85% believe in God or some higher power at least some of the time, and 40% have a firm belief. Forty-four percent say they have experienced the presence of God, 77% sometimes pray privately, and 50% belong to a church or synagogue.

There is extensive interest in other aspects of the supernatural, the survey found. Seventy-eight percent believe in extra-sensory perception, 44% believe astrology may affect them, and 73% read their horoscopes.

Those who were once active in a religious group, but dropped out, were asked why. Their main reasons were "disenchantment with the organization" or "awareness of hypocrisy," not a lack of belief.

A second study, conducted by Grant Maxwell for the Canadian Catholic Conference, showed discontent with religious structures but also a marked spiritual renewal. Many were searching and finding experiences of growth, a deepening of Christian faith and experiences of God in their lives. Many reported finding renewed faith in newer and smaller communities of faith.

Part of the problem was negative feelings about religious leaders. Two out of three interviewed saw them as "a remote species largely cut off from the realities of everyday life."

The results of a third survey offer some rebuttals of strident criticisms of the pastoral ministry.

The results are based on responses from over 3,000 ministers in active pastorates. In the United Church, the only Canadian denomination participating, 600 clergy replied, almost one out of three in pastorates.

On some questions, responses came close to unanimous. According to the survey, for example, 86% of United Church ministers favour gun controls.

Yet such questions ranked low in importance, the pastors indicated. They listed "family life" as the most important social issue (34%), with world hunger (31%) next. Gun control, euthanasia, and tax reform were near the bottom.

Nor did they feel that social issues deserve much of their time. When they rated the importance of different kinds of service, "speaking out and providing leadership on social issues" came a distant fifth.

The most important task, the ministers agreed, was "helping members to be Christian in the worlds of work, home, and community life." Eighty percent listed this first or second in importance.

Next came "nurture of children and young people" — 59% named it first or second.

Contrary to some popular assumptions, most ministers are happy in their jobs. Some aspects disturb them — such as the amount of time spent on administration or budget promotion. But 98% agreed with the statement: "I enjoy and find meaning in preaching, teaching, and counselling."

Presbyterian College

Four men and one woman were graduated at the 109th annual convocation of The Presbyterian College, Montreal on May 10. "Ministering in the Iconic Age" was the theme of the address given by Rev. Dr. Arthur W. Currie of St. Andrew's Church, Ottawa.

The graduate scholarship was won by Roderick A. Ferguson, and for the first time in recent years the Calvin gold medal was awarded, also to Mr. Ferguson.

The acting principal, Rev. Prof. Donald N. MacMillan, reported an encouraging increase in the number of students for the ministry at The Presbyterian College.

Three of the graduates, R. H. Ferguson, John A. Fraser and John Herman were licensed by the Presbytery of Montreal the same evening, with the Rev. Scarth Macdonnell acting as moderator.

Seven Ewart graduates

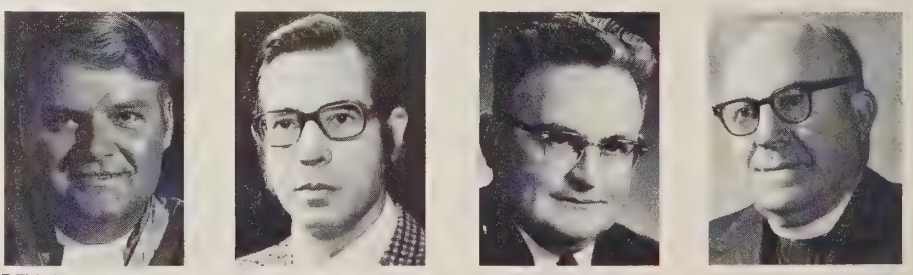
"Life in Three Dimensions" was the title of the address given by Dr. Ruth Alison, M.D., F.R.C.P. (C), to the 1976 graduating class of Ewart College. Dr. Alison is on the staff of the department of medicine at Princess Margaret Hospital, Toronto and is a national vice-president of the Canadian Cancer Society.

The Rev. K. J. Wilson conducted the service of worship. The Ewart College choir was under the direction of Mrs. Carol Kessler, B.F.A.

The Rev. James A. Thomson, chairman of the board, spoke of the forthcoming retirement of Miss Ada Adams from the position of dean and director of field education. Mr. Thomson noted the outstanding contribution of Miss Adams to the life of the church both in Canada and overseas. He also referred to the new Resource Fund for which contributions are now being received.

Dr. Margaret Webster, principal, reviewed the work of the college year and with the help of Miss Adams and the Rev. Irene Dickson, professor of biblical studies, presented scholarships and diplomas. During the service, six graduates were certified for designation to the Order of Deaconesses by the Presbytery of East Toronto.

The seven graduates are: Lorna Cameron, New Glasgow, N.S., Roxanne Hicks, Welland, Ont., Karen Hubert, St. Thomas, Ont., Joyce MacNevin, Charlottetown, P.E.I., Carol Sharpe, Willowdale, Ont., Elizabeth Steele, St. Catharines, Ont.,



REV. DAVID J. CRAWFORD of St. Giles Church, Calgary; Dr. Joseph C. McLelland of McGill University, Montreal; and Rev. Alex F. MacSween of the staff of the board of world mission received honorary D.D.'s from Knox College. Rev. A. O. MacLean of Calvin Church, Halifax, N.S. was similarly honoured by The Presbyterian College.

Karen Timbers (Mrs. G.), Sutton, Ont.

Karen Hubert and Joyce MacNevin shared the scholarship for general proficiency in the third year, and Anja Oostenbrink was awarded it in the second year.

Knox Convocation

Thirteen students, including three women, were graduated from Knox College, Toronto at the 132nd annual convocation.

Dean Joseph C. McLelland of the faculty of religious studies at McGill University spoke on "The Minister as a Tamed Cynic."

The degree of Master of Theology was conferred upon the Rev. Edward George Smith and the Rev. David Michael Bowring.

The post graduate travelling scholarships were awarded to Ronald Wallace and Raymond Drennan.

Principal J. Stanley Glen presided, and the moderator of the 101st General Assembly, Rev. Prof. David W. Hay, read the lesson and led in prayer.

On behalf of the faculty, Prof. J. Charles Hay made reference to the fact that this was the last convocation at which Dr. Glen would preside as principal. He will continue teaching at Knox College for a year.

BUDGET RECEIPTS

Receipts from congregations for the budget of General Assembly totalled $665,456 on May 31, as compared to $597,524 for the first five months of 1975.

The W.M.S. (W.D.) contributed $143,750 and the W.M.S. (E.D.) $10,000 as well.

Expenditures to May 31 amounted to $1,490,100 as against $1,287,489 spent by the same date last year.

Public voice demanded

In a precedent-setting move, Canada's six major churches have petitioned the federal government for an Environmental Bill of Rights to guarantee citizens the right to a healthy and attractive environment.

The task force on the Churches and Corporate Responsibility (TCCR), made up of Anglican, Baptist, Catholic, Lutheran, Presbyterian and United Church representatives, recently made the request in a 40-page brief submitted to the Royal Commission on Corporate Concentration.

It stated that an Environmental Bill of Rights should include the following provisions:

The right for citizens to participate in setting standards of environmental quality,

Questions & Answers



Christian Children's Fund

For nearly 40 years Christian Children's Fund has been reaching out to meet the urgent needs of helpless, destitute, abandoned children around the world. Every day requests are received from social workers, government and mission agencies to admit these kiddies to our more than 900 Homes, Projects and Schools. You can help one of these needy children to a new beginning in life.

Q. May I choose the child I wish to help? A. You may indicate your preference of boy or girl, age, and country. Many sponsors ask us to select a child from our emergency list.

Q. What does it cost to sponsor a child? A. Only $15 per month. (Your gifts are tax deductible.)

Q. Will I receive a photograph of my child? A. Yes, and with the photograph will come information about your child and a description of the Home or project where your child receives help.

Q. May I write to my child? A. Yes. In return you will receive your child's first letter, plus an English translation, direct from the home or project overseas.

Q. May I visit my child? A. Yes. Our Homes around the world are delighted to have sponsors visit them.

Q. What type of projects does CCF support overseas? A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, crippled children, abandoned babies homes, day care nurseries, health homes, vocational training centres, and many other types of projects.

Q. What help does the child receive from my support? A. in some countries of great poverty, your gifts provide total support. In other countries they provide diet supplements, medical care, adequate clothing, education, school supplies, psychological care—and love.

Q. Who owns and operates CCF of C? A. Christian Children's Fund of Canada is an independent, non-profit, incorporated organization, regulated by a national Board of Directors. CCF cooperates with church and government agencies throughout the world.

Q. Are CCF of C expenses high? A. Definitely No! The CCF of C audited financial statement for 1974 shows total administrative, operational, advertising expenses were less than 8.4% of total receipts. Public support of our program increased nearly 25%.

Q. Why the "Christian" in Christian Children's Fund? A. Because we are an organization of Christian people committed to the task of giving children an opportunity to grow up in an atmosphere of Christian love.

Q. Is CCF of C registered? A. Yes. CCF is registered with the Federal Department of National Revenue, Ottawa, and governments in 40 other countries where we operate.

Some areas of special need are: **India, Philippines, Taiwan, Jamaica, Costa Rica, Portugal, Spain** (special new projects), **South America.** (Or let us select a child for you from our emergency list.) Write today.

REPORT — GUATEMALA AID TO CHILDREN

Christian Children's Fund has administered large permanent child-care programs in Guatemala for many years. Altogether we support 36 orphanages, school residence projects, children's village projects, assisting nearly 10,000 children. To date Canadian sponsors have contributed over $70,000 for emergency aid. All monies go to the specific projects administered by our personnel. Internationally, Christian Children's Fund has raised over $750,000. The total cost to rebuild and rehabilitate all projects and programs will be $970,000. Thank you.

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such as acceptable levels of pollution.

The right for citizens to defend any part of the environment in the courts.

The right for citizens to have access to all information regarding environmental issues and decisions.

The right for citizens to have inexpensive legal expertise to enforce their rights in the courts.

TCCR also expressed alarm at the "extraordinary rise of corporate power" and asked the Royal Commission on Corporate Concentration to examine "the present concentration of power in relatively few, mostly unknown, hands obscured behind the illusory facade of responsibility to shareholders."

"Its influence determines more than do sovereign governments how and where people live, what work they do, if any, what they will eat and drink, what they wear and what kind of environment the future generation will inherit.

"The problem, as we see it, arises not only because of the extraordinary control which highly-concentrated corporate power commands but also because this control is exercised with a peculiar narrowness of world vision and an extreme degree of almost arrogant confidentiality."

The Royal Commission on Corporate Concentration was formed in April, 1975, by Prime Minister Trudeau. Its role is to study the nature of corporate power, the economic and social implications of such power, and to recommend whether sufficient safeguards exist to protect the public interest.

Radio productions

Intervox is offering to radio stations throughout the world an interview on tape made by the Rev. Harry Crawford with Rev. Dr. E. H. Johnson, in which the latter speaks of Christians and the New China.

The Geneva-based Intervox is also circulating Mr. Crawford's interview with Dr. Ram Singh of India, who is doing a study of Indian and Pakistani immigrants in Canada.

A family celebration

When members of South Gate Church, Hamilton, Ont. held a retreat at Crieff they studied the meaning of worship, and decided to plan a complete church service.

This took place on Christian Family Sunday. Flowers were given to the arriving congregation. Each person took part in specially prepared readings, prayers, plays, dialogues and music. The group made two banners about the Christian family as well. To the accompaniment of a trumpet, two boys carried these into the church, followed by church school pupils, Pied Piper style.

During the final hymn two people put a white cloth over the Communion table. The congregation came forward and received small clusters of grapes, and ate as they mingled with one another.



THE BOY OF THE YEAR award at Fernie House, Pickering, Ont. was presented to Marc Lowell by W. B. Cross.

Canadian Council

There weren't as many resolutions as usual from this conference because the delegates were so busy doing things.

The third triennial assembly of the Canadian Council of Churches (CCC) not only held meetings in Glace Bay, N.S., but it got involved with the community. In a move to focus on ecumenism at the local level, the CCC worked with local leaders to give the assembly a practical, down-to-earth tone.

The delegates, representing all 11 member churches, talked about the World Council of Churches assembly at Nairobi in the context of the Glace Bay experience, worshipped with 4,000 area people at an ecumenical service, took field trips and attended an evening of Maritime entertainment.

Delegates were billeted in 150 Glace Bay homes, and local residents were welcome to sit in on assembly sessions.

"It gave the assembly a dynamic quality," said Miss Ruth Tillman, a CCC staff member.

The strong feelings the Glace Bay people expressed about having decisions that affect their lives made somewhere else are similar to those expressed in developing countries, she felt.

There were also feelings of urgency about trying to move towards a larger body that would include the Roman Catholic Church. Roman Catholics attended the assembly as observers in larger numbers than ever before.

Empty city churches

In downtown Montreal, the whole of the Sunday church-going population could be seated in four or five churches instead of 20, according to David Farley, associate professor of urban planning at McGill University.

A study of religious institutions made here recently by McGill's urban planning program showed that of 21 churches in the downtown area, at least 12 have an average attendance equal to or less than one-third of their seating capacity.

"This surplus seating capacity is not limited to churches of any particular denomination or of any one language," Prof. Farley noted. For instance, St. James United with a seating capacity of 2,400 has an average attendance of approximately 200, while St. George's Anglican Church with a capacity of 1,100 seats has on the average, about 131. Eglise du Gesu has an attendance of around one-third of its capacity of 1,000 seats and the First Presbyterian Church on an average Sunday uses about a 12th of its 900 seats.

"This means that the downtown area is no longer the residential area it once was. The congregations of the downtown churches have been part of the significant changes which have taken place over the years. Most of those presently supporting the churches originally lived in the downtown area, but gradually moved further away.

"In view of the small size of many of these congregations and the uncertainty as to where new members will come from, it is difficult to see how many of them will be able to survive for the next 20 years, if not for the next 10," Prof. Farley declared.

At the same time, many of Montreal's downtown churches now find themselves situated on valuable pieces of real estate.

Thus the current assessed land value of Mary Queen of the World Cathedral is $58 per square foot. That of Christ Church Cathedral of $52 per square foot, while for St. James United the comparable figure is $55, the study shows.

Of the eight churches which provided financial statements for their latest fiscal year, seven had operating deficits, while one, the church of St. John the Evangelist (Anglican), broke even.



SENIOR AND JUNIOR CHOIRS at Knox Church, Westport, Ont. are led by the organist, centre, Mrs. John Neal. In the pulpit is D. N. Henry.

MEN

P.M. radio program

The "Amazing Grace" radio program being promoted by the national committee of Presbyterian Men with Rev. Dr. Mariano DiGangi as broadcaster, is now heard on Station CKLB, Oshawa, Ont.

Sponsored by Presbyterian churches in the Durham region, this 15-minute broadcast started Sunday, May 2nd, at 9:15 a.m. on a yearly basis. Station CKLB at 1350 on the dial is heard from Lake Ontario north to the Lake Simcoe area and from Toronto east to Cobourg and Lindsay.

Each PM national committee member has been assigned to presbytery field work and has a sample program tape recording which he is using to acquaint presbyteries, congregations and groups with the opportunity they have to sponsor the series through their local radio station. Please write Presbyterian Men, 50 Wynford Drive, Don Mills, Ont., M3C 1J7 for further information.

Port Perry area

The men of St. John's Church, Port Perry, Ont. were hosts to men from the surrounding congregations of Uxbridge, Wick, Cresswell, Nestleton and Ashburn at a breakfast meeting. The men of St. John's prepared and served the food under the direction of their minister, the Rev. Stuart McEntyre.



AT PORT PERRY, ONT. Douglas Stephens, chairman of the national committee of Presbyterian Men was the speaker at a district breakfast held in St. John's Church. At left is elder David Sinclair of Port Perry.

Atlantic conference

Over 100 registered for the 18th annual Presbyterian Men's conference in the Atlantic Provinces, held from May 7 to 9 at the Nova Scotia Agricultural College in Truro, N.S.

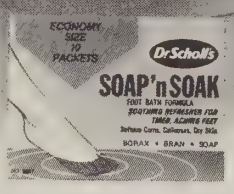
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second day from Prince Edward Island to provide a special program of gospel music.

The Rev. William Campbell of St. Andrew's Church, Cambridge (Galt), Ont., delivered three addresses on the theme "To Be A Disciple."

The Rev. Wayne Smith, associate secretary of the board of congregational life with Elmer MacDonald, the national P.M. committee member for the synod and Arnold Taylor, synod men's work committee chairman, provided the leadership.

The Rev. Glen Davis, home on furlough from Japan, was the mission speaker.

Elora banquet

The men of the Presbytery of Waterloo-Wellington held a banquet at Elora, Ont. on May 18 with 125 men, women and young people in attendance. The Rev. Harry Klassen, Ontario director of the Inter-Varsity Christian Fellowship presented a stimulating and challenging address entitled "Beyond Cynicism to Belief." Ben Moggach was the chairman and Ron Smith led the singing.

Hillsburgh breakfast

A men's breakfast was held at St. Andrew's Church, Hillsburgh, Ont., on May 30, with men of Bethel Church, Priceville, also attending. Douglas Stephens, chairman of the national committee of PM gave an address on "The Measure of a Man."

PERSONALS

The *Rev. William H. Hudspeth*, 89, general secretary from 1947 to 1952 of what was then the British and Foreign Bible Society in Canada and Newfoundland, died in England on May 9.

Miss May Nutt has been appointed to succeed *Miss Louise A. Reith* as executive secretary of the Women's Missionary Society (W.D.) when the latter retires.

At Runnymede Church, Toronto the choir presented the minister, *Rev. Dr. John McMurray*, with a set of pulpit robes. *Jack Mileham* and *Mrs. Stewart Mason* made the presentation.

A framed address, a watch and an attaché case were presented to the *Rev. Leo Hughes* by the St. Andrew's congregation in Arnprior, Ont. in recognition of his achievement in obtaining a B.A. degree from Carleton University.

The first woman to be ordained to the ministry in the Synod of Quebec and Eastern Ontario is *Miss Kathy Brownlee*, a graduate of Knox College.

Dr. and Mrs. Morris Graham left Arnprior, Ont. on July 1st to serve in Nepal for 3½ years under the Bible and Medical Missionary Fellowship. They will be supported by the entire Christian community in Arnprior, and by Willowdale Presbyterian Church, Ont. and St. Andrew's Galt Church, Cambridge, Ont.

K. A. (Sandy) Baird has been named president of the Kitchener-Waterloo Record Limited. Mr. Baird is an elder in St. Andrew's Church, Kitchener, Ont. and

HERE'S AN IDEA!

Puppets for children



James, John, Peter, Andrew . . . can you name the rest?

For six weeks the Communion table of St. James Presbyterian Church, Stouffville, Ont. was graced by the presence of the 12 disciples of Jesus in puppet form. Eagerly the children came forward to be introduced to these disciples, two each week.

The 12 puppets were made up to characterize a significant aspect of each disciple — Judas Iscariot with the money purse, James with a fisherman's net, etc. In this way the children had a key to remember each disciple.

Along with the puppets, a song written by the minister, the Rev. Ted Creen, was learned. Entitled *The Twelve* it not only taught the names of the disciples but also emphasized that all Christians are much like those first followers of Jesus.

On the final Sunday, the entire song was sung and shared with the congregation. A game using the puppets was played. Popsicle sticks bearing the name of each disciple had been attached to the disciples. They were removed and the children had to match each popsicle stick with the corresponding disciple.

Not only was this a thoroughly enjoyable time for both children and adults, but all came away with a better understanding of the 12 disciples of Jesus, and of our own discipleship in the world today.

Directions for making the puppets appear in Margaret Hutchings' book, *Making New Testament Toys*. Sheet music for the song, *The Twelve* is available from the Rev. Ted Creen, 110 Maytree Avenue, Box 1031, Stouffville, Ont., L0H 1L0.

a member of the General Assembly's committee on The Presbyterian Record.

David Christiani, director of the Presbyterian centennial choir, has received the Leslie Bell scholarship of $1,000 and has been accepted as a graduate student by Southern Methodist University, Dallas, Texas, U.S.A.

Brigadier-General Colin D. Nickerson, 57, has succeeded *Brigadier-General Raymond G. Cunningham*, 59, as chaplain-general (Protestant) of the Canadian Armed Forces.



WITH REV. JAMES CODLING, centre, at his ordination in his home church, Parkview, Saskatoon, are two other sons of the congregation, Rev. Bob Wilson, left, of Edmonton, and Reg McMillan, right, student at Knox College, Over the years this congregation has given a significant number of its sons and daughters into full-time Christian service.

Miss Helen Allen, chairman of the General Assembly's Committee on The Presbyterian Record, was unable to attend the General Assembly this year. She was requested to travel to Korea at that time on behalf of International Social Service, to act as escort to Canada of a group of Korean orphans who have been adopted by Canadians.

Rev. Dr. Max V. Putnam, who was moderator of the General Assembly in 1972, has been called to Scots Presbyterian Church, Melbourne, Australia. The congregation worships in a 103-year-old stone building with a tall spire and a seating capacity of 1,000. Dr. Putnam expects to leave St. Andrew's Church, Kingston, Ont., where he has been minister for 18 years, in July.

At Knox College, Toronto a plaque has been unveiled in honour of *Andrew W. R. Adair*, who served as chairman of the board from 1954 to 1974. Mr. Adair is the clerk of session of downtown St. Andrew's Church, Toronto.

The *Right Rev. Thomas F. Torrance*, moderator of the General Assembly of the Church of Scotland, comes of a family of six in which all three sons are ministers and all the daughters married ministers.

Cape Breton history

The centennial project of the Presbytery of Cape Breton was a history of that presbytery, written by Rev. Dr. A. D. MacKinnon and published last February.

The author spent his entire ministry of over 40 years in one charge in that presbytery, and was its clerk for 36 years.

The book may be obtained from the present clerk, Rev. Ian G. MacLeod, Box 184, Baddeck, N.S., B0E 1B0, for $3.75.

BOOKS

THE FAMILY BIBLE STUDY BOOK,
Betsey Scanlan, editor

When a book like this is written by 14 ladies who among them have 52 children and seven grandchildren, it should have the needs of a family at heart. Outlines and discussion questions are given for Genesis, Proverbs, John, Acts and Ephesians. Each session has graded questions for children, teen-agers and adults. And some also have suggestions for discussion, prayers, hymns or further reading. It seems to have everything going for it. But we found one problem when we used it in our family: the question method causes problems for people of varied ages. Teen-agers were not challenged by children's questions, and the younger ones were lost or bored if teens and adults discussed the more mature areas. It is also difficult to do a good study in the suggested 15 minutes. (Welch, $6.95)

Robert Spencer

ABORTION:
THE AGONIZING DECISION,
by David R. Mace

This is a must if you are to understand the problems connected with abortion. Men especially should read it to better appreciate the difficulties women face on this complicated issue. The author has compiled an encyclopaedia of information in a readable form and has raised every considerable pro and con. And he has worked out a positive, objective approach to the question, with helpful suggestions both for those for whom abortion is a personal option and for those who seek to help women who are burdened with an unwanted or harmful pregnancy. (Welch, $3.95 cloth, $2.10 paper)

Zander Dunn

WILDLIFE IN
NORTH AMERICA: BIRDS
WILDLIFE IN
NORTH AMERICA: MAMMALS
each by R. D. Lawrence

At this time of year, when so many of us are enjoying the outdoors, it's a good idea to know something about wildlife we may encounter — especially if we're camping. These compact paperbacks, written in an informal, conversational style, are just the thing to pack into your knapsack. The author explored the North American wilderness for over 20 years, and he gives an absorbing account of his findings. (Nelson, each $4.95)

INSECTS AND OTHER
INVERTEBRATES IN COLOUR,
by Ake Sandhall

This excellent handbook has clear colour pictures of over 400 insects, three on a page, with explanatory text opposite, for easy reference. In the back there's a sec-



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tion on photographing small creatures, plus a classification section and glossary. The information is arranged in such a compact way that this is an ideal book to carry with you on field trips. And it is small enough to hold easily but not too small for quick identification. (Welch, $11.95)

VENICE, FRAIL BARRIER,
by Richard de Combray

Visiting Europe this summer? This fascinating book will give you insight into one of the continent's most picturesque cities. The large, graphic photos combine with a text written from a personal viewpoint, creating an unusual picture by one who obviously knows and loves Venice. If it's not on your itinerary this summer, this will make you want to include Venice in your plans next time. (Doubleday, $17.25)

A HANDBOOK OF SYMBOLS IN CHRISTIAN ART,
by Gertrude Grace Sill

A fascinating handbook explains the symbolism artists have used through the centuries in their interpretations of Christian themes. It's organized in entries under 50 categories, from angels to zodiac, in a compact, easy-to-carry form, ideal to slip into purse or picket when you plan a visit to an art museum. We even find Santa Claus! Saint Nicholas of Myra supplied three bags of gold to three impoverished noblewomen for dowries, rescuing them from a career in the world's oldest profession. So his emblem is three bags of gold or three balls, later used by pawnbrokers. (Macmillan, hardback $10.95, paperback $5.95)

WOMEN IN THE CANADIAN MOSAIC,
edited by Gwen Matheson

Does Women's Liberation have a Canadian identity? The 15 articles, covering a wide range of subjects from women's studies, sex stereotyping in the schools, and women in unions, have a level, balanced approach, typical of Canadian moderation. It's refreshing to read after hearing so much of the Movement's lunatic fringe; which exists more in the U.S.A. than here. Pungent opinions are backed by sound research as to how it is in Canada for women today. Historian Cecilia Wallace gives a particularly penetrating analysis of the situation in the churches. It's too bad she discussed mainly the Roman Catholics and Anglicans; certainly we all have sinned against women over the centuries. (Peter Martin, paper, $5.95)

A PRAIRIE BOY'S SUMMER,
by William Kurelek

Artist Kurelek describes his prairie boyhood using 20 colourful paintings, with a vivid text revealing what the summer of the 30's was like. The hot weather, work and chores, swimming in the bog, hunting gophers, school competitions are some of the themes in descriptive prose. (Tundra, $7.95)

THE ROCKIES,
by Andy Russell

This beautiful book gives us an exciting armchair trip through the Rockies, with 120 striking, brilliant colour photos. They give a panoramic aerial view of the mountains and a ground level view of their wild life. The text is both interesting and picturesque, taking us on a journey that is an education in geology, history, geography and natural science with a personal encounter at every turn. The only shortcoming is a lack of correlation between some of the views described and the corresponding photos. (Hurtig, $20)

Robert Spencer

I PLEDGE YOU MY TROTH,
by James H. Olthuis

This little book gets at what is unique in the Christian view of marriage. The old English word "troth" meaning trust, fidelity and honesty is used with reference to a commitment to God as well as to one another. In contrast to modern "liberated" views of marriage the author affirms that only by "pledging their troth" in this sense and for life can couples have the freedom to begin to realize the personal fulfilment which God has provided for in the marriage relationship. The co-partnership of man and woman under God, he believes, is the basis of liberation. A wide range of subjects pertaining to marriage and the family is covered from an informed, thoroughly biblical perspective, in an easy-to-read style. (Fitzhenry and Whiteside, $7.95)

Wallace Whyte
Family Life Committee

A CHILD'S CHRISTMAS IN WALES and THE OUTING,
by Dylan Thomas

Beautifully bound and boxed is this edition of two of the best samples of the writing that made the late Dylan Thomas famous. A gift that would be appreciated by those who admire his work. (Dent, $5.50)

Anniversaries

160th — First, Brockville, Ont., (Rev. L. R. Renault), May 9.
190th — First, New Glasgow, N.S., (Rev. R. W. Cruickshank), April 25.
142nd — Second West Gwillimbury, Bradford, Ont., (Rev. W. H. Heustin), June 6.
122nd — MacNab, Hamilton, Ont., (Rev. Dr. J. A. Johnston), May 2.
120th — Durham, N.S., (Rev. W. Moase, interim moderator), May 16.
100th — St. Andrew's, Kars, Ont., (Rev. Robert Sandford), June 6.
100th — Knox, Leamington, Ont., (Rev. J. M. Grant), May 9.
114th — Sandhill, Pittsburgh Twp., Ont., (Rev. J. A. McGowan), May 2.
114th — Saint John's, Pittsburgh Twp., Ont., (Rev. J. A. McGowan), May 23.
70th — St. Andrew's, Calgary, Alta., (Dr. Leslie R. Files), April 25.
18th — St. Stephen's, Scarborough, Ont., (Rev. W. I. McElwain), May 30.

Q *Our minister, in much of his preaching, develops the debatable fringe of his topic, and leaves us admiring his scholarship but with uncertainties in our minds. Comment?*

A My father used to tell of a horse that he had, which, when turned into a new pasture, always trotted around the fences of the field to see if there were any holes in it. Your minister is in the Presbyterian tradition of thinking and driving any doctrinal subject to the limits of knowledge and intuition. But, with all respect to such a minister, my opinion that this sort of thing should be left to Bible classes of people able to delve with him into the fringes. Preaching should be positive, biblical, and a statement of convictions, with Jesus Christ lifted up for adoration. Someone has said that a minister must not preach Christ and leave the impression that he himself is a clever fellow. (Will someone write me and give me the name of the author of this shrewd remark?). A good fisherman keeps himself out of sight.

I cannot claim for myself that I have achieved the ideals here outlined. "The aged give good advice; it consoles them for no longer being able to give a bad example." But, of course, I decline to apply the word "aged" to myself. The point, however, should be clear.

Q *Concerning the troubles in Lebanon I read that the country is divided, religiously, between the Muslims and the Christians. What branch of the church do these Christians belong to?*

A They are the Maronites. They take their name from St. Malo, of the fourth century, but it is generally thought that their origin is in the seventh century. Since 1882 they have been in communion with the Church of Rome. They are what is called a "Uniat Church" of which there are many in the East connected with Rome. The Maronites have their own liturgy, in the Syriac tongue, and their clergy are usually married, with the exception of (I think) the bishops who are chosen from the monks or the unmarried clergy. They are found there and elsewhere in the world, with congregations in the U.S.A., and possibly Canada, because of the high rate of immigration to our land. The presence of married clergy and such churches in communion with Rome is sometimes an embarrassment to Roman Catholics in Canada and in the United States; indeed, a shock to those first learning of the Uniat Churches and the fact there are about 16 of them with a total membership of over eight million. The Maronites were brought into the Roman communion chiefly through contact with the crusaders, and a Maronite College was established in Rome in 1584.

Q *Do you not think that the growing custom of having men or women of the congregation read the lessons should be discouraged inasmuch as they often do so without the emphasis here and there that brings the meaning out clearly?*

A No comment.

Q *I find myself appalled every time I read the story of Abraham about to sacrifice his son Isaac (Genesis, 22). It's a horrible story, and none of the sermons I have heard to the point that this forecasts the gospel with Jesus being sacrificed for us satisfies me. Can you help me?*

A Try this approach to the story. Undoubtedly Abraham acted in good faith. And why not? All about him, in the heathen world, people sacrificed their children to "the gods." Could he, a believer in the one and true God, do less than they? In our own time our devotion and sacrifices as Christians are often surpassed to an enormous degree by the non-Christian people, and we are not disturbed about it as I think Abraham was in his time. It was through this terrific drama that the people were taught to turn from human sacrifices and to learn — at least to some extent — what Micah said much later, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with my God?"

SEND QUESTIONS TO: Rev. Dr. L.H. Fowler, 376 Lakeshore Road, Port Hope, Ont. L1A 1R3. Include name and address, for information only.

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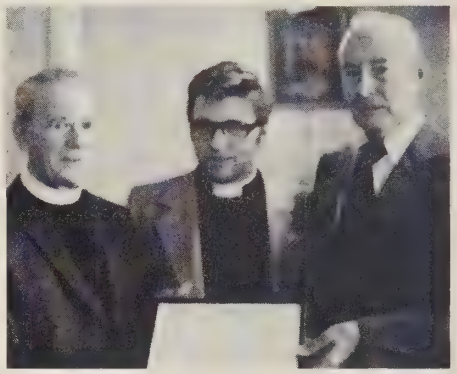
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AT FIRST CHURCH, BROCKVILLE, Ont. 95-year-old Mrs. T. J. Tomlinson and 92-year-old W. A. Campbell cut the cake celebrating the 160th anniversary. At left is the banquet speaker, Rev. Dr. Finlay G. Stewart, and the minister Rev. Leslie Renault with his wife at the right. A hymn for the anniversary was written by a member of the congregation, Margaret Beale.



AT IONA CHURCH, Dartmouth, N.S. three new elders with the minister. From the left: Allistair Haggart, Mrs. Dorothy Graham, Rev. Lloyd Murdock and James Jenner.



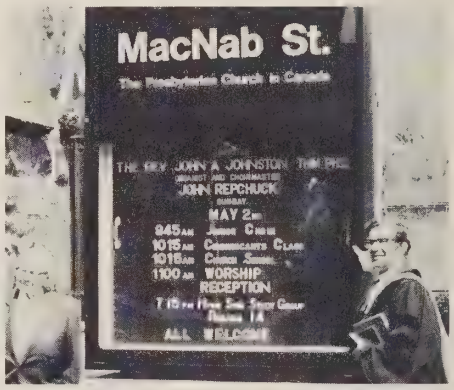
REV. DR. DONALD MACMILLAN, left, was made minister emeritus of Glebe Church, Toronto. He received a centennial certificate from Rev. Kenneth Rowland, the minister, and J. Auld, an elder.



TWO YOUNG PEOPLE from First Church, New Glasgow, N. S. entered full-time service this year, Miss Lorna Cameron and Rev. John Fraser, shown above, centre. The moderator of presbytery, Rev. Edgar Dewar, left, presided at his ordination, and Rev. Donald W. MacKay, home form Nigeria, gave the charge to the minister.



REV. R. RUSSELL GORDON was honoured by St. George's Church, London, Ont. on the 35th anniversary of his ordination. He and his wife also celebrated their 35th wedding anniversary. Presentations were made to Mr. Gordon, left, Mrs. Gordon, centre, by session clerk Ernie Swatridge. Greetings came from former charges, and a gift from Hamilton Road Church, London, where Mr. Gordon was ordained.

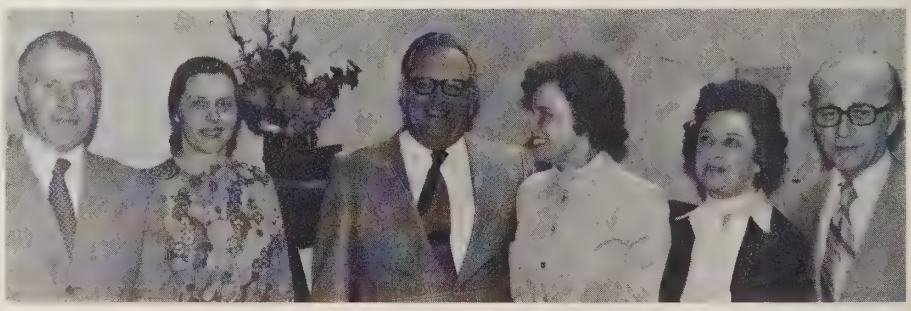


A NOTICE BOARD was dedicated at MacNab Street Church, Hamilton, Ont. in memory of former members. Shown are Jack Allen, finance and maintenance committee with Dr. John A. Johnston, the minister.

CAMEOS



AT STIRLING, ONT. a testimonial plaque and an engraved watch were presented to Mrs. Mildred Morrow in appreciation for her 18 years as organist and choir director at St. Andrew's Church. Shown with her is elder Ernest Cain.



AT ST. ANDREW'S CHURCH, Islington, Ont. farewell was said to two elders. At left is the minister and Mrs. Alex McCombie, centre, Bill and Audrey Wright who are moving near Barrie, Ont., and Marjorie and Roy Morison who have gone to St. Catharines, Ont.

LETTERS

Don't change tunes

I was interested to see a report in the May Record of a series of meetings in Smiths Falls, Ont. where the *Book of Praise* was closely studied following the researches of Mrs. Jessie Forde. May I make one point — and make it very strongly?

One of Mrs. Forde's studies related to "the metre and how to interchange tunes . . ." If I were to be dangled by the legs from the top of the CN tower in Toronto and asked why the committee for the revision of the *Book of Praise* put a metrical index of tunes into the book at all, I would be hard put to come up with a defence. It was certainly not our intention to facilitate the interchange of tunes — a practice I believe each one of us would oppose with our latest breath.

The committee strove mightily to find for each text in the book a tune which matched it in character and mood. None of the tunes in the book is really difficult. I have been amazed at the number of "small" congregations who have broadened their repertoire considerably and courageously. Look at the new Church of Scotland *Church Hymnary* if you think we have difficult tunes! At the same time, the committee had a very intense awareness of the length of hymns, and where verses were to be dropped, it was only permitted when the remaining hymn constituted a logical whole in itself. Sequence of thought and pattern of ideas and structure were all counted highly relevant here.

I state again, then, on my own part (and I believe I am echoing the intentions of the whole committee) that tunes ought not to be interchanged and that hymns should only be shortened after the most careful study, and preferably not at all.

Alan H. Cowle, Toronto, Ont.

The May cover

When I glimpsed the grandeur of the tapestry on your May outer front cover, it was so brilliant that it seemed as if I were looking at The Record name "as through a glass darkly." Now we see, as in a mirror brightly, the man of Galilee reflected in the life of one we love and trust . . .

James Gordon McCaul, Toronto, Ont.

Native Canadians

At the risk of being labelled a crank, I must criticize the abuse of the expression "native peoples" found in articles in both the April and May issues of The Record.

By "native peoples" most of us, I think, understand you to mean Indian and Eskimo people, the original inhabitants of our country. "Native peoples" in reference to these groups *only*, is constantly misused by the public media, but I protest this restrictive connotation. Certainly one born in Canada with the ensuing privileges of electing a Canadian government, paying Canadian taxes and sacrificing sons in wartime can be classed as a "native Canadian." And that means the majority of us!

I appreciate your concern for the original inhabitants, and the suggestions

(Continued over page)

CAMEOS

An offering for Guatemala relief totalling $150 was received at a choir festival of resurrection praise held in *Sheffield Presbyterian Church, Ont.* on Sunday evening, May 2. The choirs participating were from Crieff Church, Duff's Church, and the United and Presbyterian churches in Sheffield.

At *Norman Kennedy Church, Regina, Sask.* an electric organ was dedicated, the gift of Mrs. Norman Kennedy, widow of the longtime minister of First Church, Regina. This is only one of many gifts presented to the new suburban church.

At a fellowship hour in *Bethel Church, Sydney, N.S.* 15 members who have given, and in many cases are still giving, leadership in the life of the congregation were honoured by the presentation of centennial scrolls.

The recipients were Mr. and Mrs. Percy Shaw, J. H. Beckwith, Donald G. MacLean, John R. MacDonald, Sr., Miss Jean MacDonald, Mrs. J. A. Gillis, Miss Rebecca MacLennan, Mrs. Helen Snow, Mrs. Mary Ellis, Miss Beulah Kerr, Mrs. Ned Snow, Mrs. Donald MacLellan, Mrs. Duncan MacAulay, and Cecil Greaves.

Donald MacLellan was convener of the committee, and Hughie MacKenzie was chairman of the presentation ceremony.

Centennial certificates were presented by *St. Andrew's Church, Islington, Ont.*, to Mrs. Marjorie Anderson, the only remaining charter member, and Henry McDonald, clerk of session from 1954 to 1973. Mrs. Anderson's father, James Beamish, donated the land on which the church was built and was its first clerk of session.

On June 20 *St. Andrew's Church, Toronto* continued the celebration of the centennial of its building with the Kirkin' o' the Tartan with several Highland bands in attendance. The preacher was Rev. Dr. William Morris of Glasgow Cathedral, Scotland, a chaplain to the Queen.

St. Paul's Presbyterian Church, Vancouver, B.C. was destroyed by fire on May 28.

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Rev. George Crombie	1891-1900
Rev. I.A. Reeden	1901-1908
Rev. W.L. Tucker	1908-1917
Rev. W.J. Fowler	1918-1928
Rev. Wm. Hunter	1942-1945
Rev. C. Younger-Lewis	1951-1956

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. . . And God saw every thing that He had made, and, behold it was very good." Genesis 1:31

Mule Deer

THE PROMINENT EARS, well-insulated against winter's sub-zero temperatures and the large soft questioning eyes, peculiar to most members of the deer family, are shown in this portrait of the Mule Deer as well as the coarse protecting fur.

Mule Deer are primarily western animals ranging from Alaska to the Southwestern United States and from Vancouver Island to Southern Manitoba, probably most abundant in the foothills of the Rockies.

The Whitetail Deer, the common deer of Eastern Canada, exhibits in flight a flashing white tail, which flops up and down as it bounds away. The bound of the Whitetail is similar to the gallop of a horse, so very different from the spring and sail of the Mule Deer. The antlers on males of this species consist of a main beam with prongs issuing from it not branched as in the Mule Deer and are shed each year, as in all the deer family.

The longing for the Lord's abiding presence David knowingly compares to the thirst of the hart after water: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." (Ps. 42:1.) The pleasing poetic language of the Psalms of David often become the utterance in prayer and praise of those who have experienced the redeeming love and mercy of David's Lord, even the Lord Jesus Christ, "for by him were all things created that are in heaven, and that are in earth, visible and invisible . . . all things were created by him and for him: and he is before all things, and by him all things consist." Colossians 1:16,17. ★

LETTERS *Continued*

for promoting greater understanding among all groups of Canadians. But let's abolish this extraordinary confusion and/or modesty regarding our identity as natives or non-natives. The fact of birth here should be enough to tell us.

(Mrs.) Melba McEachern, London, Ont.

Retired, but active

"I have a challenge to present." These were the words of Dr. A. E. Morrison, superintendent of missions for the Atlantic Synod, as he greeted my wife and me early last December. He then went on to say that Christ Church, Wabush, Labrador, needed someone to act as *locum tenens* until the spring. Would my wife and I go?

We had a cosy plan all worked out for my first winter of retirement, but when Dr. Morrison told us of the need, we thought it over very carefully and decided to come. We have not had a moment's regret. In fact, we wouldn't have missed it for anything. The people have been so warm and friendly, the climate — cold and lots of snow but day after day of sunshine — have made it a real joy. The size of the congregation has meant that demands on the minister have been light (only two people in hospital in the past four months). I just wish that I were 20 years younger so that I could be with the youngsters more. But never have we known people more appreciative of what we have been able to do.

I heartily recommend to all recently retired ministers to consider the needs of many of our smaller mission fields. Many of us re-tired ministers have some tread left and could find the lighter work not only good for us, but also be part of the solution to the problem of the grave shortage of ministers our church is experiencing just now.

(Rev. Dr.) Donald B. Mackay, Wabush, Labrador.

NOTE: Letters on the subject of the World Council of Churches have been received from Ann Rossouw, W. S. Thomson and G. O. Roberts. However, space does not permit us to print further correspondence on this theme. — THE EDITOR

THE INVENTED BIBLE,

continued from page 7.

original meaning, *The Living Bible*, untouched by knowledge of the Hebrew, proceeds boldly: "I will send an invading army against Babylon that will walk in almost unscathed. The boasts of the Babylonians will turn to cries of fear." A verse such as this can only make one wonder whether the producers of this "Bible" have any knowledge of the original languages.

What is astonishing about the circulation of this book is that it is being bought mainly by people who in the past have been concerned that they should have an "infallible" Bible. The King James version had their confidence for long years and they rejected all the modern translations which were produced by competent scholars. But now they have recognized that the language of a 17th century version is a barrier to 20th century understanding. Exposed by the Tyndale Press to a Bible in modern language, they have embraced it enthusiastically. Some seem almost inclined to make this their "infallible" Bible of today!! But surely Presbyterians, with their tradition of respect for sound scholarship, and their sense of awe before the testimony of prophets and apostles, will look carefully before they make this specious volume a substitute for those translations of the Bible that by their integrity have won the approval of the major churches of the world. ★

DEATHS

INFORMATION regarding obituaries of church leaders or active members will be published here if received within two weeks of the date of death, which must be given.

MACKAY, THE REV. DONALD HECTOR, 85, a retired Presbyterian minister, died at his residence in Hamilton, Ont. on May 8.

Born in Winnipeg, he was studying law in British Columbia when World War I broke out and he joined the Canadian Army. After obtaining his law certificate, he entered the Bible Institute of Los Angeles, and later studied for three years at Pittsburgh Theological Seminary, Pennsylvania.

Following graduation in 1929 Mr. Mackay served in Northern Canada with the Presbyterian Church for two years in the expectation that our denomination would open a mission to the Jews. In 1933 the Jewish Mission in Hamilton called Mr. and Mrs. Mackay as their first missionaries and they served among the Friends of Israel until retirement in 1974.

Surviving is his wife, Jean Montooth. A son, David, died in infancy.

MACODRUM, THE REV. WILLIAM BOYD, a retired Presbyterian minister, died at Geraldton, Ont. on May 27. Born at Marion Bridge, Cape Breton, N.S. on Jan. 26, 1898, he graduated from Dalhousie University and The Presbyterian College, Montreal.

Following ordination in June, 1928 he served in the Ontario charges of Cobden, Mount Bridges, Forest and Geraldton. He was inducted into Geraldton in 1949 and served there until retirement in October, 1972. In addition, he served with other ministers in St. John's Community Church, Long Lac.

In 1955 Mr. Macodrum was elected moderator of the Synod of Manitoba and Northwestern Ontario, and was moderator of the Presbytery of Superior several times. Active in Geraldton community life, he served for many years on the board of education. He is survived by a son, Neil of Geraldton. He was pre-deceased by a daughter, Mary and wife, Daisy.

BELYEA, CLIFTON L., 90, elder and choir member for over 40 years, Knox Church, Leamington, Ont., April 26.

BESSE, MRS. FRANCES ISABEL, church school superintendent and W.M.S. member, Guthrie Presbyterian Church, Ont., April 26.

FERGUSON, JAMES ALEX, 68, elder, Bonar-Parkdale Church, Toronto, Ont., May 17.

FRY, MRS. HAZEL, member of Westminster Church, Toronto, Ont., April 25.

GAWLEY, JOSEPH ANDREW, 78, elder, Morningside-High Park Church, Toronto, Ont.; April 28.

GRIEVE, MRS. J., charter member of Westminster Church, Toronto, Ont., April 12.

GIBSON, MRS. C. M. (PEARL), life member of Knox Church W.M.S., Walkerton, Ont., April 26.

HOWARD, REGINALD WILLIAM, 74, elder, Coquitlam Presbyterian Church, B.C., May 3.

HUGHES, GEORGE, 84, elder for 40 years in Knox Church, Kincardine, Ont. and New St. James Church, London, Ont., April 25.

JOHNSTON, WILLIAM ROBERT, 60, elder, Orillia Presbyterian Church, Ont., May 3.

KING, MRS. GEORGE, 86, member for 72 years of Knox Sixteen Church, Oakville, Ont., life member W.M.S., Leamington, Ont., mother of the widow of the Rev. Hugh Cleghorn.

KNOX, MRS. FRED C. (MARGARET EATON SMITH), 72, member of Parkwood Church, Ottawa, Ont., wife of retired minister, the Rev. Fred C. Knox with whom she served on the Bhil field, India, May 6.

LANGELL, GEORGE, 66, clerk of session, Chalmers Church, Sussex, N.B., May 4.

LIVINGSTONE, MRS. NEIL, 97, senior member of St. Andrew's Church, Ancaster, Ont., and honorary life member of Hamilton Presbyterial W.M.S., April 23.

LOISELLE, ROBERT, 69, elder, Parkwood Church, Ottawa, Ont., April 23.

MacFARLANE, GORDON J., 61, clerk of session, Knox Church, Baddeck, N.S., April 19.

MacLEAN, MRS. PETER A., 90, member of St. Andrew's Church, Brampton, Ont. for 62 years and a life member of the Pringle Auxiliary of the W.M.S., April 26. One of her four surviving sons is the Rev. Malcolm McLean, superintendent of missions in the Synod of Manitoba and N.E. Ontario.

MacLENNAN, MRS. MURRAY (MARGARET), church school teacher and member of W.M.S., Chalmers Church, Calgary, Alta., April 25.

MORTON, GARETT D. C., 76, clerk of session for 50 years, St. Andrew's Church, Tweed, Ont. former Sunday school superintendent and choir member, May 12.

MUDIMAN, ALBERT WESLEY, elder at Whitehorse, N.W.T. and later Salmon Arm, B.C., April 30.

PERKINS, WILLIAM JAMES, 76, former clerk of session, St. Andrew's Church, Indian Head, Sask., May 13.

REID, LESLIE A., elder and treasurer of Elmwood Avenue Church, London, Ont., April 28.

ROSS, PERCY, 87, member for 30 years of St. Paul's Church, Hampton, N.B., May 11.

ROYAL, MRS. MARGARET C., St. Andrew's Church, Barrie, Ont., mother of the Rev. G. L. Royal of Goderich, May 3.

SEALY, MRS. GERTRUDE, 92, St. Andrew's Church, Moncton, N.B., March 29.

TYERMAN, MRS. JESSIE, 96, Grace Church, Calgary, Alta., for many years member of St. Paul's Church, Prince Albert, Sask., May 7.

READINGS

August 1 Mark 2:1-12
August 2 Mark 3:1-15
August 3 Mark 4:26-41
August 4 Mark 5:21-24; 35-43
August 5 Mark 6:35-46
August 6 Mark 9:14-27
August 7 Mark 10:46-52
August 8 2 Corinthians 8:1-15
August 9 Philippians 2:1-11
August 10 2 Corinthians 8:16-24
August 11 2 Corinthians 9:1-11
August 12 Luke 21:1-4
August 13 Luke 20:19-26
August 14 2 Corinthians 9:10-15
August 15 Acts 22:1-13
August 16 Mark 5:1-21
August 17 1 Corinthians 8:1-13
August 18 Romans 7:13-25
August 19 Philippians 3:6-16
August 20 Matthew 5:1-16
August 21 Galatians 6:1-10
August 22 Genesis 4:3-15
August 23 Luke 15:11-24
August 24 Revelation 3:14-22
August 25 Matthew 14:22-33
August 26 Galatians 6:1-10
August 27 Mark 10:1-16
August 28 Leviticus 19:31-37
August 29 Deuteronomy 6:1-12
August 30 Exodus 3:1-12
August 31 2 Corinthians 4:1-10


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127th Anniversary
Sunday, August 22, 1976 at 11:00 a.m.
All members, former members and friends are invited to join with us as we celebrate the 127th Anniversary of the founding of our congregation. Special speaker will be Rev. Dr. Alex F. MacSween, Secretary, Field Operations, Canada Mission Fields. Lunch will be served on the lawn after church service. Make this a Home Coming weekend!

EXTRA COPIES
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CALENDAR

ORDINATIONS

Brownlee, Kathy, Elphin, Ont., May 18.

Codling, James L., Parkview, Sask., May 11.

Ferguson, Roderick A., Montreal, Knox Crescent and Kensington Church, Montreal, Que., June 2.

Fraser, John A., New Glasgow, First Church, N.S., May 21.

Szamoskozi, Laszlo, Toronto, First Hungarian, Ont., June 27.

INDUCTIONS

Brush, Rev. J. C., Dundalk and Priceville, Ont., May 2.

Campbell, Rev. D. St. Clair, Tara and Allenford, Ont., April 4.

Clarke, Rev. Dennis W., Sarnia, St. Andrew's, Ont., June 23.

Dowdles, Rev. Ed., Palmerston-Drayton, Ont., Sept. 22.

Moncrieff, Rev. W. M., Pembroke, Ont., June 13.

Statham, Rev. J. H. W., Duncan, B.C., June 27.

Shantz, Rev. H. L., Long Branch, St. James, Ont., June 2.

DESIGNATIONS

Bertholet, Mr. and Mrs. John, overseas work, Hartney, St. Paul's, Man., May 20.

MacNevin, Miss Joyce, Charlottetown, Zion, P.E.I., May 26.

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Burning the Sun-day Chariots

(Josiah) "took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord . . . and burned the chariots of the sun with fire" (II. Kings 23: 11, KJV).

SO DID THE YOUNG KING of Judah deal with the idolatry of his people! When he came to the throne, at the age of eight, his people had strayed so long and so far from the God of their fathers, that for years the *Book of the Law* had been *lost,* and was found only when some repairs were being made to the Temple. Josiah displayed a welcome change from the attitude of his most recent predecessors but had his work cut out for him. He called the people back from the temptations of paganism to the worship of the most high God. No other gods were to be before *him.*

Among these were those associated with the worship of the sun. Myths about the sun are found in the culture of almost every race of people, ranging from the Egyptians to the Japanese. Relics date from Neolithic times. The pyramids of Egypt were part of the worship of the sun god Ra/Re or Aton/Aten. In Japan, the royal house is thought to have been descended from the sun goddess in an unbroken line for more than 20 centuries.

According to ancient thinking in the Middle East, the sun was hauled across the sky in a chariot drawn by horses. A solar god was regularly depicted by a winged chariot. About 400 B.C., a Gaza coin showed Yahu, the God of the Jews, as a solar Zeus. To Josiah's dismay, having read the new-found *Book of the Law* (II Kings 22: 8), he realized the pagan implications of the horses and chariots set at the entrance to the Jewish Temple. The horses were promptly removed and the chariots burned.

Were Josiah to be reincarnated today, and to be led along our familiar beaches on a summer Sunday, how he would be dismayed at the number who still prostrate themselves before that old, old god! Would he burn the cabanas and the refreshment stands? Would Ezekiel feel that civilization had made but little progress? And would he once more describe the scene, "Between the porch and the altar, were about five and twenty men, with their back toward the temple of the Lord, and their faces toward the east; and they worshipped the sun" (Ezekiel 8: 16)?

Modern clergy seem ill-prepared to cope with the seasonal turning of Sun-day worshippers from the worship of the Creator God to the seeming worship of one of his creations. It is of interest that even those with no religious bias warn that there are dangers inherent in too slavish a service of the sun. Heat exhaustion, depletion of our bodily supplies of water and salt, and over-exposure to the ultra-violet rays which the sun emits are only a few of the dangers emanating from the sun. A recent publication of the Department of Health of the Province of Ontario, with this in mind, is entitled, *The Sun — Friend* **and** *Foe.*

Your writer is no scientist, only a clergyman of the 20th century, and lacking even the insight of Josiah. As he witnesses the yearly scattering of congregations in the winter, travelling south to follow the sun, and notes the repeat performance in summer as they travel north to escape the same, he would share with these new-age worshippers of Ra the knowledge of the psalmist (84: 11), "The Lord God is a sun and shield," and recall the time promised by the prophet when "The sun shall no more be thy light by day . . . but the Lord God shall be unto thee an everlasting light, and thy God thy glory" (Isaiah 60: 19).

Worship it as we may, we become aware through painful experience, that the sun may, indeed, be a foe, welcome it though we do each spring as a long-lost friend. To be sure, the worship of God is a little safe as it is automatic. It's costly, and requires not our service only but a willingness to sacrifice. Yet this is the God of the three-fold nature — Creator God, Saviour God and Spirit-empowered God. And one Old Testament prophet bids us remember (Malachi 4: 2), "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Would a match-striking ceremony affect so much the chariots in which the sun rides across the sky, as the chariots that draw its devotees to its places of worship? Little matter, provided we remember the words of our Lord (John 4: 23, NEB), "The time approaches, indeed it is already here, when those who are real worshippers will worship the Father in spirit and in truth."

Prayer

O God, our only sun and shield, forgive all forgetfulness of our obligation to you. Knowing you are far greater than any of your creation, help us always to worship only you with glad and thankful hearts. Through Jesus Christ our Lord. Amen. ★ /BY D. GLENN CAMPBELL

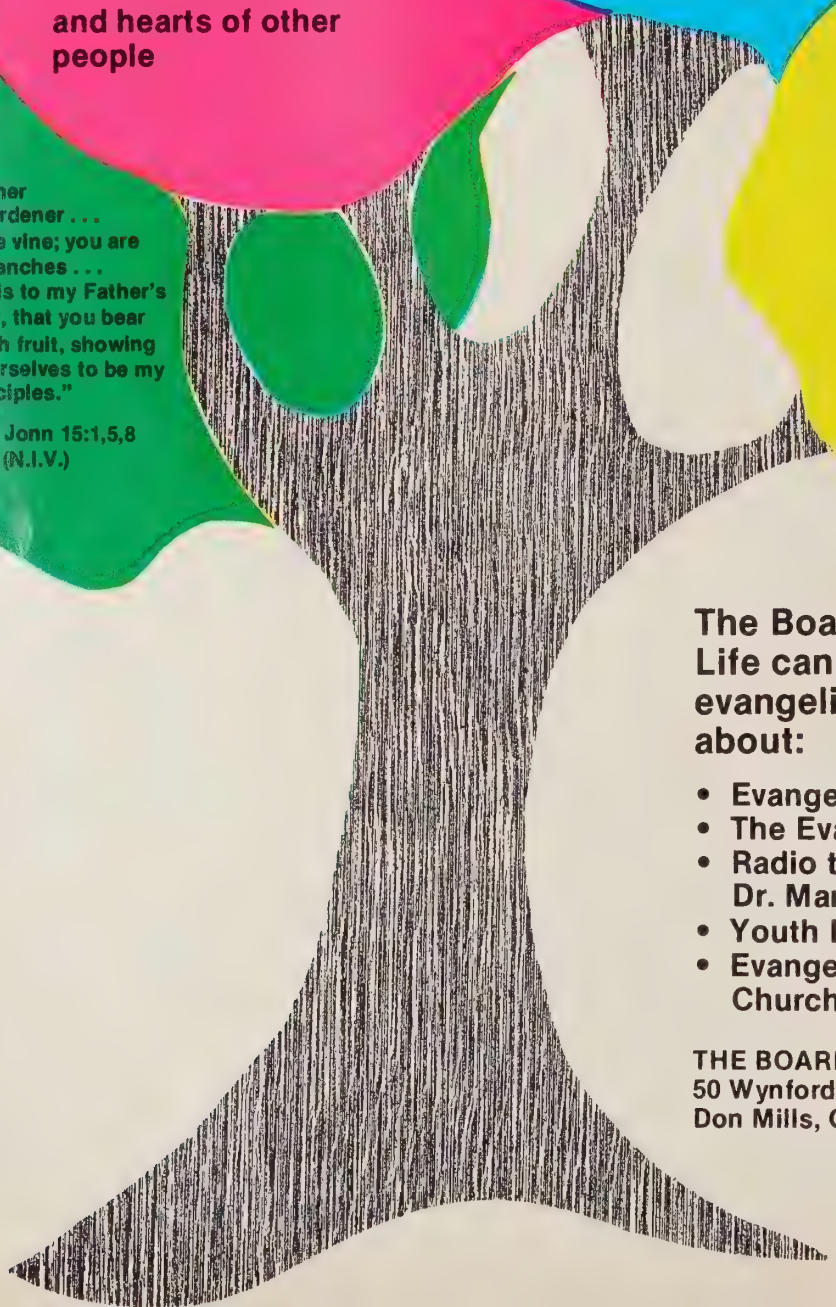
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— Jonn 15:1,5,8 (N.I.V.)



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SEPTEMBER, 1976



Canadian Scouts folding the flag
— see the feature on page 14

Habitat '76
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People Who Care

Habitat

by Wayne A. Smith



THE UNITED NATIONS Conference on Human Settlements held in Vancouver ended on a note of bitter disappointment. The newspapers reported that "delegates were grim-faced, and a few were in tears, as they streamed out of the Queen Elizabeth theatre after the seven-hour closing session."

On that final day, Canada and 14 other countries voted against the Declaration of Principles which was intended to commit all nations to a concerted effort to provide habitable shelter and drinkable water for all people. Middle East politics had erupted on the conference floor and soon took over centre stage. Arab delegations and their allies insisted on the insertion of an anti-racism resolution in the final Declaration of Principles. Israel was the obvious target of the resolution, and that nation was joined by Canada, the United States and 12 others in a negative vote against the declaration as a whole.

The official Canadian delegation was perhaps the most disappointed — and most embarrassed — of all. Canada had worked for four years in preparation for Habitat. The government had spent a great deal of money on the conference and top Canadian officials, including the Prime Minister and three cabinet ministers, were highly visible symbols of Canada's commitment to the conference's success. The Honourable Barney Danson, Canada's Minister of State for Urban Affairs, was elected president of the conference. Canada's official presentation was delivered by the Hon. Allan MacEachen, Secretary of State for External Affairs.

Belatedly, but sincerely, the city of Vancouver had got into the spirit of the thing. The Habitat symbol was to be seen on every billboard and on many lapels. A cable television station spent all day every day covering the official U.N. conference and its companion event, the non-official Habitat Forum. The Forum site on Vancouver's Jericho Beach had been put into shape by the hard work of hundreds of volunteers. Their efforts resulted in a series of seminars, lectures and consultations by generally well-informed people, and the publication of a daily newspaper.

There was another and deeper reason for the disappointment over the divisiveness of the conference's last day. The issues which brought the nations together in the first place were seen as critical, literally a matter of life or death, to millions of the earth's people and even more so, if that is possible, to generations yet unborn.

Public interest aroused

Although the decision to hold a Conference on Human Settlements had been made four years previously, it took a long time for the member nations of the U.N. to get interested. It took even longer for the general public. After all, what does "human settlements" mean? It can, and does, mean just about anything. It is like the young scholar whom Dr. E. A. Thomson talks about. The scholar had to select his own subject for a composition and announced to a bewildered librarian that he wanted books for his chosen subject, "the world and everything that is in it."

Gradually, the specifics of Human Settlements began to come into focus. Guidelines for action were developed and national governments were asked to give these careful consideration. They dealt with ways to provide adequate shelter and basic services such as health care, water and food. Political decisions would have to be made on the subject of land ownership. Governments were to be urged to enable and encourage all their citizens to participate directly in shaping the policies and programs affecting their lives.

The general public now began to take an interest. Non-governmental organizations, including professional groups,

churches, social agencies, began to talk about the issues and the ways in which they could bring their concerns and causes into the deliberations of the official U.N. conference. They were now the "NGO's" and were to be accorded their own conference — the Habitat Forum at Jericho Beach — and the U.N. promised to listen respectfully to what they had to say.

The NGO's came to Vancouver. There were thousands of them. But it was hard to assess who they were. Several professional groups had arranged to hold their conventions at Vancouver immediately before the opening of the Habitat Forum so that their poeple could stay on, and many did. Spanish seemed to be spoken as much as English and French, since Mexico and South America had become especially interested in Habitat. But there was some suggestion that the habitués of the Forum's "longest bar in the world" were familiar faces from Vancouver not much interested in settling human settlements problems.

Then came the last day and the split in the U.N. conference. Some concluded that the whole thing was just a talk session, a failure at that, and a waste of time and money.

Passionate love is the need

That is too pessimistic a view. There is hope that something will come out of Habitat, and there are several reasons for this hope.

In the first place, Habitat recognized and publicized the need. Spokesmen from delegation after delegation alluded to the plight of the poor and the explosive combination of a burgeoning population and the increasing scarcity of land, clean water and non-renewable resources. It is as if everyone had read Barbara Ward's text book *The Home of Man* in which she spells that out clearly and accurately along with the problems caused by the 20th century's propensity for building vast cities.

Barbara Ward addresses herself to these problems as a Christian. She says that we ought to read the Hebrew prophets for a diagnosis of the problems and to find the solutions. For her, the basic problem is in the human heart with its greed and selfishness. She argues that the world can no longer afford the luxury of living this way. Her prescription was taken by Prime Minister Trudeau in his welcoming speech to the U.N. conference. "The only type of love which will be effective in the tightly packed world we already live in," said he, "would be a passionate love. The fact that such a statement sounds slightly ridiculous is a measure of the extent of the change we must make if we are to save ourselves."

Secondly, having come to terms with the magnitude of the problems, Habitat did provide the opportunity for the exchange of information on the ways in which some solutions are being found around the world. Some of the people attending the NGO conference were experts who had the opportunity to learn from each other. At the government conference itself many of the official speeches delivered by the heads of the delegations were also oriented toward practical solutions.

The third reason for hope lies in the fact that officials uttered many statements for home consumption to which they can and should be held accountable in the future. This is true for Canada. The Hon. Barney Danson in a press conference after his election as conference president went out of his way to state that the technology exists to do what needs to be done in terms of building enough houses to shelter people and provide piped, clean water for everyone, but what is required are "firm commitments" if the problems are to be solved. There were allegations in the House of Commons a week later that the government itself was short on firm commitments, that it had waffled on the matters of land speculation and the Third World's call for a new economic order; that it had not committed any specific dollars to clean water. But government officials reaffirmed their promises to work on these issues.

A fourth hopeful sign is with the activity of the non-governmental organizations. That activity was sometimes unco-ordinated and frantic as a variety of people pushed their particular causes. But they were able to bring forward valuable insights and propose strategies which need not wait for governments to act. At the same time they manifested a powerful intention to keep a watchful eye on the decisions of governments.

Canada's NGO's, for their part, turned out by far the most impressive team of watchdogs. They succeeded in setting up daily briefing sessions with the official Canadian delegation which gave the opportunity to question, and at points challenge the government's official positions. In fact, one member of parliament claimed that "it was they alone who forced the government to take the small steps that it took." Canadian NGO's had held two annual conferences prior to Habitat to give the government the benefit of their points of view. This procedure will be continued this fall, when at a third conference, plans will be made for continued dialogue between government and non-government representatives on a variety of human settlements issues.

The church was and is represented in the activities of these non-governmental organizations. At least half of the analysis team at Vancouver were people representing the churches or church-based organizations. The churches should continue to be interested in the aftermath of Habitat, and at all levels of its life. The church's Lord who said, "I have come that they might have life," meant by this, both the salvation of the soul and the wholeness of mind and body. The same Lord moved his apostle James to write, "If a brother or sister be naked and destitute of daily food, and one of you say to him be warmed, be filled; not withstanding ye give them not those things that are needful for the body: what doth it profit?"

Food, water and justice

He is also the same Lord who characteristically moves his church to works of justice and compassion. He worked that way through the prophets of the Old Testament, through Paul who wrote II Corinthians 5:14-21 and the early church described in Acts 2:41-47. He moves in the same way today. I personally was struck by the fact that every NGO person I met from outside Canada, including people from the U.S.A., South America and Japan, had some links with the Christian church. Undoubtedly the same Lord also moved Barbara Ward to conclude her book with the sentence,"we must love each other or we must die."

The needs of peoples identified by Habitat, for food and shelter, for water and justice are easily recognizable. They have a familiar ring to them, because they are the concerns of which the Bible speaks. ★

THE AUTHOR is an associate secretary of the board of congregational life.

Second 200 Century ADVANCE for Christ

AN OPEN LETTER TO ALL PERSONS

CONNECTED WITH THE PRESBYTERIAN CHURCH IN CANADA

At the last General Assembly, and increasingly throughout the church, lively discussions and significant plans have been taking place concerning

OPPORTUNITIES - OBEDIENCE - INVOLVEMENT - AND SPIRITUAL AWARENESS as our denomination enters the next 100 years. Nearly two years ago, in the midst of Centennial preparations to celebrate our first 100 years, men and women of

VISION saw the opportunities and challenge before our congregations to begin our second century with a revitalized emphasis toward renewal and spiritual advance. As they shared their vision in the Administrative Council, Board of World Mission and Board of Congregational Life

BASIC PURPOSES AND GOALS were defined, namely that the Gospel of Jesus Christ be advanced by our church in Canada and overseas; that a campaign with an objective of $3 million be conducted through our church over a two-year period beginning in 1978 for the support of this advance; that thorough preparations be made and information be circulated about the purposes and goals during 1976 and 1977. As a result, in June 1975 the 101st General Assembly authorized a

SECOND CENTURY ADVANCE FOR CHRIST in which all our congregations and people should, again, commit themselves to the church's essential mission - "GO...and make disciples." Important plans and policies have been established, including

PLANNING AND DIRECTION for the ADVANCE to be from the "inside." With so many able and deeply committed Christian personnel available, on staff and in our membership, it is not necessary to buy costly outside help. It is earnestly believed that

ADMINISTRATIVE/OPERATIONAL COSTS will be fully covered by interest earnings received from "early" gifts and congregational contributions. Literature and study materials emphasizing the

BIBLICAL BASIS for the ADVANCE will be prepared for wide use in congregations, Sessions, Boards and groups. Now - the church asks for your

PRAYERS, PREPARATION and PARTICIPATION. Action is one of the distinguishing marks of an obedient church - has been from the beginning. Since Andrew excitedly sought out his brother - since Philip rode a chariot to the Ethiopian believer's baptismal service - and Paul sweated his way through journeys, beatings, martyrdom - and triumph for his Lord. Since John Geddes went to the New Hebrides - and in more recent times when Chi-Oang, the Taiwanese woman, started a remarkable awakening by going back to her mountain people to tell about a new way of life and love eternal.

Led by the Spirit of God in this ADVANCE we are embarking on a new sense of mission that great deeds might be accomplished. Will you join us and begin your preparations now?

Sincerely yours,

Frank J. Whilsmith

Frank J. Whilsmith
Chairman, The National Committee

SQUARE ONE: A Ministry to Shoppers

JUST WEST OF TORONTO lies what is said to be Canada's largest shopping mall, Square One. In it an ecumenical centre offers a unique ministry to the thousands of shoppers who crowd the mall each weekday.

The Mississauga East Community of Churches organized this venture, assisted by the management of Square One. The latter provided 3,000 square feet of space for the ecumenical centre at no cost. The merchants association of the mall made furnishings available.

The objectives of the ecumenical centre as set down by the local ministerial are: to provide fellowship for the lonely; to offer a referral service for those in need; to develop a drop-in program for those in all age brackets; and to foster increased understanding and co-operation between church folk of different denominations.

The activities of the centre are under an elected board of directors with representatives of all denominations participating. The Rev. Kingsley King is the Presbyterian representative, and also chairman of the local ministerial. Mrs. Margaret Read, deaconess in the Presbytery of Brampton, spends two days a week on program at the centre. There is one paid executive co-ordinator on the staff, the remainder are trained volunteers from the 18 congregations involved in this project.

The ecumenical centre is open five days a week during shopping hours. It also provides baby sitting services for a modest fee.

The centre is funded by contributions made by the participating congregations and some denominations. During the first year the federal government assisted through a LIP grant. The numbers of visitors vary from a low of ten per day, to as many as 50 or 60. A small library is part of this ministry.

The centre's program has included concerts by choirs and musicians, addresses by local M.P.'s, lectures on home economics, films, and Advent and Lenten services. Friday evenings are for the teens, when many would-be artists and musicians display their talents. Refreshments of tea, coffee, and soft drinks are served at cost.

The strong support of the management of Square One, and the willingness of the local ministerial to try this unique form of witness, are responsible for the success of this venture to date.

PRESBYTERIAN

RECORD

SEPTEMBER, 1976
VOL. C, NO. 9

in this issue

2 Habitat, *Wayne A. Smith*
4 An Open Letter
6 Pungent and Pertinent
9 Worldview, UN Exiles, *Clyde Sanger*
10 Who is Jesus Christ? *William Klempa*
13 Nigeria Revisited, *Walter F. McLean*
14 Presbyterians and Scouting, *Malcolm A. Caldwell*
16 Gravel in the Gall Bladder, *William Wallace*
18 People Who Care, *Valerie M. Dunn*
20 Presbyterian Profile, Zorra's First Minister
35 Results From Tiresome Study, *D. Glenn Campbell*

departments

7 Letters
21 News
24 You Were Asking?
25 Personals
26 Youth
28 Cameos
29 Books
30 Men
30 Readings
31 Deaths
32 Calendar

cover story



FOUR MEMBERS of the 1st Cooksville Scout Troop in Mississauga, Ont.: Bob Harrison, Bob Maxwell, Allister Callachan and Stephen Foster. Photo by Robert E. Griffith.

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PUNGENT and PERTINENT



DR. MACSWEEN and Rev. Denis Croteau, R. C. priest, at the igloo church in Inuvik.

Summer School in the Arctic

THE FIRST OFFICIAL VISIT north of the Arctic circle by representatives of The Presbyterian Church in Canada was completed on July 2nd. In earlier years during the gold rush of the 1890's Dr. Andrew S. Grant and his fellow workers were active farther south in the Klondike area. At present our most northerly representation is at Whitehorse in the Yukon. Now, during the push for gas and oil in the Arctic, our horizons have been extended for the first time to the polar sea.

The Rev. George A. Johnston, superintendent of missions for the area, accompanied by Rev. Dr. A. F. MacSween, secretary, Canada missions, enrolled in a 15 day Arctic summer school offered by the University of Alberta. The purpose of the intensive course was to impart knowledge about northern conditions so that high quality decisions can be made.

Aspects of the physical features of the area, the people and their culture, ecology and engineering, and prospects for future development were presented in lectures and seminars in Edmonton, Yellowknife and Inuvik. Field trips were made to familiarize the students with native settlements, permafrost and tundra conditions, construction practices, research and oil drilling operations. In addition, representatives of various Territorial government agencies such as education, northern health services and mining addressed the school. Opportunities were offered to meet and consult with native people representative of their communities.

The two Presbyterians sought opportunities to meet with resident clergymen. In Yellowknife they had discussion with the United Church minister, the Rev. Jim Ormiston, and were shown through the large Northwest Community Services Centre under construction. This is an apartment project costing over $5,000,000 owned by the United Church of Canada. An effort was made, unsuccessfully, to contact the Anglican priest and the Rev. John Sperry, Anglican Bishop of the Arctic.

In Tuktoyaktuk, a small Eskimo settlement on the Arctic coast, they met informally with Father R. Lemeur, a friendly French Roman Catholic priest who has spent 35 years ministering in Canada's North. Much of his travel in former years was by dog team. In Inuvik conversations were enjoyed on a couple of occasions with the Rev. Terry Buckle, Anglican priest, and Father Denis Croteau of the Roman Catholic Church. In Aklavik, Mr. Johnston had discussion with Father J. Adam, a well known Roman Catholic priest, who has served 40 years in the North since coming from his native Belgium. Unfortunately, due to another scheduled activity it was not possible for Dr. MacSween to visit Aklavik.

On behalf of The Presbyterian Church in Canada and ". . . in respectful recognition of faithful Christian service and witness to the people of Canada's North. . ." presentations were made to the priest and congregation of both the Anglican and Roman Catholic churches in Inuvik of a leather bound copy of the new Book of Praise. The gifts were received with surprise and delight. Inuvik is, in effect, the "capital" of the Mackenzie Delta.

At an Eskimo service in the Anglican church in Inuvik three Eskimos identified themselves as Presbyterians. They are among Inuit (Eskimo) people who have moved from Alaska and are the result of American Presbyterian missions. In Aklavik, a Presbyterian from Scotland, Don MacWatt, was surprised to discover he was conversing with a Canadian Presbyterian clergyman. In his ten years in that community George Johnston is the first Presbyterian minister he has known to set foot in the settlement.

The Arctic Summer School had an enrolment of 62 highly trained people. Included were oil company supervisors, research and project engineers, building architects, landscaping architects, biologists, environmentalists, geolo-



"I gotta hand it to you, Jeffrey. You got the best in THAT trade!"

gists, ecologists, a professor, transportation manager, free lance journalist and, for the first time, two clergymen. Key lecturers were knowledgeable northern researchers who have appeared before the Berger inquiry to give expert testimony and undergo cross examination. It was an excellent immersion course for understanding the north and its people.★

The fly on the wall



IT HAD BEEN a good service for the fly. He had delighted two small boys by constantly returning to the shiny bald head in front of them, had personally annoyed at least eight people in the congregation and attracted the eyes of many more as he flitted about while the minister droned on.

Now the people had left and the church was quiet as the fly did a neat roll-over and landed on the wall of the chancel. It was then he heard the voices — the minister and the organist in querulous conversation. Again.

Minister: The ushers are complaining again at the length of the piece you played. I thought we'd agreed when the light comes on you stop playing.

Organist: It was a chorale and fugue I'd chosen especially to fit the service.

Minister: Well, it didn't — it was too long!

Organist: How was **I** to know there'd be so few people to take a collection from?

Minister: This is a service, not an organ recital, you know.

Organist: The chorale was based on your last hymn.

Minister: I've never understood why you'd want to play the same tune twice.

Organist: But it's **not** the same, it's a development.

Minister: The only development **I** saw was that it upset the Board.

Organist: The choir enjoyed it, anyway.

Minister: You'd never think so from the chattering and fidgeting going on in the chancel.

Organist: It's not **my** fault they're bored with the service.

Minister: And that noise with the candy wrappers has got to stop.

Organist: That's a problem the Sunday school has as well.

Minister: Sometimes I wonder why the children bother to come in at all — you can never hear them sing over the noise of the organ.

Organist: Last week you told me I played too soft! You know, the kids are getting sick of "Jesus loves me" — you've had it five times in a row.

Minister: At least it's a jolly tune, unlike the ones **you** want.

Organist: Well, **I** think **I** should choose the music.

Minister: **I** choose what I know the congregation likes.

Organist: They only know twenty awful hymns, I want them to learn some new ones.

Minister: **I'm** responsible for the service.

Organist: You spent my music budget buying the new hymn books.

Minister: Give the congregation time, they're not ready for it yet.

Organist: The books will be yellow with age before the congregation is ready.

Minister: You've got to expect strong feelings, they like the good old hymns. And talking of feelings, what about Mrs. Smith? She says you won't play what she wants for her daughter's wedding.

Organist: She keeps changing her mind. She seems weird.

Minister: I'm not surprised, poor dear, her husband has been very ill lately.

Organist: All right, but Hawaiian Wedding Song? Elvis Presley? I ask you!

Minister: The young people will like it.

Organist: Then why not let them have it at the reception?

Minister: It's **her** daughter's wedding, and we want to please them.

Organist: Wouldn't fine music please them?

Minister: Would you please come to the vestry after coffee hour and we'll discuss this further.

The fly did a back-flip off the wall and zig-zagged aimlessly over the empty pews. "My," he thought to himself, "Christians have a strange way of showing their love for one another."★

WRITTEN for the Task Force on Church Music by the Rev. Derek Balmer of St. Andrew's Church, St. Lambert, Quebec in collaboration with his organist, Susan Davis.

LETTERS

Northern moratorium

. . . With reference to the editorial in the July-August Record about the moratorium on oil exploration in the north, I would like to make several points: (a) One quarter of a page is not nearly enough for such an important issue; (b) Since satisfactory methods of dealing with oil spills in Arctic waters have not been developed, if "adequate safeguards to deal with environmental problems" are to be taken, a delay of more than 10 years could easily be necessary, (c) In my opinion, it is perfectly reasonable that oil companies call off their plans for a decade.

The time has come that we can no longer afford to govern from crisis to crisis as democracies have always done. Some long term planning is desperately needed. Ten years is not disproportionately long to discover the need for, and to formulate long range plans. We must realize that the age of fossil fuels as an energy source is rapidly ending. We will do ourselves no favour by consuming them at an ever-increasing rate until there is absolutely none left. A ten year moratorium would allow the "panic urgency" to subside, that we may formulate a more sane pattern of consumption.

Such a moratorium need not cause any domestic shortages. With proper management, the current supply is secure for 34 years, as pointed out in a brief to the House of Commons Standing Committee on National Resources and Public Works by the Committee for Justice and Liberty Foundation [1] (a Christian, but non-denominational organization — their material is an excellent introduction to this subject.)

As I read it, the resolution of General Assembly implies at least a ten year moratorium for its stated conditions to be fulfilled.

Roger Townshend, Ottawa, Ont.

[1] *The minutes are reprinted in Towards Justice and Liberty. (the March 1976 newsletter of the Committee for Justice and Liberty), 229 College St., Toronto, Ont.*

From John to Suzy

Thank you for expressing your views on why you are no longer interested in the church, in the June Record.

First of all, I want to apologize for those times when the Communion card was "stuck in the door," rather than a

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personal visit. You see, it sometimes takes courage to serve on a visitation committee, especially if we are unsure as to how our visit will be received. We frequently have misgivings about our ability to communicate our faith effectively, even though we pray about it, and know that the Lord will help us. Sometimes then, we are not as diligent as we ought to be.

I do not follow your reasoning when you state that anyone asking for service from the church must still believe in God. Sentimental attachments to things which are symbolic of various aspects of our belief, can become confused with the faith itself.

More importantly, the general message that I receive from your letter is, what can the church do for me? When you are "most depressed, in trouble spiritually, materially, physically," we are to supply your needs. We are to help your child find God in our midst.

I suggest to you that the more fruitful question is "what can I do for the church?" It is much less likely that your daughter will find God in our midst, if you do not. Your concept of baptism is incomplete if you do not feel compelled to try to provide a Christian environment in which all children can mature in their faith. Rhoda Playfair deals with this quite well in "Fringe Benefits" in the June Record.

Secondly, we in the church need you, not just your contributions on the collection plate, but your talents also. You can encourage us, and help us express our faith in more effective ways. Perhaps with your participation, and with the ever present help of God, we can supply some of those spiritual, material, and physical needs in you and in others.

John Faithful

Now self-supporting

It gives me great pleasure to report that at a special meeting today our congregation decided to become self-supporting effective July 1, 1976.

It is difficult to express the joy and excitement about this historic event in the life of our congregation. The Lord has richly blessed us, particularly in the last ten years. Materially, a new church in 1967, a new manse in 1972 and now self-support. Spiritually, we have grown from a cold group of people to a family of concerned and committed Christians.

If we are permitted to give credit to human beings, the names of Donald Smith, David Stewart and now Robert Garvin must be mentioned. Each of these men has made an impact on our congregation in such a way that I feel that the Lord had something in mind for us when he sent them to us in this succession. First, the drive and organization of Don Smith to build a new church, then, Dave Stewart, who started bringing us together at the feet of Jesus, and now, Bob Garvin giving the finishing touch with his organizational ability and deep pastoral concern.

As a congregation we are very thankful for the 40-odd year financial assistance from our national church. We hope that now at last The Presbyterian Church in Canada will start receiving dividends from its investment in Port Alberni.

Evert Romain, Treasurer,
Knox Church, Port Alberni, B.C.

From the past moderator

Will you please do me the favour of correcting a report in the July-August Record (p. 9) of an unmannerly remark that I allegedly made to my hostess in Arnprior? In addition, her reported reply is a pure invention.

My hostess is a kind and somewhat elderly lady, living alone, for whom cutting grass would clearly be a problem. What I said — or words to this effect — was, "I see your grass needs cutting. Could I do it for you?" It turned out that a grandson accepts responsibility for the chore.

David W. Hay, Port Carling, Ont.

Against Right Reverend

While reading the July/August Record I was shocked to learn of Prof. Hay's suggestion (p. 17) on the use of the title "Right Reverend" by the moderator. This seems to be emblematic of the trend to liberalism and liturgicalism in our church. This trend terrifies me. Mr. Hay seems to be advocating a step backwards to the systems that our founders fought against. Venerating an assembly of equals (Reformed principles, I believe, give clergy and laity equal standing) and granting an elected official of that assembly a title on top of the privilege of being named "Moderator" and "Doctor" (a D.D. seems to be a prerequisite for the office of moderator) is close to making our courts an episcopal authority. *(Continued on page 24)*

BY CLYDE SANGER



WORLDVIEW

U. N. Exiles

SEPTEMBER IS THE MONTH for picking up the pieces. The threads that were left trailing through the summer. The things that no one found time to do before surrendering to the hotter days. They had to be done sometime but, oh well, let's rest awhile first.

This happens in world affairs, just as it happens in family matters. During the summer there were at least two big international gatherings — the UN Conference on Trade and Development (UNCTAD-4) in Nairobi, and the Habitat conference in Vancouver — that left as long a tail behind them as a widow-bird. Now someone has to sort out the unfinished agenda.

The people who have to do this are not the politicians who stood at centre-stage during the actual conferences, Henry Kissinger or Jan Pronk or E. J. Patterson, Luis Echeverria or even Barney Danson. They have done their bit, or their two bits. The people left holding the agenda are members of the often maligned United Nations staff.

Victims of politics

They are maligned for several reasons, or rather on several grounds. Critics of the UN system say its staff are scandalously overpaid, considering their talents and their achievements; they also say the United Nations has created a bureaucracy that will collapse of its own weight and sluggishness, like a dinosaur.

Such criticisms can't be dismissed. After all, the similarity to a dinosaur was first remarked on by Sir Robert Jackson, better known as spouse of Barbara Ward, when he was recruited to suggest changes in the system. Certainly, a number of countries tend to get rid of mediocre officials to United Nations employment, while hanging on to their brightest brains; and, since the UN has to hire its staff on a loose quota basis from its member states, the talents are almost bound to be uneven.

That said, let's give some credit to a few of these officials who are outstanding people. One of them, even now putting the UNCTAD pieces together, is Bernard Chidzero.

Nearly 20 years ago Dr. Chidzero was the victim of racial politics in Rhodesia, his birthplace. He had spent five years in Canada, a brilliant political science scholar who held the Alexander Mackenzie Fellowship at McGill. His Ph.D. thesis, on Tanganyika and international trusteeship, was published in 1961. By then he had married a Quebec girl, Micheline, and headed back to Africa.

He was offered a post as lecturer at what was then the University College of Rhodesia and Nyasaland, the first African to be invited to join the staff. But the federal government, under Sir Roy Welensky, stepped in and persuaded the principal, Walter Adams, to withdraw the offer. Such was partnership in that federation.

So he went to the UN instead, first in charge of its special fund operations in Kenya and then to Geneva when UNCTAD was just starting, to build up a group of people who would be knowledgeable about commodities. The UNCTAD secretariat has never had the funds to be anything but a lean organization, and the commodities section was run on a shoestring. Yet it had some successes, as when an agreement was made to stabilize the price of cocoa in the early 1970's.

At UNCTAD-4 commodities became the central issue. The poor countries called for an integrated program of commodity agreements, covering as many as 19 commodities — from bananas and bauxite to jute and tin — that are the basic exports of perhaps 50 developing countries. If their earnings from these commodities could be stabilized, it was reasonably argued, they had a chance to plan their national development over a period of more than a year at a time. They also wanted a common fund to be established, which could finance the buffer stocks that would keep prices within an agreed range.

The poor countries won part of what they wanted. The delegates at Nairobi agreed to hold next March a "negotiating conference" aimed at creating a common fund. Before then, the UNCTAD secretariat was to set up preparatory meetings on an unspecified number of commodities, with the hope that agreements on them can be completed by December, 1978.

Exiles with talents

The United States was wary about these plans. (It always has been leery about commodity agreements, preferring to reward client states like the Dominican Republic with a sugar sales quota at preferential prices each year on the basis of "good political behaviour"). It said it would decide whether or not to take part in the common fund negotiations after seeing how the preparatory talks on commodities went this fall. Canada, I am glad to say, was more welcoming.

All of this politicking puts a heavy burden on the UNCTAD staff, and Bernard Chidzero in particular.

He is only one of many Rhodesian Africans working in exile and waiting for that country to move through its present turmoil to become the independent state of Zimbabwe. The Zimbabwean diaspora is a phenomenon of the 1970's, but many international organizations and universities around the world are the gainers.

Others who must be described as semi-exiles have strengthened the UN. From Sri Lanka, for example, have come Gamani Corea who heads UNCTAD as Secretary-General; and Tarzie Vittachi, an ebullient journalist who filled the activities of World Population Year with his downright good sense as Executive Director. He is still at the UN, working on population issues.

So, while admitting there are too many cast-offs from national governments cluttering the United Nations, let's remember those more admirable exiles. This September the world has need of their talents. ★



WHO IS JESUS CHRIS

SEVERAL YEARS AGO, John Lennon, the most outspoken member of the Beatles singing group, boasted that the Beatles were more popular than Jesus. By "popular" Lennon meant, of course, "show-biz popular": the popularity of the world of entertainment.

It is rather ironic that only a few years later when the Beatles were no more as a group, Jesus became popular precisely in Lennon's use of that term. Two musicals, *Godspell* and *Jesus Christ Superstar* became successful and long-running hits on Broadway and were later made into movies. Jesus appeared on the cover of *Time* magazine as a "pop" hero. Songs, such as the bouncy tune, "Put your hand in the hand of the Man" and hymns like "Amazing Grace" and "Morning has Broken" made the hit parade. The Jesus movement was born, spreading quickly across the North American continent and later to Britain and Europe.

In a way, Jesus had been rediscovered by the youth of our age, many of whom had not learned anything at all about him at home or at school. The story of this man who spent his life in the service of others, who suffered, died and rose again, hit the youth culture with its pristine power.

Although there are serious questions that must be raised about the Jesus movement (which is still with us but no longer in the headlines,) it indicated that there is a new mood of openness to asking the question about the continuing significance of Jesus. The Jesus movement showed that Jesus Christ is still a reality with whom we have to reckon. All the social, political, economic and religious upheavals of the 20th century have not made him obsolete or irrelevant. In fact, he is more contemporary and relevant than ever.

The centrality of Christ

When we study the Apostles' Creed there is no doubt about the place that Jesus Christ occupies in it. He stands at its centre. Not only is the part of the creed that deals with Christ the longest part, but it is also the part that gives meaning and content to all the others. All the doctrines of the Christian faith are related to Christ as radii to the centre of a circle. We cannot speak of our knowledge of God without speaking of Christ. We cannot talk about the Holy Spirit without thinking about Christ. And we cannot speak meaningfully about the church, the forgiveness of sins and everlasting life without referring to Christ. Everything that Christians believe depends on what they believe about Jesus Christ.

by William Klempa

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Central to Christianity then is the person and work of Jesus Christ. In this respect, Christianity is distinguished from all the great religions of the world. All of them have their founders and great leaders: Buddha, Mohammed, Confucius, Krishna and so on! While their role is important it is not of such a nature that it is indispensable. With Christianity everything is otherwise. As Karl Barth once put it: "Christianity does not exist for a moment or in any respect apart from Christ."

The question, "Who is Jesus Christ?" remains the central and the decisive question for us and for our world. As we read through the gospels we note that in every encounter with this Jesus of Nazareth men and women were confronted with the critical question, who is he? Who is this man who speaks with authority and not as the scribes? "What sort of man is this, that even winds and sea obey him?" (Matthew 8:27) "Are you the Christ, the son of the blessed?" (Mark 14:61). These questions arose in the minds of those who heard him, spoke with him and who crucified him.

John Wick Bowman, the American New Testament scholar, has commented that Jesus never stepped into the market place or the temple and shouted, "LOOK AT ME! I am the Messiah, the One you have been waiting for, the Son of the Living God." Rather by word and deed, by everything he said and did, he challenged his contemporaries to answer the momentous question, "Who am I?"

But on one occasion, according to Matthew and Mark, Jesus put the question of his identity point-blank to his disciples (Mark 8:27-30 and Matthew 16:13-20). In the neighbourhood of Caesarea Philippi he asked them, "Whom do men say that I am?" They replied by reporting the different opinions that they heard people express about him. Apparently some thought he was John the Baptist come back from the dead; others held that he was Elijah who had returned to herald the coming of the Messiah; and still others believed that he was one of the prophets. Then Jesus pressed home the question: "But whom do you say that I am?" The verdict that was missing on the part of the crowds was at once forthcoming. Peter confessed on behalf of the apostolic band: "You are the Christ, the Son of the living God."

How to answer the question

The question that Jesus asked, "Whom do you say that I am?" was not a philosophical question to be answered in terms of "substances" and "natures" although later it became necessary to express it that way to proclaim his significance to the Graeco-Roman world. But the answer which Jesus accepted; namely, "You are the Christ" was an answer that pointed mainly to what he was doing.

As we study the gospels we discover that it was always Jesus' acts that provided the clue to his true identity. Thus when the Followers of John the Baptist came to Jesus and on behalf of their imprisoned leader asked the question. "Are you he who is to come, or shall we look for another?" Jesus replied: "Go and tell John what you hear and see; the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them" (Matthew 11:2-5). That is, Jesus did not answer John's question directly but indirectly by pointing to what God was doing in and through him, a work that was unquestionably Messianic in character.

Similarly in our day, we must try to understand who Jesus is by looking at what he does rather than by engaging in baffling discussions about his human and divine nature. Today people no longer think in these terms; they think in more dynamic categories. The fourth century theologian, Gregory of Nyssa, remarked that the word "Godhead" means "an operation and not a nature." This saying is very helpful. It points away from the traditional substance-language of Nicaea and Chalcedon and makes us think more in terms of God's activity. Jesus' history — the story of his birth, life, ministry, suffering, death and resurrection — and not our ideas about deity and humanity tell us who he is.

This does not mean that the Christological debates and decisions of the first few centuries were unimportant. On the contrary, the decisions of such councils as Nicaea (A.D. 325) and Chalcedon (A.D. 451) are significant landmarks in the history of Christian thought. They are indispensable in helping us to think correctly about who Jesus is for us today. They prevent us from emphasizing his humanity at the expense of his deity (the ebionite heresy) and his deity at the expense of his humanity (the docetic heresy). They guard against the tendency to separate (the nestorian heresy) or to confuse (the eutychian heresy) the human and the divine. And yet we have to say that they lack the dynamic found in the early Christian's faith in Jesus Christ as a living presence and saving power in life and in the world. We must find new ways of expressing these truths in our age.

Traditionally, theologians have dealt with the doctrine of Christ under two different headings: the doctrine of the person of Christ (who he is) and the doctrine of the work of Christ (what he does). This division is convenient but it

tends to be artificial because who Jesus is cannot be separated from the work he does. The creed of the World Council of Churches avoids this false separation by speaking of Jesus as "God and Saviour." Thereby his two-fold significance is recognized. He is both the revealer of God and the redeemer of humanity.

Redeemer of humanity

To the question, "Who is Jesus Christ?" in keeping with a more dynamic approach, we must answer first of all that he is the redeemer of humanity.

It is significant that when the Apostles' Creed speaks of Christ it uses a series of verbs: "born," "suffered," "crucified," "buried," "rose again," "ascended," "sitteth on the right hand" and "shall come again to judge." The creed answers the question of who Jesus is by considering what he does. This is also the way that the New Testament writers speak about him. They employ different titles to describe how Jesus acts for us and for our salvation: lord, son, prophet, priest, king, shepherd, messiah, servant and so on. All of these titles indicate the relation of his work to the preparation for it in the Old Testament. According to the New Testament Jesus fulfilled all of these offices and functions for our salvation.

At the same time, the writers of the New Testament employ a great variety of images and metaphors to describe Christ's work of redemption. They use the financial image: Christ gave his life as a ransom to deliver us from the state of slavery (cf. Mark 10:45 and 1 Peter 1:18). They employ sacrificial language: Christ offered himself as a sacrifice to atone for people's sin (cf. John 1:29 and 1 Cor. 5:7). They use the military image: Christ overcame the powers of darkness and death (cf. Colossians 2:15 and 1 Cor. 15:24ff). And of course they employ legal imagery: Christ the judge was judged in our place; he bore the penalty of our sin (cf. Romans 5:6ff and 1 Cor. 5:21). In addition they speak of Christ's obedience (cf. Philippians 2:8ff, Romans 5:18ff and Hebrews 5:8), of his making peace by the blood of the cross (Colossians 1:20), of our justification and sanctification.

In all these and many other ways, the biblical writers seek to express the work which Christ came to accomplish for our salvation. Sometimes a particular age or group of Christians will emphasize one of these images, forgetting about the others, and will make it the exclusive test of right belief. Sometimes another age or group will reject one or more of these images as unacceptable to the mind of that age. But all of these biblical images are aspects of the great truth that the New Testament writers seek to proclaim: namely, that Christ lived, suffered, died and rose again *for us,* to reconcile us to God.

Revealer of God

Just as Jesus Christ is the redeemer of humanity he is also the revealer of God. If we are to arrive at an understanding of this truth in our day perhaps the best way to begin is by seeing Jesus first of all as man, as someone who entered into and fully shared our humanity. When the disciples first began to follow Jesus they knew him as a real flesh-and-blood human being. He hungered and thirsted. He was weary and he slept away his weariness. He attended weddings and dinners. He sat at people's tables, in fact, often he ate and drank with religious outcasts and sinners. He shared human sorrows and wept human tears. His knowledge was limited. But most decisively of all, he was tempted in all points as we are but without sinning. And he suffered and died on a cross.

At the same time the disciples realized that there was something more about him than ideal humanity. Without in any way denying his true humanity they came to acknowledge that in him they saw God. This was the force of Peter's confession: "You are the Christ, the Son of the living God." This was Thomas's conclusion after the risen lord came and showed himself to him: "My Lord and my God!" (John 20:28). And this is what the Apostle Paul affirmed: "In him dwells all the fullness of the Godhead bodily" (Colossians 2:9).

The same way to faith is open to us today. We may begin by taking Jesus as a great prophet, teacher, example or guru; but like the disciples we end by finding that in him we are face to face with God.

This twofold truth that Jesus is both true God and true man is expressed in the Apostles' Creed by the clause, "conceived by the Holy Spirit, born of the Virgin Mary." The story of the virgin birth describes the event of salvation by grace alone. It states that the life of Jesus is not only in human likeness ("born of the Virgin Mary") but that he comes forth from God ("conceived by the Holy Spirit"). Thus it combats both the gnostic heresy that Jesus had no human birth at all and the adoptionist heresy, the idea that Jesus became the son of God at his baptism or at some other point in his life. Jesus "was born of woman as is every child yet born of God's power as was no other child" is the way the new *Declaration of Faith* (Presbyterian Church in the U.S.) puts it.

To bring God to us, Christ must be in the truest and fullest sense divine. To bring us to God, he must be in the truest and fullest sense human. He could not be the saviour of the human race unless he were fully God and fully man.

Practical consequences

At the conclusion of his brilliant work, *Civilization,* Sir Kenneth Clark considers the prospects for humanity and he ends on this sombre note: " . . . it is lack of confidence, more than anything else, that kills a civilization. We can destroy ourselves by cynicism and disillusion just as effectively as by bombs." Then quoting these lines from a poem by W. B. Yeats,

Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.

Sir Kenneth comments: "The trouble is that there is still no centre."

Not so! The Christian conviction is that God has provided a centre for our lives and our world in the person and work of Christ. In Jesus Christ, in his way of truth and goodness, of love and peace, our lives can be saved from "mere anarchy" and "the blood-dimmed tide," can be redeemed from meaninglessness to a sense of purpose, from slavery to freedom, from despair to hope, and from death to life. As Christians we believe that Christ is the true centre for our lives and our world.★

THE SIXTH IN A SERIES on What We Believe. Dr. Klempa is minister of Rosedale Presbyterian Church, Toronto.

Nigeria Revisited



THE GOAT PROJECT provided milk and meat for many.

by Walter F. McLean

THE INVITATION to visit Nigeria was totally unexpected. I was both excited and anxious when I learned that the Nigerian Presbyterian Church wanted me to help prepare a development strategy. For my wife, Barbara, my family and I had left Nigeria on the eve of the tragic civil war. I knew many had suffered greatly and others had died during the conflict. What would I find?

The proposal originated with a consultation of churches from Holland, Scotland, America and Canada which support the Nigerian Presbyterian Church, held in Calabar last fall. These, including our own Canadian Presbyterian Church, are committed to continued support of the Nigerian Church's development. In return the Nigerians supply leadership resources for mission education.

I was to spend March travelling with Elder N.A. Ndu, former secretary of community development for the Eastern Nigeria Government. He was ordained an elder at St. Andrew's Church, Enugu, when I was minister there. After a warm welcome from Rev. Dr. Russell Hall, the Rev. Effiong Ndon and members of the Lagos Presbyterian Church (which I had helped establish), I flew to Port Harcourt to meet Elder Ndu and the Rev. Donald MacKay of our overseas staff.

In Lagos I was thrilled by worshipping in the imposing new building, and encouraged to find a strong congregation with a deep missionary concern for the fast growing city areas of Nigeria. Lagos itself had expanded from an estimated 800,000 to approximately five million people during the past decade. The traffic jams must be experienced to be believed! Having started the first new city work in Enugu in 1962, I was encouraged to find Presbyterians gathering for worship in Apapa, Kauna, Zaria, Jos, Kano, Ibadan, Benin and Asaba. And with the creation of new states, plans are under way for work in Owerri, Bauchi, Yola, Maidugari and other centres.

We travelled through villages of the five Eastern Nigerian states, meeting chiefs, elders and people. In each, leaders told us about basic things needed by the community so that economic and social life can again begin to flourish. In most of these rural areas the war took a heavy toll, physically and psychologically. All animals, goats, sheep and chickens were eaten or taken to support the war effort. Basic machinery — hoes, head pans, palm oil crushing machines, wheel barrows and road building implements were destroyed.

Unfortunately, during the five years since the tragic civil war ended, these villages have received little capital assistance in their effort to rebuild and re-establish. While the nation is getting significant revenue from oil, much of this has been directed to sophisticated military weaponry. Funds designated for rehabilitation were largely misappropriated during the immediate post-war years. In Lagos and other state capitals there is much building and commercial activity in contrast with rural areas where many people are worse off than before the war.

In the eastern areas where the Presbyterian Church has traditionally been located, most of the schools were taken over by government after the civil war. Church schools and hospitals are now run jointly with government. Wisely, the Nigerian Church is seeking new areas of service to the community. Our studies clearly showed a great need for assistance in community development in both village areas and the fast growing cities. Agricultural support, safe water supplies, and out-patient clinics are needed in the villages, while community youth centres are a priority in areas of urban sprawl.

The session and congregation of Knox Church, Waterloo, Ontario where I now minister, encouraged my visit. When the request was presented to the session by the Rev. Earle F. Roberts of the board of world mission they agreed that this should be a congregational concern.

As a first step in partnership, the session decided to send funds to Nigeria immediately in order that one of the 17 village pastors without transport may receive a motorcycle, licensed, insured, registered and ready for use. Knox congregation is also going to help establish an experimental goat farm at Asaba. The motorcycle, costing $1,125, will go to the Rev. Itang Edem in remote Apiapum. Knox looks forward to welcoming Mr. Ndu and Dr. Akanu Ibiam to Canada this fall and learning what areas the congregation may support. This partnership will be over and above normal General Assembly missionary budget givings.

I found the church struggling, but very much alive. While governments have their responsibilities, there are many things that the church can do more effectively and efficiently. The Nigerian Church has expressed its concern for meeting the basic needs of people, regardless of tribe or creed.

It is a joy to share as a congregation with Christ's people in Africa in new and widening areas of service. ★

THE AUTHOR was a Canadian Presbyterian missionary in Nigeria from 1962-1967 serving as a minister to new city congregations, chaplain to the University of Nigeria, and Nigerian Coordinator for Canadian University Service Overseas. His wife taught English in a government girls secondary school.

PRESBYTERIANS AND SC

"TO DO MY DUTY TO GOD" is the promise made by Boy Scouts of all ages. That is why so many groups are related to churches. In Canada last year 187 of these were sponsored by Presbyterian congregations.

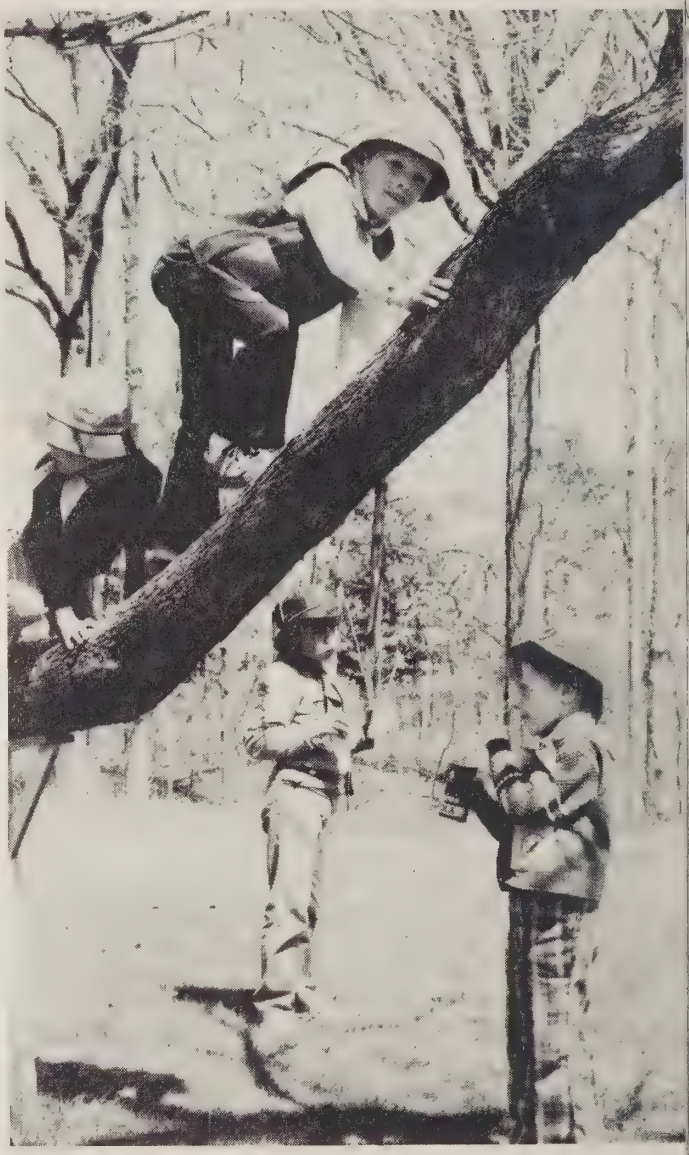
The implications of the Scout promise are set out in the Religion and Life emblem. It consists of a circle, the symbol of eternity. It contains the first and last letters of the Greek alphabet, Alpha and Omega, the symbol of God himself, a reminder that the worship and service of God forms an essential part of life's program from beginning to end.

The promise is understood in the following terms: acceptance of Jesus Christ as Saviour and Lord; continuous growth in the knowledge of God as he reveals himself in his word through Jesus Christ and by the Holy Spirit; obedience to God in all of life; and faithful participation in the life of the church as a responsible member of Christ's Church.

Scouting is a program for boys that can be used in the Christian education process of any church. Over and over again we have heard appeals from congregations who are in search of a program for boys that will provide an outlet for them physically and also provide them with spiritual instruction. Scouting has been overlooked in the search, yet it has survived over the years when many programs have been tried and failed.

What steps are necessary to make Scouting a useful aid in the Christian education of boys? First of all the needs of the boys must be carefully stated; second, there must be a support group who are willing to sponsor Scouting; and third, this group must seek out dedicated leaders who are committed Christians, and who will adapt the wealth of available program suggestions to the needs of the boys in their particular congregation. The National Council, Boy Scouts of Canada, has a most helpful booklet for group committees who are in search of leaders, *Seven Keys to Recruiting Volunteers.*

The Scouting program is often looked upon as one that is concerned only with hiking, camping, sports, drill work, and crafts. Such a program is attractive to growing boys, but there is also the spiritual aspect which is most important. If the leaders do not take the initiative then the spiritual part of the Scouting program may be neglected. The National Council of Boy Scouts of Canada has published a valuable booklet for those who wish to develop the spiritual side of Scouting. Entitled *Let's Celebrate,* it was written by the Rev. Don Laing of Saskatoon, Sask. This booklet contains suggestions for worship services, songs and prayers, that can be used at Scout meetings, or at camp fires and other outdoor meetings. Lord Baden Powell, the founder of the Scouting movement, was interested in the spiritual development of boys as well as their physical development.



Opportunities will arise for a leader to speak about spiritual matters with the boys in his care, and programs should be so ordered that these occasions will not be rare. The instruction given and the fellowship encountered in the group should result in discussions on a personal level that will help the boy understand his relationship to God and the world in which he lives.

In our world of today many places of leadership are held by men who received their early training in the Scout movement. For example, of the 65 astronauts chosen for

TING

ERS on a hike
or refreshments
ee climbing.

by Malcolm A. Caldwell



HANDCRAFTS form part of the activities of Wolf Cubs.

BELOW: At Chateauguay, Que. 16 boys and girls received the Religion in Life emblem at Maplewood Presbyterian Church from Rev. W. M. Moncrieff, left. At rear is Ron Hagan, group committee chairman.



the lunar exploration program of the United States of America, 52 were once Scouts. Of the 12 who walked on the moon, 11 were Scouts, including the first, Neil Armstrong.

Scouting is designed to cover boys of all ages. Although there may be some overlapping, the age groups are: Beavers, 5 to 7 years; Cubs, 8 to 10 years; Scouts, 11 to 13 years; Venturers, 14 to 17 years; and Rovers, 17 to 23 years.

A filmstrip *The Presbyterian Church and Scouting* is available from the board of congregational life. Resources for the Scouting program are available from that board, at 50 Wynford Drive, Don Mills, Ont., from the national office of Boy Scouts of Canada in Ottawa, or from any provincial office.

The Scouting program is attractive, challenging, and a proven means of reaching boys with the gospel of Jesus Christ.★

THE AUTHOR is minister of Gloucester and Vernon in the Presbytery of Ottawa, and is active in Scouting.

GRAVEL in the Gall Bladder

by William Wallace



"Cheer up, Mr. Wallace. We'll have you up and back on your knees again in no time."

THE MONTHLY MEETING of the hospital's volunteer chaplains was being conducted in the attractive board room of our new hospital. The primary topic on the agenda was confidentiality in patient-medical-clergy relationships.

One of our guests was a young, handsome, sharp and well-groomed doctor who spoke spontaneously and articulately. He made a good impression on the seven clergymen present. During his presentation he referred to colestectomies and hysterectomies at least four times. Everyone else appeared oblivious to this terminology which had a profound affect upon me. The reason was that I was booked for one of these two popular operations on the following Tuesday. The choice is limited for a member of my sex; that is, a colestectomy, the removal of the gall bladder.

All too quickly the eventful morning arrived. I had been admitted and courteously and thoroughly processed the previous day. Several of the hospital personnel commented favourably on my medical history, or to be more precise, my almost total lack of one. But for me, entering the hospital was somewhat of a personal failure. It would mean the first Sunday that I had been absent from the pulpit due to illness since taking my student pastorate in 1952. And I wanted to emulate my father. He had rarely seen a doctor nor been in hospital as a patient, until two hours before he died. At that time he was, as they used to say in the obituaries, in his 80th year!

The operation was scheduled for 8 a.m., and I was wheeled into the ante-room methodically at 7.45. The family physician and surgeon had not arrived. The anesthetist asked if I would have any objections to waiting on the operating table and he would start the intravenous procedure. Presumably the doctors were en route or they would have telephoned. The idea of a delay was quite acceptable (the operating room nurses were pleasant and conversational), although the thought of an actual postponement unnerved me.

A half hour later the surgeon arrived looking somewhat harassed and commenting negatively on the weather. Subsequently I learned from one of my elders, a professional naturalist, that it had been a unique winter storm. The precipitation that morning consisted of six or seven inches of ice crystals rather than snow and it was like driving in granulated sugar.

At this juncture it was a temptation to say to the surgeon that the nurses had a little white pill which they dispensed prior to surgery that really helps one to relax, and I would be happy if he, the doctor, took a sample before he started on me. However, I had made a covenant with myself that in the vicinity of the operating room, regardless of any witty impulses, I would make no humourous remarks. I had no intention of being labelled as a wisecracking minister camouflaging his anxieties in the face of major surgery.

My wife is a nurse who works on call and part-time in the same hospital. We agreed that she would not come to visit until the evening after the surgery. When the doctors were scrubbed, gowned and ready, I reminded them of their promise to call her immediately after the operation. She received the following report, "It was an uneventful operation with one stone that you'll be able to use for a paper weight, a few smaller ones and a great deal of old bile that had been blocked." (The doctors were not so clever, she had been telling me for years how much gall I had.) When the news about the rock was related to my nine-year-old son his response came in the form of a question, "Was it metamorphic, sedimentary or igneous?"

An operating room nurse had mentioned a drug with hypnotic characteristics. Not only would there be no pain felt, there would be none remembered. Lights out, here we go! Then immediately (or so it seemed to me), a feminine voice, so clear and yet so far away, was saying, "You are in the recovery room, Mr. Wallace; everything is fine." Semi-

conscious, I was wheeled into an elevator with an I.V. attached to the back of my left hand, and in my right a pharmaceutical jar containing my own pet rock!

It remained on the bedside table for three days. Approximately the size of a golf ball, it elicited such sympathetic expressions from the nurses as, "Oh, you must have suffered with that one!" Frankly, I hadn't suffered at all. It was the doctor's prognosis following the X-ray diagnosis that encouraged me to elect surgery. My status as a chaplain had gained my admission to the medical library a week prior to the operation where I read as much as I could comprehend on the subject of gall bladders. It is my understanding that the small stones, deposits of calcium, can block the ducts in the area of the liver, gall bladder and colon, causing suffering ranging from discomfort to excruciating pain.

Nobody came to see me!

Although the following will sound like unmitigated bragging please bear with me!

I received about 100 get-well cards and greetings. Cards are somewhat like Christmas presents in regard to what you expect and what you actually receive. A friend from whom you would logically anticipate a nice greeting sends a ten-cent card in an unsealed envelope bearing a six cent postage stamp. Another, from whom you would expect to receive nothing, surprises you with a dollar card that arrives special delivery. But I would advise that if you come across a get-well card that is particularly hilarious, don't send it to a friend immediately after his operation. I received one that I had to put aside before reaching the final fold; it gave me such a belly-laugh that I had tears of agony in my eyes.

I received visits from all my elders except one. This is much better than the minister in that old joke still in circulation among Presbyterians, where the doctor meets an elder in the street and suggests he call on the minister, who is ill and rather depressed. He is also advised to say something that would encourage the padre. During the ensuing visit the elder says, "Reverend, at the last meeting of the session a motion was made that we pray for your hasty recovery and you'll be pleased to know that the motion carried by a vote of seven to six."

I was visited by 17 ministers, and I can visualize my clerk of session asking, "Now would that be considered a plus or a minus?"

Finally, my operation took place on the day of our presbytery meeting, and I supposed that the members of the court would remember me in their prayers of intercession.

In my last two days in the hospital when visiting hours approached I got spruced up, after-shave lotion and all, and nobody came to see me! I had told myself before entering hospital that I hoped visitors would not be too plentiful. Now, wandering from my room to the lounge, I reminded myself that I had a briefcase of reading material I needed to catch up on. But I could not deny the obvious truth; I felt disappointed and let down in spite of all the attention I had received. Then I thought of others whom I had visited in hospital over the years who had received so few indications of friendship. At that moment hospital visitation took on a new meaning for me.

Another thing I noticed was the reluctance of so many visitors to come near me. Folk seemed to prefer standing at the foot of the bed or even near the door. Was this reaction due to my appearance, or did they feel that I had something contagious? It seemed to me that I was always straining my incision in reaching to shake a hand. Looking back I feel I did one thing right in my own hospital visitations; I usually stood as close to a patient as convenient. The outstanding exception was a visit to a little boy with a puncture wound in the abdomen caused by a bicycle handlebar. Gas gangrene had set in and although I wore a mask and gown I was still required to talk to him from the door. How lonely and isolated that child must have been when he had to receive even his parents with this spatial separation.

Sitting on a chair beside my bed one evening, I had just finished my evening meal when a young girl walked in, a patient from the floor below in the psychiatric unit where I have been the chaplain. As I was adjusting to the initial shock of seeing her she closed the door, gave me a kiss on the lips, hopped into the middle of my bed, and accompanying herself with a guitar, sang me a ballad. My room mate was a young bachelor with an eye for the girls, and the expression of utter astonishment on his face will be one of my pleasant memories for years to come. He was bedfast at the time, and henceforth whenever I ventured forth on my required post-surgical walks he always had the same request, "If you see that blonde with the guitar please send her in to cheer me up."

The next evening, at approximately the same time, another young lady from the same location, slipped into my room. Her visit was marked by a paucity of conversation. She sat on the side of my bed and took my hand. Both these visits were especially meaningful as I knew neither girl had permission to be there.

One of the first things I was taught in the ministry was that sitting on a patient's bed was a "No, no." So, I have never even sat on a patient's chair, let alone on his bed. I have always played it by the book. Alas, now I wonder if the book is always right.

How about mistletoe?

One evening before my discharge a charming lady parishioner along with her husband dropped in to see me. She brought a greeting card with a little piece of heather from 3,000 miles away. It was a lovely gesture.

My major adjustment after the operation involved trying to sleep on my back. Later that night, when the room lights were out and the corridor lights dimmed, I lay on my back ruminating as I waited for sleep to overtake me. In the mental twilight of that moment, as I was thinking about my visits from the floor below, so illegal and so unorthodox, the thought occurred to me that a hospital visitor need not carry a wee sprig of heather from 3,000 miles away; a wee sprig of mistletoe from the nearest five and ten would do just as well.

Some years ago, while travelling on a secondary road, I encountered an extensive detour. It meant crossing a range of hills. I was furious. But the scenery and the views on that detour were simply unforgettable. My own pet rock is in its jar in the bottom of a dresser drawer. I have looked at it once since leaving the hospital and the blamed thing is repulsive. However, as long as it lasts it will be a memento of a two-week detour in my life that has made me a richer person. ★

THE AUTHOR is minister of the Richmond Hill Presbyterian Church in Ontario.

PEOPLE WHO CARE

Expressing Christ's love through information and counselling services



AN INFORMATION CENTRE staff member gets ready for another busy day.



A VOLUNTEER checks the job list for her d

Story and photos by Valerie M. Dunn

PEOPLE HAVE ALWAYS needed other people. Someone who will listen when we're lonely, afraid or discouraged; someone who cares enough to offer help when we need it.

But in our complex, mobile and rapidly changing society it has become increasingly harder to find that someone. Especially in the larger cities.

So over the past ten years there has been an amazing growth in such programs as telephone distress lines and information centres. And because these offer practical ways to express the love of Christ, church people are becoming involved.

One such is Jack Green, a layman from St. Giles Kingsway Presbyterian Church, Toronto, well-known for his work with youth in the former Teen and Twenty Chapel contemporary worship ministry, as well as the Synod of Toronto and Kingston PYPS.

Two years ago he left a well-paid job in the credit department of a large firm to become co-ordinator of the Etobicoke Central Information and Referral Centre, in the west end suburb where he lives. More often than not, he works a 12-hour day.

His "office" is a tiny but cosy structure not much bigger than the average washroom, a former Santa Claus hut donated by the merchants association at Cloverdale Mall when the centre began in 1973. Every available foot of space is packed with pamphlet racks and posters, and both phones ring constantly.

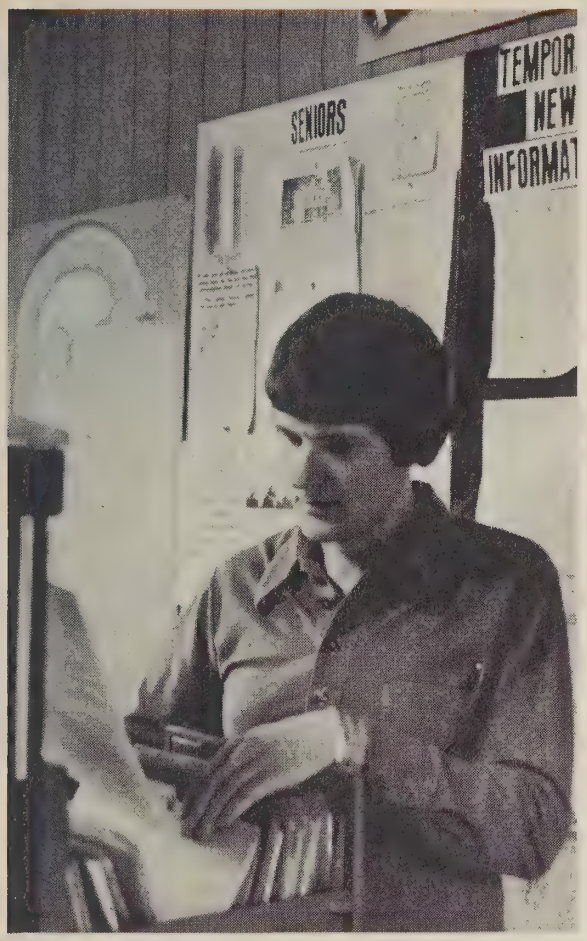
When I visited the centre it was a hive of activity. The staff were just finishing a meeting. A man dropped in to inquire about land taxes, another about night courses. Jack Green immediately called a government office and got information for the first person, gave material to the second, and we dashed off — a woman was visiting her son in a downtown mental hospital and Jack was driving her.

En route he barely made it to the LIP office, minutes before closing, dropping off his application for funds to keep the centre going — a constant, pressing problem.

At 5 p.m. on Jack's list of 14 items requiring attention, only three had been done. It was going to be another long day.

Over 30 volunteers assist Jack Green and the six staff members (four full-time and two part-time). In addition to answering phones, helping those who come in and keeping records up to date, they visit people, such as an elderly woman with arthritis whose husband has a severe heart condition. These shut-ins are delighted to have a friendly person drop in for tea and conversation.

"Our inside volunteers have assigned times, giving about



CO-ORDINATOR Jack Green follows up an inquiry.

four hours on one or two days. They're all ages, including college students in social work courses and young people still in high school," Jack said, mentioning two boys from his church who do a regular shopping trip for an elderly couple.

"Many volunteers are church-related and find this work a meaningful outlet for showing care, concern and neighbourliness," Jack pointed out. "It's a real outreach for Christians with a social conscience."

"Some of our contacts are straightforward inquiries but others are calls for help," he went on. One family, two months behind in their rent, with four children, were being evicted. A girl who ran away from home because her parents fight had no place to go. "Such calls may take hours, even days, to solve," he explained.

The centre also operates a service for Spanish-speaking residents, an odd job co-op and a room and housing registry. After research by three of the staff into the needs of the community, they started running a van last summer, taking shut-ins shopping and to recreational events. This service may be extended, getting elderly disabled persons to medical appointments. And a group has just begun work on co-ordinating neighbourhood services, publishing a directory and launching a visitation program including homemaking assistance.

A different approach to helping others is Telecare, a 24-hour telephone contact service modelled on an Australian one started in 1963. The first in Canada was set up two years later in Sudbury. Now there are 15 in this country with two more opening soon.

"Telecare is a Christian-oriented counselling service," said the national executive director, United Church minister J. William Lamb of Toronto. "We don't hide that, but don't advertise it either.

"Volunteers are recruited, screened, trained and commissioned in the Telecare ministry for the love of God," he explained. They don't preach, moralize or judge, but as accepting, understanding and loving human beings, relate to others who are in trouble.

Every volunteer goes through a 50-hour training course and serves at least four hours once every two weeks. The course includes help in listening skills and problem areas, such as marriage breakdown, loneliness, drug and alcohol addiction, grief and death, sexuality and suicide. "Part of the time is spent in small groups, which helps develop a caring fellowship among the volunteers which we feel is essential for emotional support," said Mr. Lamb.

"The majority of people are just lonely and need a listening ear. Only about one to five percent, for instance, are suicidal. And many call regularly.

"Clergy, social workers and other professionals are available for emergencies a volunteer feels unable to handle. When one distraught mother wanted to throw her baby out of the window a Baptist minister went over and spent a couple of hours with her."

There is also a group willing to become face-to-face friends for people under the stress of a continuing problem such as job loss or divorce. They're available to chat either on the phone or over coffee.

Both Kingston and Belleville, Ontario, have a ministry linking deaf people with the outside world through telex. This doesn't involve counselling but just keeping in touch through one of the machines which many deaf people have in their homes. They're rather like electric typewriters, on which messages can be typed.

Every major city in northern Ontario has a Telecare centre, yet half the people live in rural areas where suicide rates are high and loneliness common because of isolation. So a northern network project is being set up, the objective is to have 150 Zenith lines available in five years. Then people in outlying areas can call city centres without charge.

Among Presbyterians active in Telecare is the Rev. James R. Dickey of St. Andrew's Church, Thompson, Manitoba, who is a director. And the late Dr. Walter Welch, minister of St. Andrew's Humber Heights Church in Etobicoke, initiated Telecare in that Metro Toronto suburb and served on its training team.

If you are interested in participating in Telecare check the inside front cover of your telephone book, or write to the Rev. J. William Lamb, Telecare Canada, Box 1, Weston, Ont., M9N 3M6.

For community information centres in your area, look in the yellow pages under Information or the name of your municipality. ★

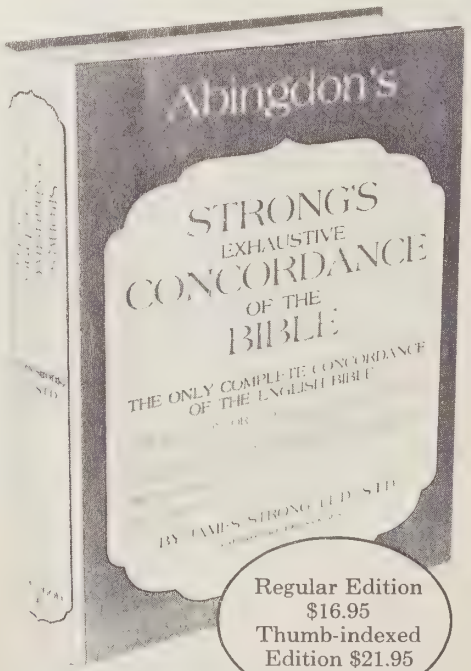
NOTE: Since this article was written, the Etobicoke Information and Referral Centre has moved. It is now operating out of the parking lot of St. Andrew's Presbyterian Church, Islington.

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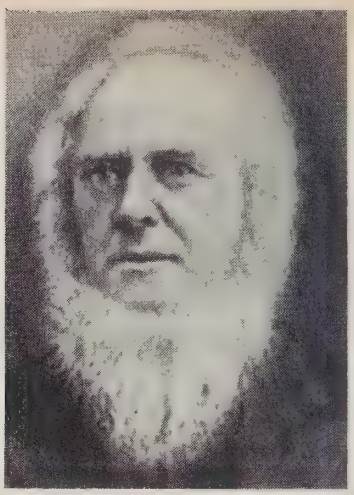
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PRESBYTERIAN PROFILE



REV. DONALD McKENZIE

Zorra's First Minister

IT TOOK 12 WEEKS to cross the Atlantic when the Rev. Donald McKenzie emigrated to Upper Canada, and another 14 days to travel up the St. Lawrence River in an open boat towed by oxen.

This missionary from the Church of Scotland made his way to Western Ontario, and in August, 1834 was invited to preach in the log church that the people of Zorra had erected.

Donald McKenzie preached twice, once in Gaelic and then in English. He made a strong impression on the Scottish settlers who begged him to remain at Zorra. But McKenzie proceeded westward to London, St. Thomas, Strathroy and beyond.

A formal call was prepared a few months later, signed by 81 men, and guaranteeing an annual stipend of 90 pounds sterling.

The name McKay appears 19 times on the call; Ross, 12; Murray, 8; McDonald, 6; Matheson, 4; Munro, 3; Fraser, Gordon and Campbell, twice each; and McIntosh, McPherson, McLeod, Calder, Forbes, Barclay, Kennedy, Gray, Lesley and Rose, once.

Most of these inhabitants of the Townships of Zorra, Nissouri and Oxford had been driven out of Scotland, chiefly from Sutherlandshire, during the Highland clearances.

After Donald McKenzie was inducted, on June 11, 1835, he continued his missionary work on horseback. He conducted occasional services in Woodstock before the Presbyterian cause was established there in 1839.

Mr. McKenzie's congregation soon grew too large for the log church, and a frame edifice was erected in Embro in 1836, known as the auld kirk. In 1861 a brick church seating 1,000 people was built at a cost of $9,000. It is now Knox United Church.

In the 38 years that he was there Mr. McKenzie built up the largest congregation in the County of Oxford. He was a leader in education, in fact was the first superintendent of education for the Township of Zorra, and taught as well.

During his ministry 38 young men went into the Presbyterian ministry from that area, among them Rev. Dr. Leslie MacKay who pioneered in Formosa, now Taiwan.★

This profile is taken from an essay by Anne McNabb written as a Presbyterian centennial project when she was 16 years of age.

NEWS

The Irish Assembly

Against a backcloth of continuing violence the Irish Presbyterian General Assembly met in Belfast. On Monday June 7 two lunchtime bombs 50 yards from the Assembly Hall had no adverse effect on the attendance of 2,000 ministers and elders for the Assembly service, following which the moderator, Rev. Dr. A. J. Weir, was elected. Although the main entrance was closed for nine hours on Wednesday again because of nearby bombs, 1,500 guests attended the moderator's reception.

It is not surprising that the special fund of the World Council of Churches was a motivating influence in the move to withdraw the Irish Presbyterian Church from the W.C.C. In one of the best debates heard in recent years, in which strongly held convictions were stated with clarity and sometimes with passion, the case was argued and the decision reached by 481 to 381 votes to remain in membership. The resolution was worded in the hope that there might be a break for a year or two in what was becoming a hardy annual on the agenda of the Assembly: "That the General Assembly withdraw the Presbyterian Church in Ireland from membership of the W.C.C. only if the basis of the W.C.C. is so altered as to deny the fundamental doctrines of the faith confessed by the Presbyterian Church in Ireland and/or its constitution is so altered as to infringe upon the freedom of our church to order its own life and witness".

The debate, in fact, strengthened the bonds of brotherhood within the church; as the moderator said in his closing address, "I was conscious through the debate of the significant unity of spirit and brotherhood encompassing our differences to which all sorts of people were contributing." The church once again was seen to be committed to an evangelizing catholicity, to mission understood as the calling of men to personal commitment to Jesus Christ and the application of the principles of Christ to the affairs of the world.

Once again the church stood firmly in opposition to violence as a means of change in society and gave solid backing to the recognized forces of security. This debate too had a theological context. The committee on doctrine presented a report after two years on the whole question of comment on political affairs by the church. In this they tried to assess the prophetic role of the church especially in a crisis situation and to state the biblical principles on which such comment should be based. A detailed study of church and state in the light of scripture and history ended with this summary: "Irish Presbyterianism has firmly held the realization of Christian ideals in public life as part of its mission. Through the centuries it has sought reform of government and of society by representation and constitutional means and has generally opposed violence as a means of attaining political ends."

The church as a people of God was expressed in a variety of reports and debates. The headmaster of a grammar school headed a committee on the eldership which initiated discussion in presbyteries and kirk sessions on the role and functions of the elder in congregation and courts of the church. Another committee headed by a solicitor presented guide-lines on inter-church marriages. The retiring principal of the theological college, Professor J. L. M. Haire, is now to work on a scheme, not only for in-service training for ministers, but also to assist voluntary service in church and community. Three laymen, a shop steward from the shipyard, a journalist and an Indian doctor working in Northern Ireland, spoke at the moderator's rally on their views of the witness of the church. Once again women's organizations and Presbyterian youth had representatives participating in the Assembly.

A wide ranging report on theological education was submitted by an ad hoc committee set up two years ago, "To make recommendations for the structure which would best meet the future requirements for the education and training for the ministry of our church." Their work covered not only the ordained ministers but special ministry groups, auxiliary workers and theological education for specialist interest groups such as doctors, nurses, trade unionists, business men, journalists, etc. Prof. John M. Barkley was appointed principal of the Belfast Theological College and Rev. Dr. John Thompson was appointed professor of systematic theology in succession to Dr. J. L. M. Haire, who has been principal for 11 years and professor for 33.

Despite the particular problems of terrorist violence which challenge the churches in Ireland the Presbyterian General Assembly dealt not only with the usual domestic matters but also with deeper issues which the church has to face afresh in every generation; in particular how we can bear a truer and more effective witness to the gospel today.

/by DONALD FRASER,
Information Officer,
Presbyterian Church in Ireland.

Did you get the July-August Record?

In error the labels were put on the front cover of the July-August Record and many of them did not adhere.

If you failed to get that copy of The Record, with the photo of the moderator on the front cover, please let us know.

The mistake was made in Montreal, where the printers farmed out the mailing of this issue and the usual instructions of labelling were not followed.

Please give the name of your congregation for identification purposes if you write to The Presbyterian Record, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

The church in Malawi

When David Livingstone died in May 1873, his death not unnaturally created a new interest in the work that he had been doing in Africa, and not least in the plans he had advocated for Christianity and commerce working hand in hand in that continent.

Nowhere was this interest stronger than in Scotland, the land of Livingstone's birth, and it gave a great impetus to plans that had been slowly coming to maturity in the Scottish churches for an expansion of mission work in Africa. This resulted in the establishment of the Livingstonia Mission of the (then) Free Church of Scotland at Cape Maclear on October 12, 1875, at the southern end of what is now Lake Malawi. Included in the first party of seven missionaries was the Rev. Dr. Robert Laws as well as some Africans from the Free Church mission at Lovedale in Cape Province.

Several of these Africans, notably William Koyi, were to prove most effective in winning over to the Christian faith important members of certain tribes, like the Angoni whose predecessors had left South Africa half a century earlier and eventually settled near the shores of Lake



AFTER 35 YEARS THE 1941 CLASS of The Presbyterian College got together at Glenview manse, Toronto. Shown above are: James Williams, Glenview, Toronto, Wallace MacKinnon, Ingleside, Ont., Allister Morrison, Truro, N.S., Harry Rodney, St. Thomas, Ont., and Randolph MacLean, Halifax, N.S. Absent were Keith Markell, Montreal and Iver MacIver, Maxville, Ont.

Malawi. Robert Laws himself built up the mission for a period of over half a century before finally retiring to Scotland in 1927.

Included in the original Livingstonia party was the pioneer missionary of the Church of Scotland Mission, seeking a suitable site for a sister mission in the region of the Lake. Partly because of a three-week illness in the Shire Highlands to the south of the lake he settled upon that area with its cooler climate as a suitable one for his colleagues already on their way out from Scotland, and on October 23, 1876, the Blantyre Mission was established.

The first five years of the Blantyre Mission saw refuge being given to those who had escaped from slave traders, the necessity of the mission assuming civil jurisdiction over those living on the territory given to it by a local chief, and major problems arising over this, leading practically to the total abandonment of the mission by the sending church. However, a fresh start was made in 1881 under Rev. Dr. David Clement Scott who, together with his colleague, Alexander Hetherwick, gave a strong lead until the latter's retirement in 1928.

Both the Livingstonia and Blantyre Missions developed as "industrial missions." In other words they not only preached the gospel but sought to teach a wide variety of skills, including on their main stations not only a church building and school, but also a hospital, printing press, carpentry department, agricultural section, etc., in all of which local people were constantly being trained by a practical apprenticeship as well as in the more formal skills of reading, writing, and arithmetic. Both missions walked a diplomatic tight rope between the various tribes in their area, and their patience in this was well rewarded when by the end of the 19th century large numbers of Africans were enrolled in the catechumen classes, eagerly seeking full church membership.

Since that time the two missions have joined together to form the Church of Central Africa, Presbyterian (in 1924), being joined two years later by the Dutch Reformed Church Mission which had originally come to assist the Livingstonia Mission and had taken over responsibility for work in the Central Region while Livingstonia concentrated its resources in the Northern Region, and Blantyre continued work in the South.

In the late 1950's all three missions handed over complete responsibility to the local Malawian Church and today the CCAP is a church of over 300,000 members, by far the largest Protestant church in the country and the only one with 100 years of continuous work there.

The above report by Simon A. Faiti Phiri appeared in *The Reformed World* in June, 1976.

The Presbyterian Church in Canada is represented in Malawi by the Rev. Charles Scott and his wife Sharon, who have been there for three years.



KNOX-CALVIN CHURCH, Harriston, Ont., supported a student through the board of world mission, for the third summer in a row. Mrs. Vera Richardson, treasurer, is shown presenting a cheque to the Knox College student, Carolyn Lockerbie, centre right, who preached and told of her appointment at Huron Feathers, Sauble Beach, Ont. Rev. John Henderson and David McBride look on. As well as $1,000 for Miss Lockerbie's support, the congregation gave $350 for craft materials.

Concern and response

What are Canadians saying to a hungry world?

What are Canadians doing to stop the widening gap between the world's rich and poor?

What moral support are we giving to Native People?

What concern are we showing for the plight of families in this changing world?

What are the common concerns of the denominations in Canada?

Questions like the above brought together people from six denominations who are involved in mission education to prepare a kit to help Canadian Christians deal with these problems.

Since global issues affect the Canadian way of life and vice versa, an important part of the adult study packet is the book *Justice Not Charity*, a new global ethic for Canada, by Douglas Roche, M.P. This readable book helps us become aware of the values and priorities of our consumer oriented society. The author suggests what we should be doing, reports on what Canada is doing, and proposes what individuals can do to change this situation.

The alienated people in Canada is another church concern dealt with in the study material. The discussion of native peoples, the handicapped and the family include check lists of suggested ways of dealing with the problems in these areas.

A discussion paper on mission strategy along with a five session Bible study, an inter-church issue of *Mandate* and a study guide complete the kit.

"Expressing Values in Mission" is the title of the Canada youth study kit by Dixie Kee. It relates the question of values to Christian responses to needs and concerns in Canadian society. The kit also presents to young people case studies of three individuals and one Christian family and helps the group discover the values expressed in their life styles.

For children's groups the theme is "What Is Important?" The resources will help children and leaders using creative techniques to discover what is important to them in the areas of time, things, food and money.

A series of slide sets was developed to be used along with other materials related to the theme. A set of ten slides is packaged in a vinyl sheet together with notes and questions for discussion. They depict responses that have been made by particular denominations to meet a wide variety of needs such as native peoples, urban and rural ministry, inner city and summer ministries.

Because the material was prepared by six Canadian denominations — Anglican, Disciples of Christ, Lutheran, Presbyterian, Roman Catholic, and United — when using the material find out if there are other groups in your community using this material. There may be ways you can cooperate with joint action programs, special speakers, common meetings. Canadian Concerns: Christian Response is an effort to apply Christian ethics to life and living at all age levels.

All printed resources are available from the W.M.S. Book Room, all slide sets from the Board of World Mission. Both may be reached at 50 Wynford Drive, Don Mills, Ont., M3C 1J7.



SOME MEMBERS of the Maclean Estate committee are shown at the Crieff Hills Community, Ont., where they were meeting to consider future program. From left are Mrs. M. Griesbach, Rev. Bert Young, Rev. G. Morton, Rev. Robert Spencer, the resident director, and Rev. W. Little.

A pilot project of camping for senior citizens is being launched this month. Programs and leadership in teacher and eldership training, congregational planning and marriage enrichment will be made available to interested congregations using the facilities.

Goodfellow scholarships

A scholarship fund has been established by Sampson J. Goodfellow as a memorial to his wife, for students for the ministry or diaconate of The Presbyterian Church in Canada. A limited number of scholarships of up to $500 will be available annually to male or female students who are certified by a presbytery to one of our colleges: Ewart College, Toronto; Knox College, Toronto; The Presbyterian College, Montreal; or other accredited Canadian theological colleges.

Applications will be considered by the

PRESBYTERIAN COLLEGE, MONTREAL
1977 PROGRAMS OF CONTINUING EDUCATION FOR MINISTERS

PROGRAM A, January 4-13 *Ecumenical program arranged by the Montreal Institute for Ministry. Openings for 8 Presbyterian ministers.*

SPIRITUAL AND STRUCTURAL DIMENSIONS OF THE PASTORATE.
January 4-7: The Rev. Roy Oswald, Washington, D.C.

January 10-13: The Rev. Robert K. Hudnut, Winnetka Presbyterian Church, Illinois.

PROGRAM B, February 1-10 *Openings for 20 to 25 Presbyterian ministers.*

1st Week:

THE CASE STUDY OF PASTORAL ADMINISTRATION. Dr. Geddes W. Hanson, Princeton Theological Seminary.

PREACHING: ANCIENT AND MODERN. Dr. Eric G. Jay, McGill University.

2nd Week:

REDISCOVERING BAPTISM AND THE LORD'S SUPPER. Dr. John E. Burkhart, McCormick Theological Seminary.

THE BIBLICAL VIEWS OF LIFE AND DEATH AND OF CONTEMPORARY LIFE ISSUES. Dr. R. Sheldon MacKenzie, Memorial University of Newfoundland.

PROGRAM C, March 1-10 *Openings for 20 to 25 Presbyterian ministers.*

March 1-2: A THEOLOGY OF THE POST-CONSTANTINIAN CHURCH. Dr. Douglas J. Hall, McGill University.

March 3-4: CONSTRUCTIVE CARING — LOVE IN ACTION: helping in crises; the crisis of grief; relationships that heal; and, the pastor's marriage. Dr. M. O. Vincent, M.R.C.Psych., Executive director, Homewood Sanitarium, Guelph.

March 7-8: THE PROBLEM OF SACRED AND SECULAR IN THE HISTORY OF RECENT THEOLOGY. Dr. Iain H. Nicol, Knox College.

March 9-10: MINISTERING TO THE TERMINALLY ILL. John F. Scott, M.D., Palliative Care Unit, Royal Victoria Hospital, Montreal.

THE L. W. ANDERSON LECTURES. (Monday, March 7th at 3 p.m. and 8 p.m. — Tuesday, March 8th at 12 noon). The Rev. Dr. Ernest T. Campbell, The Riverside Church, New York.

APPLICATIONS AND FEES

Preference will be given to applicants who have not previously attended. Registration fee $10. Towards accommodation and meals in the residence, applicants are expected to pay $50 from their Study Leave Grants or some other source. On application to the College, bursaries for this purpose may be awarded. Any application for a travel bursary should be addressed to the Board of Ministry, 50 Wynford Dr., Don Mills, Ont. M3C 1J7

N.B. PLEASE NOTE THAT NO BROCHURE WILL BE MAILED THIS YEAR.

APPLICATION FORM

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Montreal, P.Q. H3A 2A8

$10.00 REGISTRATION FEE ENCLOSED.
(non-refundable in case of cancellation)

LETTERS

(Continued from page 8)

Our church does have courts and they do serve a purpose but the ultimate authority still rests with the congregation. The people name the elders and they represent the people, along with the pastor, at presbytery and at Assembly. These courts deal with administrative matters and should be limited to that task. Indeed, the job of administration should be enough. The doctrine and policy of the church rests in our (wonderful) three-level authority, God, the word of God, and the *Westminster Confession.* These surely do not require any translation, interpretation, or redirection. Reports from Wynford Drive should not assume the role of papal bulls and the decisions of Assembly should never be considered the "last word" on any subject. . .

We allow our clergy to be called "Reverend" as they are held in a position of great respect by their congregation. This does not allow the teaching elder to consider himself above the congregation and does not make him a peacock who stands as the costumed star of the worship "show." As one called to serve God I will consider it the greatest honour that my brethren can give me to be called Reverend, though I will not take offense at Mister, and will always prefer to be called by my name. Calling a minister Doctor by virtue of a Ph.D. should not be permitted. The pulpit is no place to parade academic achievement and for this reason I also oppose the wearing of academic hoods.

We do confer Doctor as an honorary title when it is deserved but it should only be given for those reasons listed in the Knox College calendar under the heading of advanced degrees. The degree does not give the holder any more authority than his brother clergy, or, for that matter, any layman. Nowhere is there any justification for granting any title but Reverend, Doctor, Moderator, or Clerk. Even these titles have no scriptural basis and the one title that is grounded in scripture is one that we all bear, that of "saint." We certainly hesitate to use that title for anyone.

D. Lawrence DeWolfe, Stellarton, N.S.

Letters for publication must be signed and should be limited to 200 words if possible.

board of ministry on the basis of financial need and academic ability. Deadlines for applications will be February 15, April 30, and October 31, each year. Application forms may be obtained from the Board of Ministry, 50 Wynford Drive, Don Mills, Ont., M3C 1J7.

Mr. Goodfellow, the generous donor of the capital fund intends to see that it is always financially sound. He is a well-known industrialist in the city of Regina, and an active member of First Presbyterian Church there.

The name of the fund is The Sampson J. Goodfellow and the Ann Owen (Nancy) Goodfellow Scholarship Fund.



ARSON IS SUSPECTED as the cause of an early morning blaze which destroyed St. Paul's Church, Vancouver, B.C. on May 28. Built in 1925, the church had to be razed. Rev. Norval G. Robertson has been minister for 22 years.



R. J. BENNETT of I.B.M. Canada Ltd. presented a cheque for $1,000 to Bill Leslie, director of Fernie House, Toronto, towards re-building of the second residence. Looking on is founder George Fernie. This therapeutic group home sponsored by East Toronto Presbytery has just completed a $50,000 re-building program.

Anniversaries

167th — Rockway, Ont., June 6, (Rev. R. A. Sinclair).

145th — Alberton, P.E.I., July 18, (Rev. Edward S. Hales).

138th — Norval, Ont., June 20, (Rev. Derwyn Hill, interim moderator).

98th — Dixie, Ont., June 13, (Rev. Kingsley E. King).

YOU WERE ASKING?

Q. *Some of our congregations use debts in the Lord's Prayer, and some use trespasses. Why?*

A. It is a matter of preference. The word trespasses is taken from *The Great Bible* (so called from its size) which dates from about 1539 in England. The Psalter in the Anglican Book of Common Prayer has as its basis this Bible and trespasses is used by all Anglicans for the same reason. Debts is from the King James Version, 1611. In 1957 a committee of our General Assembly reported on a questionnaire to ministers on customs in worship. (See Acts and Proceedings, 1957, pages 341-345). In the 204 questionnaires returned it was indicated that 66% used debts and 34% used trespasses.

Both of these words have had subtle shifts of meaning since first found in the versions I have cited. Today the word debts to one Presbyterian may bring thoughts of a grocery bill, and to another the idea in, "I am indebted to him for his favours." I am personally not happy with either word, but if trespasses is used it should be pronounced correctly. It is TRESpasses, not tresPASSES as so commonly heard. It will be a long time (if ever) before we settle unanimously for the translation in the New English Bible, "Forgive us the wrongs we have done, as we have forgiven those who have wronged us." (St. Matthew 6:12).

Q. *When a congregation "burns its mortgage" is it proper actually to set fire to the mortgage papers and burn them?*

A. Highly improper. The ceremony should be symbolic only. For legal reasons the real mortgage should never under any circumstances be burned, but kept in a safety deposit box. A facsimile of the mortgage, such as blank forms obtained from a lawyer, or even folded blank paper, may be burned in a basin big enough to protect against a fire hazard. The session may choose one or several people to light the "mortgage", and the minister will have prepared a suitable service with emphasis upon thanksgiving and prayers for the continuing grace of God.

SEND QUESTIONS TO: Rev. Dr. L.H. Fowler, 376 Lakeshore Road, Port Hope, Ont. L1A 1R3. Include name and address, for information only.

PERSONALS

The moderator of the 102nd General Assembly, *Rev. Dr. A. Lorne Mackay*, will attend the annual meeting of the Synod of the Atlantic Provinces, October 5-7. By coincidence it will be held in the church which he attended as a boy, St. John's, New London, P.E.I.

A request for two extra copies of The Record with the moderator's photo on the front cover came from Mrs. Lloyd Lockerby of Hamilton, P.E.I. She taught *Rev. Dr. A. Lorne Mackay* in the one room country school where he passed the entrance examinations to Prince of Wales College.

The installation of *Prof. Allan L. Farris* as the eighth principal of Knox College will take place at Convocation Hall, the University of Toronto, on September 15, 8 p.m. *Dr. James I. McCord*, president of Princeton Theological Seminary, will be the guest speaker. A reception will follow in Knox College.

Frank J. Whilsmith, an elder in Willowdale Church, Ont. and executive director of the Christian Children's Fund, has received a citation for service from the government of South Korea and a meritorious service plaque from Ewha University, in recognition of his work with orphaned children.

At Goderich, Ont. the congregation of Knox Church presented a grandfather clock to the *Rev. G. Lockhart Royal* and his wife on the 25th anniversary of their minister's ordination. Mr. Royal received the Master of Divinity degree from Waterloo Lutheran Seminary in May.

Rev. Dr. Douglas J. Fox has resigned from St. Stephen's Church, Peterborough, Ont. He will teach Hebrew and Old Testament at Huron College, the University of Western Ontario, in London.

Knox Church, Kincardine, Ont. has called the *Rev. George A. Turner* who has been serving a charge in Lothian Presbytery in the Church of Scotland. Mr. Turner was student minister at Lost River, Que. in 1965.



REV. DR. MAX PUTNAM and his wife and infant child at a congregational farewell in St. Andrew's Church, Kingston, Ont., where a purse and other gifts were presented to them. Dr. Putnam is leaving after 19 years at St. Andrew's to become minister of the Scots Church, Melbourne, Australia.

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  - **In 1975 new orphanages, home-school programs and Family Helper projects were added in Costa Rica, Jamaica and Portugal.**

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Frank J. Whilsmith, National Director

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The *Rev. Stephen J. Lookman* will retire and resign from the Carluke and Binbrook charge in Hamilton Presbytery on September 30.

Rev. Dr. Robert Lennox, who has retired from the faculty of Knox College, will supply at St. David's Church in Niagara Presbytery.

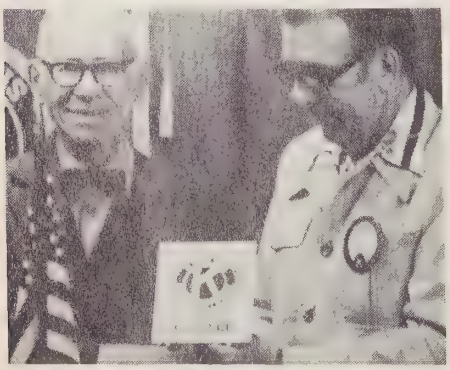
Mrs. Kathleen Gibson, a graduate of Knox College, Toronto, has been appointed administrative assistant to the committee on inter-church relations, refugee and world service. She began work in July at the church offices in Don Mills, Ont.

Colin Wasacase became director of the Fellowship Centre in Kenora, Ont. on August 1st. He left the Indian Affairs department of the federal government to accept this position under the Presbyterian Church.

The *Rev. Paynter Macintosh* was honoured at a luncheon in Halifax, N.S. when he retired after 25 years as district secretary for Nova Scotia of the Canadian Bible Society. Gifts were presented to him and his wife.

Rev. Dr. Donald C. Smith has left Medicine Hat, Alberta to take up his post as director of field education and registrar at Knox College, Toronto. Dr. Smith and his wife and family are living in Georgetown, Ont.

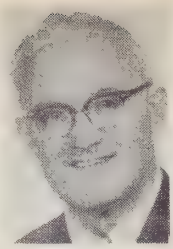
Members of the session of First Church, Regina, Sask. shared with *Don Malcolmson* in the celebration of his 90th birthday on June 9. Mr. Malcolmson was ordained an elder 50 years ago. He served 25 years on the session of St. Paul's Church, Prince Albert, Sask. before moving to Regina.



KIWANIS CLUB PRESIDENT Lloyd Henderson presented a desk membership stand to charter member J. D. McRae at Portage la Prairie, Man.



A RECEPTION was held in St. Giles Church, Ottawa, in honour of Mrs. J. Vessie, who celebrated her 100th birthday this year.



AT AJAX, ONT., 350 people attended a dinner to honour Rev. James Roe and his wife when he retired after 40 years in the ministry. The last seven were spent at Ajax where for a time his wife was organist and choir leader at St. Timothy's Church. They will live in West Hill, a suburb of Toronto. Mr. Roe is currently moderator of East Toronto Presbytery.

At Mackay Church, Timmins, Ont. centennial certificates were presented to charter members *Mr. and Mrs. W. J. Runnals and Mrs. Colin Robertson.*

Rev. Dr. Kenneth G. McMillan, general secretary of the Canadian Bible Society, has announced four staff appointments:

The *Rev. David Genge* is the new district secretary for the Newfoundland District. He succeeds his brother, the *Rev. Mark Genge,* who was elected bishop of the Central Newfoundland diocese.

The *Rev. Byron Howlett* of Dartmouth, N.S., has been appointed district secretary for Nova Scotia. He is a minister of the Christian Church (Disciples of Christ).

The *Rev. George E. Ward* of Saskatoon, already secretary for North Saskatchewan, will take on the additional responsibilities for the South Saskatchewan district, assisted by the *Rev. R. N. Wright.*

Rev. Dr. Russell T. Hall, Presbyterian minister in Lagos, Nigeria for the past ten years, has joined the national staff of the Canadian Bible Society in Toronto as resource director.

The *Rev. E. M. B. Wheelock* has retired as district secretary of the Canadian Bible Society for North Alberta. At one time he served the society in New Brunswick and Prince Edward Island.

In British Columbia the *Rev. Gordon Faraday* has been elected president of the Penticton and District Retirement Service, sponsors of a 106-unit, six-storey complex for retired and handicapped persons.

The *Rev. E. H. Hunter* of St. Andrew's Church, Gananoque, Ont. has retired. He and his wife will live at Niagara Falls, Ont.

A graduate of The Presbyterian College, Montreal, the *Rev. Russell C. Archer* of Pinellas Park, Florida, U.S.A. has received the honorary degree of Doctor of Divinity from Piedmont College, Demorest, Georgia.

The *Rev. Robert H. Grey,* a Moravian pastor from Bruderheim, Alta., is the new district secretary in North Alberta.

The Presbytery of Niagara has appointed the *Rev. W. Ross Adams* minister emeritus of St. Andrew's Church, Welland, Ont. at the request of the congregation.

The *Rev. Desmond Howard* and his wife and family have returned to Canada after a term of three years during which Mr. Howard was attached to the staff of the World Association for Christian Communication in London, England.

Miss Susan Tucker has returned home to Vancouver, B. C. after completing her term of service as an overseas volunteer teaching English at the Christian Academy under the auspices of the Korean Christian Church in Japan.

Mr. and Mrs. James Whitefield have completed their assignment under the board of world mission in Kingston, Jamaica. They spent part of the summer doing deputation work in camps.

The *Rev. Richard Fee,* a 1976 graduate of Knox College, has been appointed to serve in Nigeria. After completing the missionary orientation course in London, Ont. he expects to leave for overseas.

The *Rev. James L. Codling,* a 1976 graduate of Knox College, has been appointed to serve in Elphinstone, Man. Mr. Codling is a graduate of the University of Saskatchewan and comes from Parkview Church, Saskatoon where his father is a member of the kirk session.

YOUTH



THE MUIR Memorial Trophy, presented annually to the best pupil in the church school at St. Andrew's, Stratford, Ont., was won by Cory-Lynn Wray, shown centre left, with runners-up Julie Fraser and Julie Richards. Last year's winner, Maryanne Morris, centre right, made the presentation. The award is based on a written Bible examination and attendance.

What is a maturing Christian? Are you one? Sixty Atlantic Synod young people gathered at Camp Geddie, Merigomish, N.S., on the Victoria Day weekend, were faced with these questions. The theme speaker was the Rev. Colin Alston of the North Tryon charge, P.E.I.

•

Over 100 young people from the Synod of Toronto and Kingston PYPS attended the Spring Fellowship at Glen Mhor Camp. As well as four addresses by the Rev. M. Reside of Willowdale Church, Toronto, on "What it means to be part of the family of God," the program included square dancing, a sports competition, prayer breakfast and Communion.

•

The Toronto and Kingston Synod PYPS Thanksgiving convention is being held at St. Andrew's Church, Belleville, Ont. Les Himigan will speak on the theme "We Give Thee But Thine Own." Information and registration forms are available from Anne Vandermey, 5822 Bathurst St., Willowdale, Ont., (416) 635-0036.

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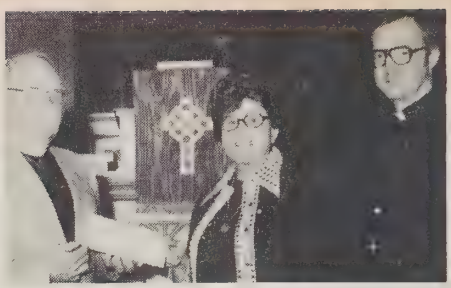
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CUTTING THE RIBBON at the dedication of the annex to The Kirk of St. Andrew, Penticton, B.C. is building committee chairman Bert Pelham, with some of the Sunday school children who will meet there. The annex is fully equipped for kindergarten up to seniors.



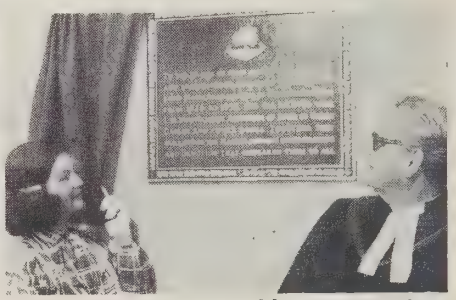
A $1,000 CHEQUE for the rebuilding fund of Knox Church, Alliston, Ont., destroyed by fire, was presented to the minister, Rev. Alex Clements, on behalf of Knox-Calvin Church, Harriston. Shown making the presentation are Mrs. Vera Richardson, treasurer, and Rev. John Henderson, right.



AT HIS FIRST Communion service following ordination, in his home church, Knox, Killam, Alta., Rev. R. W. Fee, left, receives the elements from his father, session clerk E. F. Fee, as Rev. L. K. Lin, minister of the Killam-Galahad charge, looks on. Mr. Fee is the first to be ordained in his congregation's 70-year history.



BURNING THE NOTE that removed the debt from the Christian education wing added to Knox Church, Selkirk, Man. are, from left, John Robertson, session clerk James Laye, Marguerite Hawes and Greg Oliver.



THE GRANDDAUGHTER of famous author L.M. Montgomery, wife of Rev. Ewan Macdonald who ministered at Norval Church, Ont. from 1926 to 1935, unveiled a plaque in their memory. Luella Macdonald Veijalainen is shown with Rev. G. L. Royal of Goderich, a former minister, who dedicated the plaque at the 138th anniversary service in June.

CAMEOS



AT A SERVICE of dedication following renovation of the sanctuary at Union Church, Thorburn, N.S., are, left, Rev. J. Bruce Robertson, presbytery clerk; Rev. John Finlayson, the minister; Rev. Dr. A. Goodwill MacDougall of the board of world mission, guest preacher; Rev. Edgar F. Dewar, moderator of presbytery; and Rev. Dr. Fred Pauley of Durham.



AT ST. ANDREW'S CHURCH, Pickering, Ont., the mortgage on the Christian education building was burned. Participating were: Rev. Frank Conkey, Charles Carr, Mrs. Fanny Boyes, Doug Summers, Mrs. Helen Brisbin and Alex Christ.



THE THREE DAUGHTERS OF DON MESSER and his wife Naomi Gray presented an electronic organ to Calvin Church, Halifax, N.S. where the Messers worshipped when in that city. Shown from left are: Lorna Hill of Chicago, U.S.A., Janis LeBlanc, a member of Calvin and Dawn Attis, also of Halifax, with the minister, Rev. Dr. A. O. MacLean.

BOOKS

CHINA
by Carolyn Purden

This fascinating paperback is a collection of articles giving impressions gathered during a three-week visit to China by the associate editor of the Anglican national newspaper, *Canadian Churchman*. In describing the remarkable achievements of this society whose people have given up personal freedom to a point most Canadians would find repugnant, she asks, "Are we really free, or are we, as the Chinese say, firmly imprisoned behind the bars of our own selfishness." No matter what you feel about communism and China, this book is sure to make you re-examine your lifestyle. ($2.25, Anglican Book Centre, 600 Jarvis St., Toronto, Ont.)

GETTING THE BOOKS OFF THE SHELVES, *by Ruth S. Smith*

Do your books often become coffee table decorations? Here is a splendid outline on how to develop and improve library services for congregations. A pattern for educational guidance is submitted in the six chapters, with a list of other resources for further study. The illustrations provide encouragement to keep books moving. (Prentice-Hall, $3.95)

FATHER LACOMBE,
by James G. MacGregor

This is the 14th major book by MacGregor, an engineer-civil servant turned author, whose reputation as a capable, entertaining history writer has been long established in Western Canada. Now he has given us an authoritative and lively biography of one of 19th century Canada's most remarkable missionaries, Albert Lacombe. Peacemaker between warring Indian tribes, spiritual adviser to the railway gangs that built the CPR, friend and consultant to politicians and prime ministers, this Oblate priest, "the black-robed voyageur" to his admirers, was already a legend before he died in 1916. The excitement of his career lives again in this book, which every Canadian Christian should read. (Hurtig, $10) *John S. Moir*



FOUR MEMORIAL windows were presented to Dixie Church, Mississauga, Ont. at the 98th anniversary service in June. Two were given by Mr. and Mrs. M. A. Pinkney, and Dr. and Mrs. R. J. Pinkney (above); for their parents and daughter. Two others, depicting the nativity, were given by Misses Minnie, Annie and Henrietta Allison for their parents. Their father James was the first ruling elder ordained in Dixie, in 1902.

At *Knox Church, Listowel, Ont.* 68 members of the junior and intermediate choirs presented the cantata *It's Cool in the Furnace.* It was directed by Mrs. Gerald Fagan.

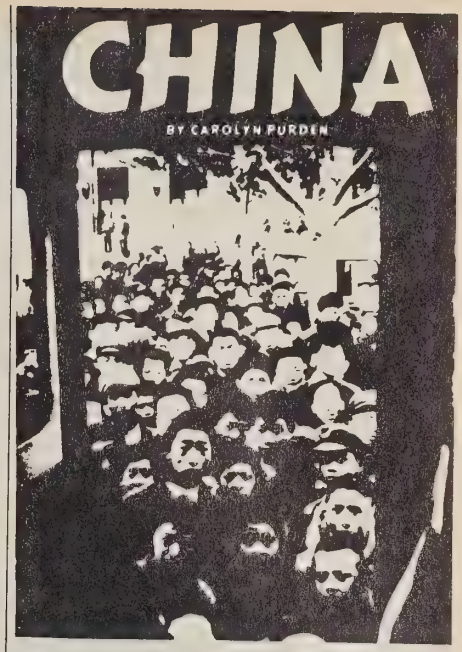
Lieutenant-Governor Pauline McGibbon attended the service in *St. Andrew's Church, Toronto* on June 20 at which the congregation continued its celebration of the centennial of the present building. It is now recognized by the Ontario Heritage Foundation as an historic site. The pews were filled and hundreds stood through the Kirkin' o' the Tartan service.

Knox Church, Selkirk, Man. began its centennial early in the year with a civic service attended by representatives of the local and provincial governments. In June a homecoming weekend was held, and a service of thanksgiving conducted by the minister, the Rev. Ivan R. Carroll. In the autumn the CBC Hymn Sing will visit Knox Church. A preaching mission will be conducted by the Rev. Alex McCombie of Islington, Ont.

When the *Ninga Church, Manitoba* celebrated its 70th anniversary three of those who attended the opening in 1906 were present: Mrs. J. D. Bulloch of Reston, Mrs. Ellen McGuire of Winnipeg, and T. A. Hill of Ninga. A new organ was installed as a centennial project. The Presbyterian church is the only one remaining in the Village of Ninga. It is part of the Killarney charge.

A wall memorial was dedicated at *Erindale Church, Mississauga, Ont.* in memory of Leslie Everton Adair, original elder and charter member of the congregation.

In the *Presbyterian Church, Alberton, P.E.I.* a quartet of young people and the church choir provided music for an evening service on July 18 celebrating the congregation's 145th anniversary. Rev. Edward S. Hales is the minister and Rev. John Fortier was the guest preacher.



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MEN



MEN AT THE June PM Conference at Trent University, Peterborough, Ont. enjoyed a cruise on the Otonabee River. Recreation chairman Wayne Hancock, centre front, arranged the event, which included a trip through the famous lift locks.



THE JUBILAIRES, of Jubilee Church, Stayner, Ont., provided music.

Central conference

Great messages, rousing singing and warm fellowship marked the 19th annual Central Conference of Presbyterian Men held from June 18 to 20 at Trent University, Peterborough, Ont.

The Rev. William Campbell spoke on the Directive of the Master, the Dynamic of the Mission; The Destiny of the Mature, and Builders Together with God. The missionary speaker, the Rev. Glen Davis, introduced Pastor Duk Sung Kim from Osaka, Japan and challenged the men to a deeper commitment to world mission.

Special music was provided by the Jubilaires — a group of six talented young women from Jubilee Presbyterian Church, Stayner, Ont. The conference soloist was Bruce Dennis of Picton, Ont.

The Rev. Brant Loper, an associate secretary of the board of congregational life acted as chairman. John Laing, the chairman of the conference planning committee, led the singing. A number of the men enjoyed a cruise on the Otonabee River and over the world's highest lift-locks at Peterborough.

At Caledonia

Presbyterian Men of Hamilton Presbytery held their annual ladies night on June 22nd in the Caledonia Church. The largest crowd ever to attend, 160, were entertained by Mrs. Evelyn McLarnon of Fort Erie, Bill and Betty Leslie from Fernie House in Pickering, and The Master's Own Trio from Hamilton. A special guest was the moderator of the 102nd General Assembly, Rev. Dr. A. Lorne Mackay.

BUDGET RECEIPTS

On July 31 receipts from congregations for the General Assembly's budget totalled $1,079,443, as compared to $918,879 for the first seven months of 1975.

For missions the W.M.S. (W.D.) contributed $201,250 and the W.M.S. (E.D.) $29,500.

Expenditures to July 31 amounted to $2,249,364.

READINGS

September 1 Nehemiah 2:1-10
September 2 Nehemiah 2:11-20
September 3 Nehemiah 4:1-9
September 4 Nehemiah 4:16-23
September 5 Nehemiah 5:1-13
September 6 Nehemiah 8:1-17
September 7 Deuteronomy 4:32-40
September 8 Deuteronomy 5:1-11
September 9 Deuteronomy 4:9-20
September 10 Deuteronomy 6:1-15
September 11 Deuteronomy 10:12-22
September 12 Deuteronomy 5:12-21
September 13 Deuteronomy 8:11-20
September 14 Deuteronomy 15:1-11
September 15 Deuteronomy 19:14-21
September 16 Deuteronomy 18:1-14
September 17 Deuteronomy 27:1-10
September 18 Deuteronomy 30:11-20
September 19 John 1:1-9
September 20 Exodus 3:1-10
September 21 Exodus 15:1-11
September 22 John 1:10-18
September 23 Acts 1:1-14
September 24 Luke 24:1-12
September 25 John 14:15-27
September 26 Psalm 119:1-8
September 27 Psalm 119:9-16
September 28 Psalm 119:17-24
September 29 Psalm 119:25-32
September 30 Psalm 119:33-40
October 1 Psalm 119:41-48
October 2 Psalm 119:49-56
October 3 1 John 1:1-10
October 4 1 John 2:1-11
October 5 1 John 2:12-22
October 6 1 John 2:23-29
October 7 John 4:1-15
October 8 John 4:16-26
October 9 John 4:27-38
October 10 John 4:39-45
October 11 Isaiah 6:1-8

October 12 Isaiah 11:1-9
October 13 Isaiah 40:1-11
October 14 Isaiah 40:12-23
October 15 Isaiah 40:24-31
October 16 Isaiah 42:1-12
October 17 Matthew 3:7-17
October 18 Matthew 4:1-11
October 19 John 15:1-17
October 20 John 6:1-15
October 21 Matthew 13:51-58
October 22 Matthew 21:23-32
October 23 Luke 13:39-49
October 24 Galatians 1:1-12
October 25 Galatians 3:1-6
October 26 Galatians 3:7-14
October 27 Galatians 3:26-4:7
October 28 Galatians 4:9-17
October 29 Galatians 5:1-15
October 30 Galatians 5:16-26
October 31 Galatians 6:1-10

DEATHS

LAIRD, THE REV. JOHN MUNRO, 85, pastor emeritus of Knox Church, Toronto, died at his home in that city on June 3.

He was ordained 60 years ago after graduating with a B.A. from Queen's University, Kingston, Ont. and a B.D. from Queen's Theological College. He was awarded the travelling scholarship, but it was 1916, a war year, and he chose to serve in Western Canada.

After ministering at Shellbrook, Sask., Penzance, Sask., and Melita, Man., Mr. Laird was called to Knox Church, St. Thomas, Ont. in 1925. In 1943 he was commissioned and served as a chaplain with the Armoured Tank Corps at Camp Borden, Ont., followed by a posting to Winnipeg.

In July, 1946 he became assistant minister of Knox Church, Toronto. As such he helped to found Armour Heights Presbyterian Church. After his retirement in December, 1968 he served the board of world mission at St. John's, Newfoundland, Sault St. Marie, Ont. and Wabush, Labrador.

Mr. Laird was predeceased by his wife in 1961. Surviving are four daughters: Mrs. Louise Turnbull, Thornhill, Ont., Mrs. Marjorie Palmer, Willowdale, Ont., and Doreen and Joan, both of Toronto.

ANDERSON, WILLIAM, elder, Knox Church, Campbellton, N.B., May 27.

BAKER, ROSS, 70, clerk of session, St. Andrew's Church, Allenford, Ont., June 27.

BARRON, ROBERT, elder, Emmanuel Church, Toronto, Ont., July 25.

BATES, MELVILLE, 81, elder and trustee, Zion Church, Sunnidale Corners, Ont., June 29.

BENNETT, KENNETH J., 32, elder, St. Andrew's Church, Welland, Ont., July 19.

BETTS, RUSSELL, 71, elder, Blair Church, Garden of Eden, Pictou Co., N.S., June 8.

BLACKBOURN, FRED, 56, session clerk, Knox Church, Keene, Ont., July 14.

BROWNE, MRS. C. B. (CLARA), 88, senior member, St. Andrew's Church, St. Lambert, P.Q., former Sunday school teacher, W.M.S. and choir member, June 18.

BURNS, JOHN, elder for 20 years, Glebe Church, Toronto, Ont., May 30.

COOK, ARCHIBALD SENKLER, 85, elder and manager, Mount Pleasant Church, Vancouver, B.C., July 1.

DONNELLY, PAUL A., 65, elder and former Sunday school superintendent, Kerrisdale Church, Vancouver, B.C., July 6.

FRASER, MRS. LYONS M., 85, daughter of the late Rev. William and Mrs. Dawson,

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GOLDSMITH, CHARLES, 74, elder, St. James Church, Forest, Ont., June 11.

HORNE, MRS. JEAN, 75, life member of W.M.S., Drummond Hill Church, Niagara Falls, Ont., June 23.

LIGHTBODY, ARCHIE, elder, University Church, Downsview, Ont., June 2.

MacMILLAN, W. J. E., 85, long time elder, Knox Church, Meaford, Ont.

MacPHEE, DR. DONALD S., retired clerk of session, Knox Church, Vankleek Hill, Ont.

McGEE, THOMAS H., long time elder, Norval Presbyterian Church, Norval, Ont., June 8.

MORRIS, GERALD S., elder, member of the board of trustees, Trinity Church, Victoria, B.C., July 28.

PATERSON, J. DONALD, 85, elder, St. Andrew's Church, Welland, Ont., June 30.

POLLOCK, MRS. R. (MARGARET), 87, Calvin Church, Abbotsford, B.C., honorary president, B.C. Synodical W.M.S., mother of the Rev. Murdo Pollock, London, Ont. and the Rev. Robert Pollock, Abbotsford, July 20.

ROBB, JAMES W., 78, elder, Westminster Church, Smiths Falls, Ont., July 19.

ROBINSON, MRS. JESSIE HELEN, life member of the W.M.S. and member of Knox Church, Carstairs, Alta., June 7.

ROBINSON, SAMUEL J., 81, clerk of session for 31 years, Knox Church, Gorrie, Ont., at Kitchener, July 5.

SCHARF, MRS. H., 88, life long member of St. George's Church, London, Ont., June 18.

SCOTT, MRS. THOMAS (SADIE), 95, life member of the W.M.S. and member of Cromarty Church, Ont., July 14.

WALKER, JAMES, 93, Calgary, Alta, formerly of Carnduff, Sask., father of Elizabeth, deaconess, wife of the Rev. Charles A. MacDonald, South Haven, N.S.

WHITELEY, RON, 62, elder, St. Mark's Church, Don Mills, Ont., May 23.

WILSON, MRS. NORMA, 34, organist and choir leader, St. George's Church, London, Ont., June 26.

WILSON, WILFRED ALEXANDER, former clerk of session, St. Andrew's Church, Stratford, Ont., July 2.

WOOD, WILLIAM, 45, elder, Knox Church, Keene, Ont., July 29.

YOUNG, JEANIE RANKIN (MRS. J. B.), 83, long time member of Westminster Church, Chauvin, Alta., life member of W.M.S., at Edmonton, Alta., June 27.

CALENDAR

ORDINATIONS

Cooper, Glenn A., St. Andrew's Church, Warkworth, Ont., May 10.

Fee, Richard, Killam Church, Alta., May 28.

Herman, John, Robert Campbell Memorial Church, Montreal, Que., June 13.

Sand, Richard, Ashfield Church, Ont., June 20.

Sherbino, David E., St. Paul's Church, Ottawa, Ont., June 23.

INDUCTIONS

Ferguson, Rev. Roderick, Ajax, St. Timothy's, Ont., Sept. 16.

Freeman, Rev. Dennis, Burnbrae, St. Andrew's, Ont., Sept. 1.

Kim, Rev. Sing Hak, Toronto, Rogers Memorial, Ont., July 16. (for ministry with East Toronto Korean Church).

MacLeod, Rev. G. Claire, Truro, St. James, N.S. and McClure's Mills, St. Paul's, Sept. 14.

MacPherson, Rev. W. I., Norval and Union, Ont., July 15.

McBride, Dr. John S., Montreal, Maisonneuve, St. Cuthbert's, Que., Sept. 12.
McCalman, Rev. A., Waterdown, Knox Church, and Nelson, St. Paul's, Ont., June 21.
McDonald, Rev. P. A., Dartmouth, St. Andrew's, N.S., and Musquodoboit Harbour, June 27.
Mills, Rev. Paul L., Barrie, Westminster, Ont., May 6.
Neil, Rev. Jack, Ridgetown, Mt. Zion, Ont., Sept. 8.
Riseborough, Rev. Donna, Wanham, Knox, Alta., June 25.
St. Louis, Rev. Nan, Duntroon, St. Paul's, Ont., May 25.

RECOGNITIONS

Appel, Rev. H., Vancouver, Robertson Church, B.C., Sept. 2.
Archibald, Rev. Jack, West River-Durham, N.S., July 27.
Dunkin, Rev. S. G., Warkworth, St. Andrew's, Ont., June 15.
Fraser, Rev. John A., River John, St. George's and Toney River, St. David's, N.S., June 1.
Herman, Rev. John, Montreal, Robert Campbell Memorial, Que., June 13.
Lin, Rev. Rinson T.R., Vancouver, Chinese Church, B.C., July 8.

DESIGNATIONS

Adamson, Miss Ina, at Bethel Church, Scotsburn, N.S., as Dean of Faculty and Director of Field Education, Ewart College, Toronto, Ont., July 4.

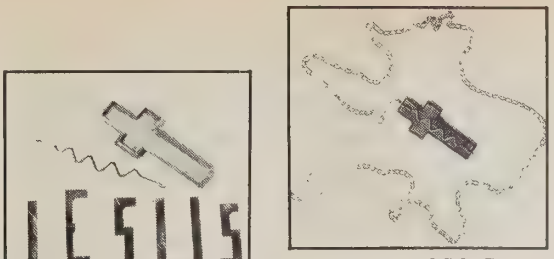
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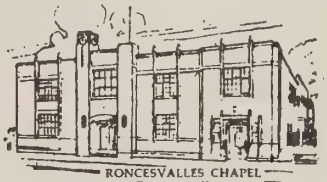
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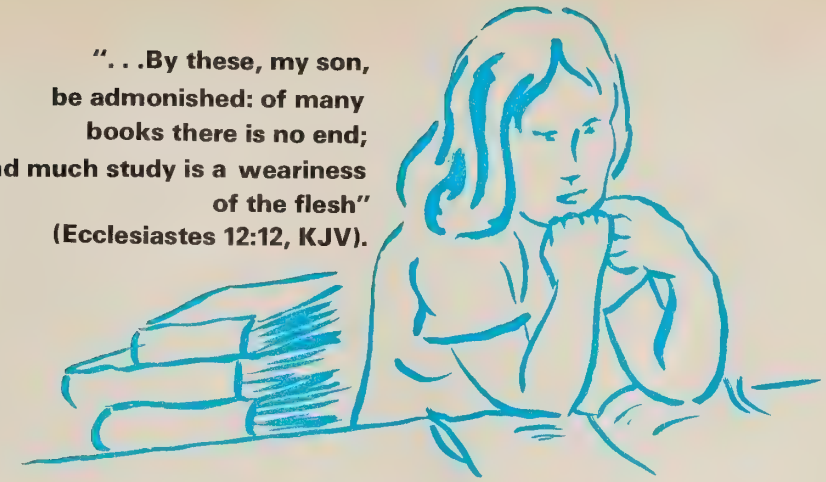
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". . .By these, my son, be admonished: of many books there is no end; and much study is a weariness of the flesh" (Ecclesiastes 12:12, KJV).



Results from tiresome study

AT THE END OF AN ACADEMIC YEAR, young people the world over echo the sentiments of the writer of these words in Ecclesiastes. Some are much more bitter. Study is a drag, a bore, and, in view of current employment opportunities deriving therefrom, a waste of time.

The Ecclesiastes words were written before the birth of Jesus, and reading them today, after the passage of all these years, we see the correctness of the writer's statement, "of making many books there is no end." That is not meant to infer that the writing of books is a cinch. The British writer, Thomas Carlyle, having been found walking on the downs of Surrey, said, "I am wearied out with the burden of writing, and am just come to spend a day or two in walking about among the hills."

But calling us back now from the freedom of summer, from our foot-loose wandering of hills, beaches and highways, seems like pronouncing a sentence of doom upon us, especially if we hold the pessimistic view of the writer of Ecclesiastes, that everything is vanity (v. 8). This chapter addressed to young people in the beginning, quickly passes to the subject of old age and the day when "the silver cord" is "loosed" and "the dust return to the earth as it was."

While young, we attend school because we *must.* Parents prefer it so, but even if parents fail, the law insists. It is interesting to see that growing older and arriving at the age the law no longer applies, many go to school because they so *choose.* Most clergy receive much material indicating the variety of courses of study that is available to them and to their people. Even persons of retirement years are being encouraged to enlarge and enrich their field of knowledge and interest.

It's worthy of a moment's thought: those young people who, when the last examination had been written, threw textbooks into the air and vowed they would never open another, pensioners now and going back to school! Why? There must be some reason. Something must compensate for the wearisome hours of study!

As schools open and classes begin this September, we should look more closely at reasons given. Greeks seemed to be the first to cultivate the love of knowledge for its own sake, and Thomas Aquinas, Roman Catholic scholar of 700 years ago said, "Of all human pursuits, that of wisdom is the most perfect, the most sublime, the most profitable, the most delightful."

Though we sometimes learn too late, it is true that education helps to polish the rough edges off our minds and our personalities. It reveals mines of wealth which we had not dreamed were so readily accessible. Obviously, there must be good reasons for furthering our education when almost every school principal from the beginning of graduation exercises has reminded his young graduates, "Your education is just *beginning.*"

As Christians, our primary text is the Bible, but there are other books we properly read. It is neither necessary that Christians have the mental capacity of an Einstein, nor is it wise to close our minds even to the non-Christian material being so copiously produced today. Sponsors of candidates for election, or of by-laws requiring a municipal vote, urge us to avail ourselves of every opportunity to know all sides of the question. A knowledgeable voter does not select his candidate by an "eeny-miny-moe" criterion. And it takes some application and study if we are even to grasp the implication of the words of Jesus (John 8: 32), "Ye shall know the truth, and the truth shall make you free."

The writer of Ecclesiastes, pessimistic though he seems, saw some good results of study and wrote (v. 13), "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." There are those of us who remember how John approached the end of his account of the gospel, writing (20: 30, 31), "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Prayer

God of wisdom, with so much to teach your people still, help us to cherish, develop and use the minds you have given us. Taught by your Word and led by your Spirit, may we truly be set free of the darkness of ignorance and superstition. Help us to study and apply ourselves, that we may even be able to comprehend the love of Christ, which exceeds all knowledge. We ask all things in his name. Amen.

/BY D. GLENN CAMPBELL



A Christian WILL

The Christian Should Make a Will

The Act of Making a Will is both a privilege and a duty. It designates the distribution of our worldly goods amongst those who survive us.

The Christian's will can demonstrate awareness that we hold material possessions as trustees of God's gifts. A Will is the ultimate Act of Stewardship.

By remembering the financial needs of the church in our own Wills we can help to protect our faith for those who follow us: just as our forefathers did for us.

A Bequest to the Church

Let each of us consider making a bequest to our local congregation, our national church or one of its institutions. Your minister or an official of the national church will be glad to talk with you concerning possible ways by which a bequest might help the work of the church.

Consult a Solicitor

Have a Solicitor draw up the Will to ensure that your intentions are clearly expressed and in accordance with all legal requirements.

Write for the Pamphlet: **A Christian Makes a Will**
or the Film: **Bend in the River,** plus cassettes with set of pamphlets on **The Life Cycle.**

Board of Congregational Life,
50 Wynford Drive,
Don Mills, Ont. M3C 1J7.

PRESBYTERIAN

RECORD

OCTOBER, 1976



Q *What is Inter-Church Aid?*

A The committee on inter-church aid, refugee and world service is The Presbyterian Church in Canada's relief and world development agency. The committee responds on behalf of our church to needs around the world including disasters and self-help projects. Its members are appointed each year by the General Assembly and include clergy and laity.

Q *How does Inter-Church Aid raise its funds?*

A Inter-Church Aid is authorized by the General Assembly to appeal for funds for its work. Many congregations have an annual or semi-annual appeal during the Lenten and Christmas seasons. Others ask their members to contribute year round by setting aside the equivalent of one cent per meal per person for Inter-Church Aid. Numerous individuals make contributions directly to Inter-Church Aid or forward them through their church treasurer. From time to time we make special appeals for funds to aid victims of major disasters such as the Guatemala earthquakes.

Q *Does Inter-Church Aid receive funds from the General Assembly's budget?*

A No. However, the staff at our national church offices in Toronto provide a great deal of voluntary assistance to the committee without which we could not operate effectively.

Q *How much are we contributing to Inter-Church Aid?*

A In 1975 $149,000 was contributed by congregations and individuals across our church. In addition we received matching grants from provinces and from the Canadian International Development Agency (The overseas aid agency of the federal government) for some of our development projects. At the end of June this year contributions from across the church had already totalled $147,314, but that included over $69,376 for Guatemala relief. This is a significant increase to date over 1975 and may well be an indication of our members' increasing awareness that we must share our abundance with others.

Q *What are Inter-Church Aid funds spent on?*

A The committee allocates funds to three main categories:

1. *Development Projects:* Through development projects we try to help groups in different parts of the world attain the level of economic and social development necessary for them to live as full members of our human family. Supporting marketing co-operatives for small farmers and providing funding and essential medical personnel for public health projects are two of the ways in which we work towards this goal.

2. *Emergency Relief:* When great human tragedies occur, our committee responds as our resources permit by sending funds for the purchase of vital relief materials. Should the disaster be of major proportions as in the Guatemala earthquakes, a special appeal is made for additional funds.

3. *Rehabilitation Projects:* Following natural disasters and wars there is a need for ongoing assistance to help the victims to rebuild their homes and community services and reclaim agricultural land which has been laid waste. Inter-Church Aid has provided funds for many rehabilitation projects over the years.

Q *What percentage of funds received by Inter-Church Aid is spent on administration?*



THIS IS ONE of the eight development photographs available to congregations free of charge upon request to Inter-Church Aid.

by Ronald W. McGraw

HERE ARE THE

A Our administrative costs have traditionally been less than 5% of all funds received. These costs have been kept so low primarily because committee members have made major contributions of time and talents.

Q *What paid staff does Inter-Church Aid have?*

A We have one administrative assistant, Mrs. Kathleen Gibson. Fortunately, she is prepared to be a "jack of all trades" and do everything from preparing posters to drafting submissions to governments for matching grants for development projects. We do not have field staff but rely on the World Council of Churches and other international agencies to administer projects on our behalf.

Q *What does Inter-Church Aid do to ensure that relief materials do not get into the wrong hands or rot in warehouses when they are so badly needed?*

A As chairman of Inter-Church Aid, and a former relief worker for our church in Biafra, I am satisfied that the churches have efficient, reliable distribution networks. We work through local churches in the disaster area providing, as needed, expert assistance to co-ordinate the relief effort. Costs are minimal because the majority of the staff are already in the local area, familiar with the language and customs, and normally do not need to be paid from relief funds. There will of course be some loss of relief materials to wrong purposes, but the amounts are not significant in terms of the total operation. Because we work through the local churches where possible, we do not make the mistake frequently made by governments and other organizations of sending food and materials which are unsuitable or of having to rely on local government officials to distribute the materials.

Q *Does Inter-Church Aid co-operate with other relief and development agencies?*

A We co-operate with many relief and development agencies as we believe that our response to the needs of others must not be inhibited in any way by concerns about who or what agency gets credit. We campaign for funds jointly with the Anglican, Lutheran, Roman Catholic and United Churches in our annual SHARE appeal. We support relief and development through the Canadian Council of Churches and the World Council of Churches. Many projects which we have funded have received support from church and non-church agencies. When we see a need we try to find the best way to respond which is often on a co-operative basis with other agencies.

Q *Does Inter-Church Aid have a philosophy or a statement of goals and objectives?*

A We do not have a statement which outlines our purpose or prescribes our objectives and the manner in which we should operate. I do not consider this a shortcoming but rather an asset as it keeps us from becoming tied to a restrictive policy which would make it difficult for us to adjust to a changing world. Our mandate is a simple one: to clothe the naked, to feed the hungry, and to seek justice for the oppressed. Part of our responsibility is to make judgments about which projects to support. This is not always easy as we may not have all the information we would like or the project may be controversial. We seek God's guidance and try to interpret his divine love into the very human decisions which we must make.

Q *From time to time grants are made to groups in countries which have oppressive or corrupt governments. Isn't this a waste of money?*

A The committee attempts to respond to humans in need regardless of where or under what political system they live. We have provided funds to help pastors in communist countries and those in non-communist countries such as Chile and South Korea. We have assisted in the rehabilitation efforts in Europe after World War II, in Nigeria after the Civil War, in various parts of Indo-China and in Angola. We have aided flood victims in Roumania, India and Canada. We are cautious about co-operating with any government because their objectives are frequently different from our own. Corrupt and oppressive governments are normally by-passed by working with local churches or indigenous non-government agencies. Assistance to groups in these countries should not be taken as evidence that we support their governments.

Q *Do our small contributions through Inter-Church Aid really make any difference in view of the great need?*

A Most definitely yes. The familiar hymn about little drops of water and little grains of sand is a good reminder to us all that however small our contribution it is not insignificant in terms of the individual or the portion of a project which it supports. So often we look at the need in global terms and feel a sense of helplessness in terms of our own resources as an individual to respond. The contributions which we can make as individuals may not in themselves seem significant but the total amount raised by Inter-Church Aid has supported many worthwhile projects and enabled thousands to live with greater dignity.

Q *I would like more information about Inter-Church Aid. How can I obtain it?*

A We have leaflets, pamphlets, filmstrips, films, special offering envelopes and other materials available either free of charge or at a nominal cost. If you would like copies of these or further information about them please write to: Inter-Church Aid Committee, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

Q *How can I make a contribution to Inter-Church Aid?*

A Contributions to Inter-Church Aid may be made through your church treasurer or by sending your cheque or money order directly to the Inter-Church Aid Committee at the above address. ★

ANSWERS!

THE AUTHOR, a former lay missionary to Nigeria, is now dean of students at Brock University, St. Catharines, Ont.



EDITORIALS

The churchless

CANADIANS WILL GIVE THANKS this month for many things: the freedom that we enjoy in this country, its vast potential and its varied opportunities, the relative prosperity that is ours as individuals and as a nation.

How many of them will express their gratitude to God in church on Thanksgiving Sunday, or remember to say a prayer on the following day? If we are to accept the findings of *Project Canada,* the first large scale study of religion and religious attitudes ever conducted in this country, there won't be many Canadians in church.

This statistical survey directed by sociologist Reginald Bibby found that while half the population of Canada is under 27 years of age, only one in five of these goes to church regularly. Of those who claim to be Protestant, only 28 per cent attend church weekly, and the figure for Presbyterians is 13 per cent.

The point made by the survey is that Canadians have lost confidence, not in religion, but in its traditionally organized forms. As one newspaper stated it:

"The opinion poll reveals that Canadians remain very 'religious' in the sense that the vast majority still believe in God or some other higher intelligence and are very much concerned about ultimate questions ... Only three per cent said they were atheists."

This state of affairs offers a challenge that should lift the church from its complacency. The indication is that the church needs to seek and to find, as Jesus so often insisted. Seek out those who feel a need for God, and find a way of attracting their interest and enlisting their active support in the cause of his kingdom.

We have faith in the church, knowing as we do that it is the body of Christ. We are aware of all of its achievements, in the present as well as the past.

The popular misconceptions that many hold about the church today provide any easy escape from the responsibilities of discipleship. Let us meet the skeptics and the critics in the open, and shape the organization and program of the church to capture the attention of the thousands of young people who are looking for a cause to champion.

Waste not, want not

CANADA AND THE UNITED STATES are the highest users of energy in the world, consuming between the two some 43 per cent of the energy supplies of this planet. In our homes, businesses, governments and industries more than half that amount ends up in waste.

In our haste to develop non-renewable energy resources to meet the insatiable demands of our affluent life styles we, as a nation, seem unwilling to take the time needed to plan our resource development carefully, rather we deal only in crisis situations.

The result is dangerous depletion of energy supplies, pollution of air, water and land, and above all, incredible waste.

Yet in the midst of this waste, there are many other countries, especially among the newer nations, that are suffering acute shortages of energy needed just for basic survival. When tragedy, either natural or man-made, strikes one of these countries we take palliative measures by pouring in dollars when some long-term international planning and restructuring of the present economic order might well remedy the situation.

And waste does not end with our natural resources in this hemisphere. There is the waste of human resources: natives caught in the web of welfare and alcoholism; the expertise and experience of older people carelessly cast aside; large numbers of chronically unemployed in depressed areas; creative and sensitive young people lost in a sub-culture.

We believe that the waste of our natural and human resources is due in large measure to crisis-oriented, short sighted planning on the part of governments and private institutions. There is a real need to bring pressure on decision-makers to design educational programs and find ways to examine personal life-styles, to change harmful patterns of waste and to see that there is reflective, long-term planning rather than band-aid, remedial action.

We need to examine carefully this global village we live in to try and build a society based on justice rather than greed, and human development, rather than waste.

From the Soviet

FROM A GERMAN ADDRESS we have received a report of a general meeting of the Council of Churches of Evangelical Christian Baptists which was held in a church in Kharzisk in the U.S.S.R.

About 100 representatives of the "unregistered" churches from all over the Soviet Union were present. The meeting, which was registered with the authorities, began at ten o'clock in the morning and continued until midnight.

There was an interruption when the militia arrived and began questioning members of the gathering. But after 35 minutes or so the soldiers left and the meeting continued.

A report was given on the publication of religious literature, some 350,000 copies since 1971. It said: "There are several presses in operation. The voluntary workers are fully occupied for 14 to 16 hours a day. The girl printers who were recently released from prison are again at work."

The delegates discussed a Bible course which is being prepared for use in the Soviet Union. They heard of the need for stewardship and constant prayer to support the relatives of those who go to prison for their faith. And they re-affirmed the principle of separation of church and state, "complete separation from the forces of the world."

The council heard that the congregation in Leningrad has grown from 20 to 200 members, in Kiev from 50 to 500.

Perhaps the practice of religion is too easy for us in Canada. The "unregistered" churches in the Soviet Union seem to thrive under adversity. ★

Swear Not — It's an Insult

PUBLIC PROFANITY is increasing. In books, magazines, and newspapers, in films, on radio and TV, and on other public platforms, the names of God and Jesus Christ are dishonoured with distressing frequency. A prominent example is the film *All the President's Men.* The one who blasphemes reveals, not imagination, not masculinity, not sophistication, but poverty of language and spiritual decay.

Judaism has generally provided a good example of respect for the name of God. Even in oath-taking the Jews preferred to swear by the temple or the altar rather than by God. Jesus made it clear that for those who love God, all that is needed is a simple affirmation; one need not call upon any outside person or things to validate it.

In James Russell Lowell's *The Biglow Papers* there appears the line, "It's 'most enough to make a deacon swear." For the Christian, nothing, absolutely nothing, is enough to make him take God's name in vain. But many Christians use so-called minced oaths such as "Goldarn it"; surely language like this cannot be pleasing to God.

It's time to speak up against the public use of blasphemous words. Common courtesy alone should cause those who speak in public to refrain from uttering insults to the God whom many of their listeners hold dear. ★

An editorial in the July 16, 1976 issue of CHRISTIANITY TODAY.

DEER

God sought to describe gentleness,
And so a doe was born;
He thought of pride, and fashioned
A lordly-antlered stag;



And to explain the word called grace,
He made a dappled fawn.
So one dusk, by a river's edge,
I chanced to glimpse
pride, gentleness, and grace,
Caught, deep in tree shadows,
Drinking.

Heather Kirkwood,
Lachine, Quebec

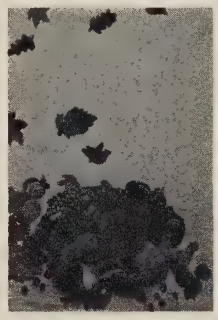
PRESBYTERIAN
RECORD
OCTOBER, 1976
VOL. C, NO. 10

in this issue

2 Here are the Answers! *Ronald W. McGraw*
6 Pungent and Pertinent, *Gordon S. Anderson, George Tattrie*
9 Worldview, Matanzima, *Clyde Sanger*
10 I Believe . . . in the Holy Spirit, *William Klempa*
13 Washington's National Cathedral, *DeCourcy H. Rayner*
14 Change! But How? *Malcolm Mackay*
16 Fliedner's Remarkable Ministry, *Alex Zeidman*
18 Music and the Reformation, *W. Stanford Reid*
35 Thanks: For the Hunger? *D. Glenn Campbell*

departments

7 Letters
20 News
24 Books
25 Men
26 You Were Asking?
26 Deaths
28 Personals
29 A Worker-minister
30 Cameos
31 Readings
32 Youth
33 Calendar



cover story

EACH SEASON a large hanging made by members portrays the theme in St. Mark's Church, Don Mills, Ont. This is the Thanksgiving hanging as photographed by a member, Harry J. Scott.

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PUNGENT and PERTINENT



The right to strike

by Gordon S. Anderson

Pointe Claire, Que.

MY DICTIONARY DEFINES a right as "That to which a person has a just claim; power, privilege, etc. that belongs to a person by law, nature or tradition."

This raises the question as to when a right is not a right. Should it still be considered as a right when it tramples on the rights of others?

Labour unions have the right to strike under certain circumstances defined by law. It is a right for which they fought bitterly and for which blood was spilled.

On the other hand, under our social system, every citizen has certain rights which are defined by law and for which he or she pays in one way or another, usually through taxation. Among these are the right for children to attain a certain standard of education, the right to police protection and the right to have hospital care.

When teachers, policemen or hospital staff exercise their right to strike, it is obvious that the rights of a large number of people are negated. This conflict of rights cannot be permitted to continue indefinitely.

The establishment of some new system to replace the strike as the ultimate step in the negotiation of collective labour agreements is long overdue. There are many reasons, including the following four, why the strike as an instrument of negotiation has outlived its usefulness:

It is uneconomic. In every strike both management and union members lose money, all levels of government are deprived of tax revenue which they would otherwise receive and the economy of the entire country suffers.

An illustration is found in the following hypothetical case: after negotiation and mediation a group whose wage rate is $5 per hour could settle for an increase of 45c per hour. The union is not satisfied and calls a strike which lasts three weeks. At the end of this time they settle for an increase of 50¢ per hour, which is 5¢ more than they could have got without a strike. During the three weeks they lost $654 per man in wages. It will require 13,080 hours of work, or almost 6½ years for the extra 5¢ per hour to make up for the $654 wages lost by each worker. In other words, it is only after 6½ years that each man who went on strike will derive any benefit from the additional 5¢ per hour increase which was gained through the strike. This is questionable compensation to a workman and his family for the hardships experienced in a three week strike.

It is a system which is unfair to some branches of labour, in that a union representing people in essential services packs a bigger clout than a union representing employees in non-essential services. For example, a strike by policemen will be settled quickly, while a strike in a soft drink plant could continue for a long time.

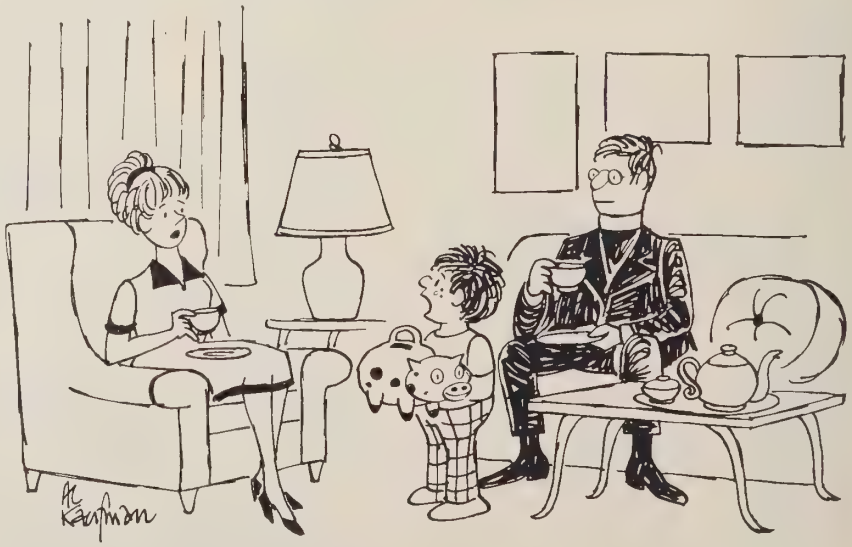
Strikes breed a contempt for the law. Under federal legislation the number of pickets is strictly limited and interference with access to the struck plant is forbidden. There are few, if any, strikes in which the law is adhered to in these respects. In many cases, too, the antagonisms that develop between management and labour during a strike lead to destruction of property and bodily injury.

The greatest argument for elimination of strikes is a moral one. It is morally wrong that the populace in general serve as pawns in a struggle between labour and management. It is completely unjust that children be deprived of schooling, that doors be closed to those in need of hospital care, that millions of people be deprived of mail service. The rights of the populace at large are as firmly established in the country's laws as the right to strike.

Surely some system can be devised to replace the strike as the ultimate move in collective agreement negotiation. Due to the suspicion that exists between management and labour, any proposal advanced by either side would probably be rejected by the other. Governments are notoriously hesitant about taking action which would disturb labour, unless the pressure for such action is overwhelming.

Individuals feel helpless when it comes to stirring governments to action. There is need of some organization, some group, to sponsor the idea of a change in the system of negotiation of collective labour agreements and to channel the pent-up frustrations of millions of people into putting pressure on the federal and provincial governments to create a satisfactory substitute for the strike.

I suggest the church as an appropriate body for this purpose. Do I hear a remark that this is a secular, not an ecclesiastical matter? Of course it is,

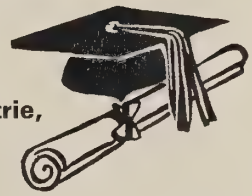


"Why not? We hafta put something in his when we go to his place!"

but branches of the church have been involved frequently in secular matters in which there was a strong moral issue, and rightly so.

The church, as a national and international body, with no ties to either labour or management, could do the job admirably. It could convert public feeling into such political pressure that governments would be forced to devise some substitute for the strike which would be fair to labour and to management and which would remove the great majority of the populace from an unsought and undesired role in major strikes. ★

A new form of ministry on the campus



by George Tattrie, Ottawa, Ont.

I WAS ONCE WALKING across the campus and the wind carried a few words of a conversation to my ears. The speaker was a university employee. His words were: "He ran all over me and made me feel foolish." It happens to the staff worker, it happens to the secretary, it happens to the professor and it happens to the administrator. It happens to all of us at one time or another for we are all subject to the temptation to do it to one another. This is what man does. He tries to run all over his fellow man, to use him and to subject him to his own purposes and power.

When this happens at a university, people often find few resources with which to cope with their hurt or needs. For the university can be an impersonal institution, a setting in which people relate to each other more in terms of function or of levels of authority than in terms of particularity or of personality. Much of the time, in the university, people exist in isolation. Consequently, one of the functions of the university chaplaincy is to attempt to break down this isolation, to be an agent of reconciliation and to meet human need in situations where values, attitudes and actions dehumanize people.

This means that this chaplaincy exercises a pastoral concern for the whole of the university community: administration, faculty, support staff and students. Yet there are times when the chaplain has a special concern for the students.

For, during university years, the student often undergoes the normal experiences of human existence; failure of health or of nerve, discouragement, depression, tragedy, failure or difficult problems of a personal nature to which there are no easy solutions. At this time, the university stands ready to help. It provides resources, human and material, to deal with these problems; counsellors, psychologists, psychiatrists, medical doctors, nurses and academic advisers. The assistance and advice this support community provides is necessary and invaluable. Precious years are salvaged because of its perception, action and professional expertise. Many times its work provides a turning point in a student's life.

However, the student may work through all of his or her problems, academic or personal, with great profit and with much assistance from the university, and yet continue to have needs which have been barely addressed or even recognized. This is primarily because there is a difference between a need and a problem. And the university, while it is excellent at solving problems, is not necessarily adept at meeting human needs. For the needs of people can never be met solely by problem solving methods.

The chaplaincy exists to minister to these needs, which are many and varied. Sometimes they arise out of personal situations about which the student cannot speak easily and quickly. Sometimes there is need for personal support which others cannot provide, or for forgiveness and reconciliation, human and spiritual. Sometimes there is a need for friendship which is nonsuperficial.

The authority for this approach to the university community is Jesus, the Christ, who also related to those who had needs to be met. Some of these would not admit their need of him and rejected him. With these people Jesus usually could do little or nothing (Mark 10:17ff). Others, however, were open to relating to Jesus and admitted their need of him, with astonishing results (Mark 5:25ff).

In something of the same way, there are those who can use the chaplaincy offices, those who can or are willing to trust and to relate to the chaplain, those who are open to admit and to express their need; the student and the non-student alike. To such, the chaplaincy seeks to minister in the name of its Lord, even though its ministry is halting and imperfect.

In order to function, the university chaplaincy needs both the material and non-material support of the church because its work is basically a missionary enterprise. Consequently, as in any other ministry, this work cannot be sustained solely in the chaplain's own strength. Conversely, the university chaplaincy seeks to serve the church of which it is a part. Therefore, those who are in any way involved in a university or who know of others who are involved, are encouraged to advise the chaplain's office at the university concerned. The chaplain, on his or her part, will pursue any lead or take any initiative, in order to make a contact, to meet a need, to make a witness or to represent the love and concern of Christ, in the situation in which he or she is called to minister. ★

DR. TATTRIE is a chaplain at Carleton University, Ottawa, Ont.

LETTERS

The Living Bible

I must take exception to Dr. James D. Smart's article on *The Living Bible.* His claim that this version is a less-than-scholarly rendition of the scriptures is justified, and I believe that this important fact is recognized by the Tyndale Press. Certainly it is recognized by myself and by the people with whom I have discussed the matter. However, in his zeal to set the record straight, Dr. Smart has been unjustly severe in his criticisms.

For example, Dr. Smart asserts that "justice in the Old Testament is never merciless." Hebrews 10:28 in both the King James and Revised Standard Versions of the Bible, which are scholarly translations and not mere paraphrases, appears to soundly refute the assertion: "He that despised Moses' law died without mercy under two or three witnesses." (KJV) But because I am not a biblical scholar, I allow for the possibility that "a text out of context is a pretext" in this case, and am willing to be corrected.

What upsets me far more is Dr. Smart's implication that *The Living Bible* is promoting "pie in the sky by and by" in Galatians chapter 1. Surely he is misconstruing the intended meaning! I have read *The Living Bible* in its entirety and at no time did I feel I was being lulled into apathy where "the injustices and miseries of the

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present world" are concerned. (In fact, precisely the opposite!) If one only reads the New Testament — or even fractions of it, in any version — it seems to me well-nigh impossible to arrive at this conclusion which so concerns Dr. Smart.

I believe that the chief purpose of *The Living Bible* is to convince new readers, and particularly young people such as myself, that the Bible is not "some gigantic encyclopedia that nobody ever wades all the way through," but the most important book in the world. In my own case, *The Living Bible* has helped to rescue me from the brink of apostasy, and has whetted my spiritual appetite to tackle a more scholarly rendering of the scriptures.

Margaret Emery, Stratford, Ont.

• • •

Perhaps Dr. Smart could have spent his time more productively criticizing something other than *The Living Bible* paraphrase. For example the "Good News for Modern Man" *(Today's English Version)*, also mentioned in The Record, and editorially at that, which describes itself as a "translation."

The Living Bible, paraphrased by Ken Taylor, was never intended to be used for study purposes. Dr. Billy Graham heartily endorsed the use of *The Living Bible* especially for "new" Christians, but I doubt that he uses it extensively in sermon preparation.

My own experience is that I read through the King James Version once (that is right through) and since having *The Living Bible* I have read it right through four times. I, for one, am grateful that Ken Taylor produced *The Living Bible.*

(Rev.) Cecil A. Cunningham, Embro, Ont.

• • •

. . . I can find no argument with the facts as presented by Dr. Smart, and I am sure many have noted, by comparison, the considerable discrepancies of meaning between this paraphrase and the Authorized Version translation. It can only be appreciated that such an expression of caution regarding the integrity of a paraphrased version is necessary and valuable. The forthrightness and clarity of Dr. Smart's criticisms are to be admired.

I note that the article is almost entirely negative, and although I do not demand equal space, I think there are positive aspects that deserve mention.

Perhaps it would be helpful to recognize that *The Living Bible* embodies a presentation at a different level of language and understanding, being aimed at possibly the "baby" Christians, and especially the spiritually "unborn." Is it possible that these two categories encompass in excess of 90% of mankind, including a high percentage of Christians?

I suspect that only the scholars will be offended by this Bible, and that rarely will others be led into serious error by it. As a novice six-year-old Christian of 54 years of age, I have been endlessly enriched and blessed by turning to it for comparison of a puzzling verse in the King James Version.

Let me give one example. In the KJV "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor 1:21) — to the scholar perfectly clear, but to one of my level an emphasis on the wrong words can confound. In the LB "For God in his wisdom saw to it that the world would never find God through human brilliance, and then he stepped in and saved all those who believed his message, which the world calls foolish and silly" . . .

Lloyd Sheppard, Edmonton, Alta.

Dr. Smart's reply

The letters sent to the Record and to me in response to my article seem all to miss the point which I was making. Their authors apparently know only the 350-year-old *King James Version* and *The Living Bible. . .*

Several assume that I was trying to hold the church to the use of the King James translation.

I am not at all surprised that persons who have been held rigidly to that text have been captivated by *The Living Bible.* I remember vividly my own experience years ago when I had Moffat's version in modern speech put in my hands. I advise students who do not know the original language to use three or four modern versions made by competent scholars. There are at least a dozen available.

My objection to *The Living Bible* is that it is neither a competent translation nor a competent paraphrase. The authors call it a paraphrase because they are fully aware that it is not a translation. But a paraphrase must

(Continued on page 24)

BY CLYDE SANGER



WORLDVIEW

Matanzima

IT'S 60 YEARS or so since a Kaiser was at the centre of the world stage, but it will happen again this month. And this new Kaiser likes the pomp of being a ruler, and is prepared to challenge opponents, in a manner not very different from the old one.

Chief Kaiser Matanzima has been waiting for the ceremony on October 26 for a long time. That is the date when the South African authorities are due to transfer power over the Transkei to his government, to turn their very first Bantustan, or tribal homeland, into an independent black state.

Transkei — an experiment

It is a momentous step the South African white leaders are taking. For the first time they are yielding sovereignty over a sizeable chunk of the republic. The Transkei is only a little smaller than Switzerland and in some parts, where there is rolling pastureland and the towering Drakensberg mountains, not so different. It has a long wild coastline, stretching half the distance between East London and Durban. There's no doubt the map will look altered after October 26.

They are, of course, not giving up this territory because they are on the run. Quite the contrary. Ever since Dr. Verwoerd started to push his theories of apartheid, or separate development, on becoming prime minister in 1958, the Transkei was cast as the experimental model. Some of the brightest white bureaucrats have been posted to Umtata, to help build the structure of a new state.

Some changes are impressive. Over a town of low buildings with corrugated iron roofs are springing up highrise government offices. After an early period in which industrial investment in the Bantustans was discouraged, and the South Africans tried to set up "border industries" on the white side of the line, they reversed policies and pumped in funds for processing plants like a flour mill and a fibre factory. Recently, they have been training Transkeians in some of their larger embassies as diplomats for this future state.

But that's the big gamble. Will anyone give diplomatic recognition to the Transkei?

Recognition, after all, will amount to active acceptance of the South African government's policy of "separate development," with all the ugly hypocrisies that are attached. The nastiest of these is the South African insistence that all people of the Xhosa tribe become citizens of the Transkei, whether they have ever lived there or will ever do so. There are 1,300,000 Xhosas working or living around the big cities of South Africa, and by this constitutional device they will be denied any future rights outside the Transkei. If the South African scheme of Bantustans worked everywhere according to plan, there would be eight million or more blacks permanently in South Africa but having so-called rights in a homeland beyond the borders. When all these dozen homelands were hived off into independent black states like the fledgling Transkei, the white core of South Africa remaining would still be about 85 percent of its present area. Not a bad bargain for four million whites, if it relieves their racial headache.

Kaiser Mantanzima is their strong card. Nobody has ever called him a puppet, but they can manipulate him from time to time. At college his contemporaries knew him as a black nationalist. He became a tough, dour lawyer, then a politician. The South Africans knew how to flatter his liking for power: to mark the opening in 1965 of a session of the Transkei Parliament, they presented the chief minister with a high-spirited stallion, as if to say, "You're in the saddle now."

He has won some battles against them: at one stage the only harbour, Port Saint John, was going to be excised from the Transkei — but they gave it to him. He has lost some arguments: he asked for the release of all Transkeian political prisoners (and that includes the great Nelson Mandela, cooped up on Robben Island these dozen years), and they ignored him.

His big challenge was over citizenship. In April the Transkei Parliament unanimously voted to amend the independence constitution (which those bright bureaucrats from Pretoria had drafted) and say that no blacks living outside the territory would be forced to take Transkei citizenship.

The South African authorities knocked that idea on the head, as we noted earlier. And they did it by using the sledgehammer of taxation. Transkei citizens living outside the territory will remit their taxes to the Matanzima government. That could be a large part of his revenue, for the 1,700,000 living inside the Transkei certainly don't generate as much income as the workers around Johannesburg or East London. If he doesn't take them as citizens, he won't get their taxes. Like it or lump it.

Fighting on two fronts

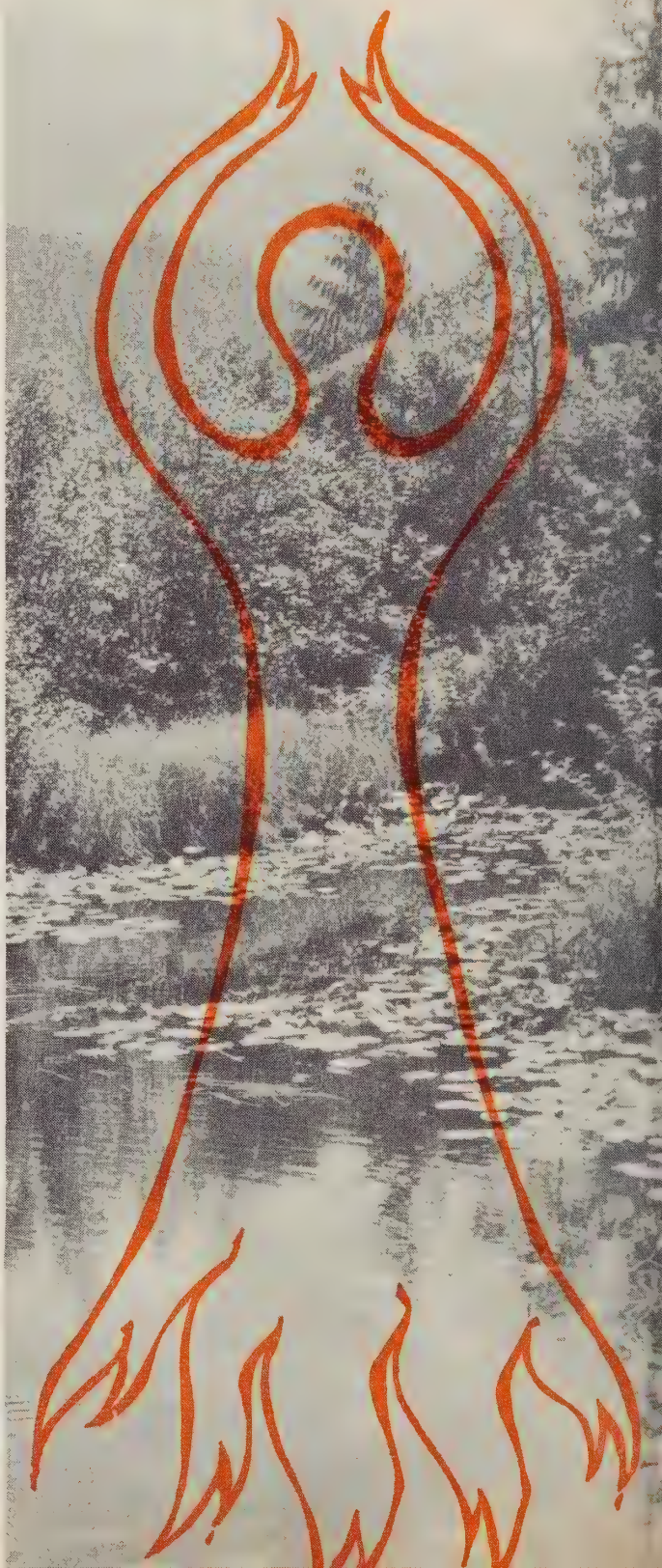
There will be pressures put on the Canadian and other governments to help the new Transkei Republic. After all, Canada is building up quite an aid program with neighbouring Lesotho: it's a mere historical accident that these neighbours came to independence by different routes. Anyway, they're at the same point now. You can hear the persuasive argument before it is put.

At present the MacEachen response is one of caution: we won't move until we see what African states do. And in June President Seretse Khama of Botswana left leaders in Ottawa in little doubt. They were wholly against recognizing the Transkei.

So Kaiser Matanzima (like his namesake) will find himself fighting on two fronts — with the South Africans and with independent Africa. But don't be too sure that he'll lose. He hasn't yet. ★

I Believe. . . in the Holy Spirit

by William Klempa



A PROPER UNDERSTANDING of the person and work of the Holy Spirit is of tremendous importance in the church today. The reasons for this are at least twofold. In the older established churches there is a general lack of awareness of what "life in the Spirit" really is even though there is often a sound doctrine of the Spirit. In the newer Pentecostal churches and in the charismatic movement there is a strong emphasis upon "life in the Spirit" but often without a clear understanding of who the Spirit is and what he does. Both parts of the church need to learn from each other and to remedy their respective defects of Christian life and doctrine.

The central character of the Spirit in Christianity is testified to not only by the New Testament but also by the early creeds. Ernst Kasemann, the German New Testament scholar, has pointed out that "experience of the Holy Spirit is the real hall-mark of post-Easter Christianity." It was the bestowal of the Spirit upon the church at Pentecost that empowered the first followers of Jesus to proclaim Christ's gospel of salvation "in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). The Spirit was the moving force which allowed Jewish Christianity to turn to the Gentiles and at the same time was the strongest incentive for those Gentiles who were received into the Christian community.

A Spirit-centred faith

What is true of the New Testament is also true of the early Christian creeds. The centrality of the Spirit can be gathered from the Nicene Creed. Its third article, as it was adopted by the western church, states: ". . . and I believe in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets." It is clear from both the New Testament and the creeds that Christianity is as strongly Spirit-centred as it is Christ-centred.

Yet of all the articles of faith this one about the Spirit is for many Christians the vaguest of all. The Elizabethan expression, "the Holy Ghost," the use of which is still widespread in our worship services, has not helped. Children especially, but many adults also, must be at a complete loss to understand what is meant.

Of course, the word spirit is not without its difficulties. But it is to be preferred to ghost which suggests something mysterious and even frightening. When we use the word spirit with a lower case it is usually easy to understand what is meant, as for example in the expressions, "the Canadian spirit," "the spirit of the age," "the spirit of '76" and so on. But when we capitalize spirit and speak of Holy Spirit difficulties seem to arise.

Some of these difficulties may be resolved by considering the biblical use of the word. The Hebrew word for spirit is *ruach*. In its basic meaning it refers to a movement of air and depending upon the context it can be translated as breath, wind, breeze and sometimes even storm. Thus the passage in Genesis 1:2 describing the work of creation ". . . and the Spirit of God was moving over the face of the waters" can also be translated "and the breath or wind of God was moving over the face of the waters." But the word *ruach* can also be used to refer to mind, disposition, principle of life or principle of vitality. God breathes his Spirit into man and man (male and female) becomes a living soul. The Dutch theologian, Hendrikus Berkhof, summarizes the Old Testament use of the word spirit;

"Animals have *ruach*; men have *ruach*; God pre-eminently has *ruach*. He is breathing, living, acting God. It is the great miracle of creation that this God transmits his *ruach* to his creatures and, in the highest degree, to man."

In the early history of Israel the Spirit of God raised up charismatic leaders in the early judges and kings (cf Judges 3:10; 6:34 and 1 Samuel 16:13). Occasionally the Spirit was manifested as the unpredictable and irresistible working of God's power as when the Spirit of God came mightily upon Saul so that he broke out in ecstatic prophesying (1 Samuel 10:6, 10). And again, when God took some of the Spirit which was in Moses and apportioned it to the 70 elders who immediately fell into an ecstasy, an ecstasy that was infectious (Numbers 11:24ff).

But in the mainstream of the Old Testament the Spirit is the source of the prophetic word, the power of God entering human history through the actions and judgments of God's chosen representatives. This prophetic word was not merely words but event. Spirit-filled prophecy included both insight into historical events and action based on that insight. The Old Testament writers, however, recognized that not every claim of prophetic inspiration came from the Spirit of God. Ecstasy and visions could be claimed by anyone, including false prophets (cf Jeremiah 5:12-13; 14:14 and 23:16-22). Consequently there is a biblical critique or ecstatic phenomena beginning in the Old Testament and finding full expression in Paul's balanced and masterful critique in 1 Corinthians 12-14. The spirits must be tested to determine whether they are of God or from some other source.

The Spirit plays a central role in the eschatological hope of Israel. (Eschatology is the science of the four last things; death, judgment, heaven and hell.) In the figure of the Servant of the Lord we see the Messianic hope: "Behold my servant . . . I have put my Spirit upon him, he will bring forth justice to the nations." (Isaiah 42:1) It is also expressed in those words which Jesus later applied to himself: "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound" (Isaiah 61:1; cf also Luke 4:16-21).

The hope of the Spirit

The expectation of the Messianic servant of the Lord leads on to the vision of the outpouring of the Spirit upon all Israel and ultimately on all flesh. As George S. Hendry, the Princeton theologian, has pointed out, the wish expressed by Moses that God will put his Spirit upon all the Lord's people (Numbers 11:29) becomes a recurring theme of the prophetic hope. According to Ezekiel (cf 36:26-28) and his vision of the valley of dry bones (cf 37:1-14) the hope of the Spirit is the basis of the renewal of Israel. Through the gift of the Spirit God will grant new life to a people which is dead in trespasses and sin. The high point is reached in the prophecy of Joel: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh. . ." (Joel 2:28ff).

According to the New Testament the fulfilment of both of these aspects of the Old Testament hope is found in Jesus and his church. The Gospel writers present Jesus as the receiver and bearer of the Spirit, the one in whom the prophetic hope of a permanent presence of the Spirit is realized. The activity of the Spirit is mentioned at decisive points in the life and ministry of Jesus — at his conception, his baptism, his temptation, his first preaching, and his casting out of demons. He rejoiced in the Spirit that God had revealed himself and acted decisively in him (Luke 10:21). Toward the end of his earthly ministry Jesus promised that he would send the Comforter, the Spirit of truth, who would guide his disciples into all truth (John 16:7-15).

This promise was fulfilled on the day of Pentecost (Acts 2:1ff). There is, of course, a difference in the way that Luke and John represent the gift of the Spirit to the church. For Luke, Pentecost comes several weeks after Easter. The risen Christ commands his disciples to remain in Jerusalem and to wait for the promise of the Spirit (Acts 1:4). According to John, however, Jesus bestowed the Spirit on the disciples on Easter evening (John 20:22). Easter and Pentecost are, as it were, telescoped together.

Part of total salvation

Yet both Luke and John are agreed that the Spirit was bestowed upon the church only after the earthly ministry of Jesus had been completed. The reason for this is that it is the function of the Spirit to bring the work of Christ to the remembrance of the Christian community (John 14:26). As Dr. George S. Hendry has written in his fine book, *The Holy Spirit in Christian Theology:* "The presence of the Spirit is always secondary to, and consequent upon, the presence of the incarnate Christ. It is Christ, and not the Spirit, who became incarnate and wrought in history the work of God for the salvation of men. The function of the Spirit is essentially subservient and instrumental to the work of the incarnate Christ" (p. 23).

Pentecost must not be understood therefore as it is sometimes represented as the beginning of "the age of the Spirit," which could imply that the Spirit has come to supersede Christ. Rather the gift of the Spirit at Pentecost is part of the total salvation event wrought by the one God, Father, Son and Holy Spirit. It is the same Spirit who brooded upon the waters over all creation, who spoke through the prophets, who was with Jesus at the critical points of his life and ministry, who was manifested in his fulness in the outpouring upon the church on the day of Pentecost. The Spirit came to dwell with the church in a permanent way.

Moreover, the crucial result of this outpouring of the Spirit was not ecstatic experience for its own sake. The speaking in tongues at Pentecost was a missional gift; namely, the power to preach the gospel of the crucified, risen and ascended Christ to all nations. But above all the meaning of Pentecost is that it overcame the curse of Babel. The church which was created by the Spirit on the day of Pentecost reversed the chaotic misunderstanding caused by the confusion of tongues at Babel. People who were gathered from different lands and who spoke different languages, heard the gospel proclaimed in their own language. Where disunity had once prevailed, unity and fellowship were the new reality.

With this biblical background in mind, we can now state briefly who the Spirit is.

First, *the Spirit is the Lord* (cf 2 Cor. 3:17). To call the Holy Spirit Lord means to call him worthy of worship, that is, to say he is divine. The Spirit is none other than God himself. He is not just an agent of God, a stepped-down or depotentiated divinity, but the living God himself. The Holy Spirit is a person. This means that he is someone

rather than something. A common error is to speak of the Spirit as a neuter, an "it." There is a tendency to think of him as an impersonal energy or force, like electricity, so that if we can somehow be plugged in to God, a power will flow into our lives. This kind of analogy is wrong because it depersonalizes. The Spirit works personally; making, recreating and dealing with us as persons.

This truth is embodied in the doctrine of the Trinity which states that just as there is an eternal Christ in God by whom he reaches out to redeem humankind so there is an eternal Holy Spirit by whom this intention and act become effectual in our lives.

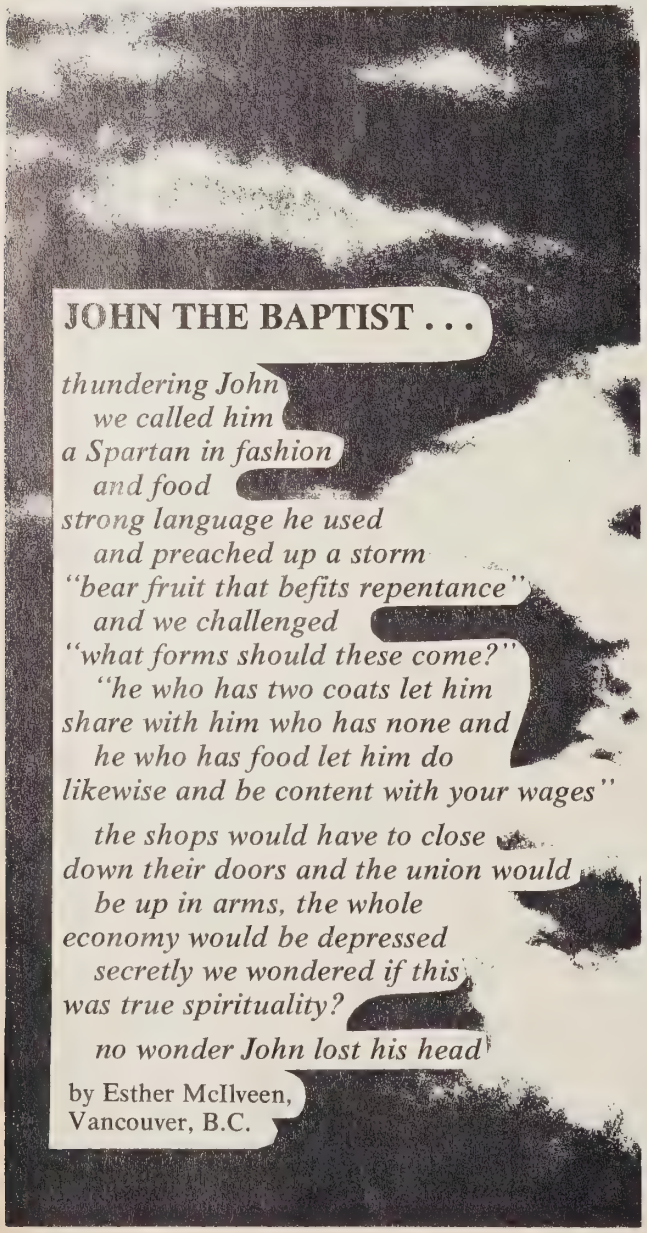
Secondly, *the Spirit is the Creator Spirit*. According to the witness of scripture the Spirit is the power by means of which God acts. The divine Spirit is at work in creation and in the preservation of human life. He is the principle of life in all living things. God creates through the agency of the word and Spirit. This means that the creative activity of God is not done at a distance. It is done for us.

Thirdly, *the Spirit is the Spirit of Christ*. The work and purpose of the Spirit coincides absolutely with the purpose and work of Christ. It is to Christ that the Spirit witnesses. What has happened once and for all in the life, death and resurrection of Christ is continually brought to fruition by the action of God's Spirit in us. He does not add anything essential to what God has already said and done in Jesus Christ. The New Testament knows no work of the Spirit except in relation to the historical manifestation of Christ. In the fourth gospel the Spirit is the remembrancer not innovator. The Spirit's function is not to bring in a new and different epoch in the revelation of God. Purely and simply he recalls and represents the truth that is in Christ.

Fourthly, *the Spirit creates the church*. The church owes to the Spirit its origin, existence and continued life. By the Spirit it is vivified, sustained and guided. But for all the links between them there is no identity but a fundamental distinction between the Spirit and the church. The Spirit is not the prisoner of the church. He rules the church but never becomes the church's own spirit or merges with it.

All the members of the church without exception share in the Spirit: "For by one Spirit we were all baptized into one body . . . and all were made to drink of one Spirit" (1 Cor. 12:13). That all share in the Spirit is one of the basic differences between the old covenant and the new. Indeed not to share in the Spirit is not to be a Christian at all.

Fifthly, *the Spirit imparts gifts to the church*. These gifts or *charismata* are given in the Spirit's sovereign freedom. They are not the privilege of the few, whether ordained or lay people, but of all Christians. Each Christian, therefore, is expected to exercise his or her own gift. Although these gifts are given individually they are given in the church. Thus Paul prefaces his list of the gifts with the words, "God has appointed in the church" (1 Cor. 12:28). Within the great variety of gifts which the Spirit bestows there is, according to Paul, a certain order or hierarchy. Apostles, prophets and teachers are put in the first three places (cf 1 Cor. 12:28; Ephesians 2:20; 4:11). The various gifts seem to fall into three main groups: those concerned with preaching (these appear to be primary), those concerned with service, and those concerned with leadership.



Come, Holy Spirit

The Apostle Paul also deals with the more sensational gifts such as speaking with tongues and healing and he suggests certain safeguards and limitations. What is important is not the ordinariness or the extraordinariness of a gift *(charisma)* but whether it bears witness to Christ, builds up the Christian community and is motivated by love. Without love none of the gifts is truly spiritual (cf 1 Cor. 13). Yet Paul does not forbid the sensational gifts such as speaking with tongues provided that no more than two or three speak at a time, each in turn and there is an interpreter. Thus Paul stresses the matter of intelligibility. Unless what is said can be understood by those who hear it, there is no building up of the congregation (cf 1 Cor. 14:27 ff). Moreover, all things must be done "decently and in order" (1 Cor. 14:40). God is not a "God of confusion but of peace" (1 Cor. 14:33). Arbitrariness, disorder, division and chaos in the church cannot be the work of the Spirit of God.

The church today is in great need of the vivifying and renewing work of the Spirit. It must continually pray: come, Holy Spirit. ★

THE SEVENTH ARTICLE in the series What We Believe, written by the minister of Rosedale Presbyterian Church, Toronto.



CANADIAN FRIENDS of Washington Cathedral provided the boss or keystone and the four huge arches in the Churchill Porch.

Washington's National Cathedral

ON JULY THE 8TH before a congregation of 5,000 Her Majesty Queen Elizabeth participated in the dedication of the nave of Washington Cathedral, which stands on Mount Saint Alban overlooking the U.S. capital. Prince Philip shared in the ceremony, as did President Gerald Ford and his wife.

The cathedral project began with George Washington, who first proposed "a great church for national purposes in the capital city." But the foundation stone was not laid until 1907, when President Theodore Roosevelt was the speaker.

Most cathedrals of this size (it is the sixth largest in the world) take centuries to construct. However the target date for the twin west towers, yet to be added, is 1980, so Washington Cathedral should be completed in the comparatively brief span of 73 years.

Built in the shape of a cross, the architecture is 14th century Gothic. It requires no structural steel, the flying buttresses balance the outward thrust of its Indiana limestone walls. The top of the *Gloria in Excelsis* tower is the highest point in Washington, 676 feet above sea level.

Known widely as the National Cathedral, the proper name is the Cathedral of Saint Peter and Saint Paul. It is administered by the Episcopal (Anglican) Church, but is used by many other denominations.

Last May the Associated Church Press and the Catholic Press Association opened their joint annual convention by worshipping together there. A Presbyterian minister and a Jesuit priest joined the dean, the Very Rev. Francis B. Sayre, in conducting that ecumenical service.

Friends of the project in other countries have supported the National Cathedral Association in its campaign for funds.

Canada is represented by the Canadian National Cathedral Association led by a Lutheran minister in Hamilton, Ont., the Rev. Earl W. Haase. In 1947 he first saw the cathedral under construction when he was on his honeymoon. Then 23 years later he heard Dean Sayre speak in Hamilton and was appalled to learn that for lack of funds the cathedral might never be completed.

Through Mr. Haase more than 100 Canadians from all walks of life donated the keystone and the four huge arches that support it in the Churchill Porch. The memorial to the British statesman is in the entrance to the tower of St. Paul, and its theme is international goodwill. Carved in the keystone, 40 feet above the floor, are the arms of the United States and the British royal coat-of-arms, symbolizing Sir Winston's dual citizenship and marking the lengthy friendship between the two countries.

The Churchill Porch contains three statues: that of Stephen Langton, who as Archbishop of Canterbury was a leader in the struggle which forced King John to sign the *Magna Carta* in 1215; Simon de Montfort, who persuaded King Henry the Third to accept the *Provisions of Oxford* and helped create the first parliament in the year 1265; and Sir Edward Coke, the chief justice who in the time of King James the First established that a ruler is bound by the common law.

Among the more than 50 cathedral windows so far installed is the Canada window. Its central figure is St. Lawrence, the martyr, and below him is the coat-of-arms of Canada. Champlain and Wolfe are among the figures depicted in stained glass, as is Sir Frederick Banting, the co-discoverer of insulin. Shown on an improvised raft on a northern river is William Carpenter Bompas, the first Anglican bishop of Athabaska, who was consecrated in May, 1874.

The National Cathedral is probably the only pure Gothic structure to be built in this century. It is well worth seeing. ★ *BY DECOURCY H. RAYNER*

CHANGE!

But How?

THE OLD BLACK M. P. stretched back in his chair. He was clearly embarrassed. His minister had just been called to the telephone and he felt that he must make some conversation with the white visitors. We were in one of the meagre plots of ground which have been set aside by the South African government as "Homelands," with certain restricted rights for independent rule.

"My African tongue sticks to the roof of my mouth when I try to talk English," the old man began. He gazed at the ceiling rather than at us. "I find it hard to believe there is a God when I think how the men who brought us our faith have treated us." He blurted it all out and then waited to see what effect his words were having on the visitors.

This experience was by no means a rare one in my journeys across the republic. After seeing the appalling slum which is the black township of Alexandra, I was guest of six ministers of the Dutch Reformed Church — three black and three white. The government had only recently brought down its budget, and a black cleric opened the conversation.

"What do you think it feels like to grow older and to know that when I am too tired to work any more I will have no house, no property of my own — it is against the law for me to own land," he began.

There could be no reply, so he continued, "In the budget old age pension rates have been struck which mean that a poor white man will retire on four times the pension given to a poor black man. Yet we all buy our food at the same prices!"

For four hours we talked, and the picture became quite clear. Until very recently the whites had deliberately kept the blacks unskilled, unable to acquire property, and indeed unable to compete with white tradesmen or semi-skilled labour. They were regarded as a rather superior kind of animal, unfit for ordinary human intercourse but to be stabled and fed in minimal conditions necessary for their optimum performance as servants. Not quite slaves — but not far from it either.

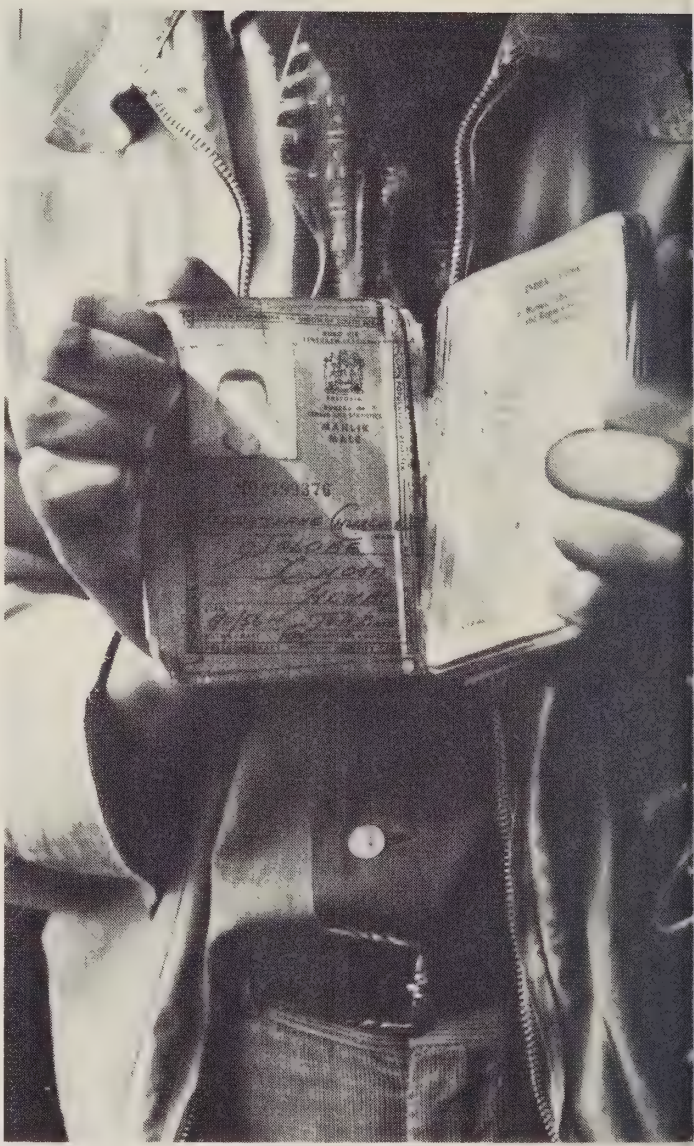
I have said that this was true until recently, and to be fair, I must add at once that everywhere I went there were indications of change. Whereas once it was an offence for a black man to be found working with a trowel in his hands, there are now technical schools and, in the Homelands at least, there are trade schools and blacks are even being trained as telephone technicians — an area of great conservatism in the past.

Advances, if. . .

Talking with a cabinet minister one felt his desire for change was very strong indeed, and at the same time perhaps the most realistic sense of the time-scale available that I struck among white leaders.

"There will be great advances within the next two years," he said, adding, "That is, if we have another two years." He indicated that if that two years were successfully negotiated, then the way could be paved for yet more progress in the two years after that.

The greatest surprise, and it was a pleasant one, was with regard to the attitude of leading members of the Dutch Reformed Church. It was from this sector that some of the most intransigent attitudes in support of apartheid had once derived. Books were written purporting to find biblical justification for the concept. Bitter reprisals were taken against those who dared to step outside the confines



A PASSBOOK must be carried by all blacks working in South African cities. It shows the area in which the holder is allowed to live and work, and must be signed each month by his employer. Failure to keep the passbook up-to-date may mean arrest, fine or imprisonment.

by Malcolm Mackay

of the *status quo.* No doubt there are still plenty of *dominees* who have their sympathies with the ultra-conservatives, but I did not discover them.

On the contrary, talking with groups of theological students, younger ministers, professors of theology and retired ministers — a wide cross-section — I found a universal recognition that change was overdue. Some men indeed indicated a readiness to stand out against all attempts to intimidate or silence them. Yet, through it all, I had the impression that they felt there was more time available for change than I gathered when talking to black, coloured or Indian leaders.

One black minister told how he had gathered a group of nurses to join in a recent day of prayer, called by the Prime Minister. "What do we pray for?" the girls asked. Some of them suggested, "Let us pray for the communists to come more quickly. Things under communism could not be any worse than they are here."

Not soft

Yet as we talked one could see the black men, again and again, facing the full dimension of their hurts and injustices but with firm and certain convictions about their true scale of values.

"Our people know nothing about communism. They are not allowed to read about it," one black leader said. "Yet we all know that there are some ways which we can take which will destroy us all. Violence breeds violence, and it kills things of great value in the man who uses it."

My most outstanding impression of my time in South Africa was of the depth and quality of the Christian convictions of the black people — despite the fact that they had received this faith at the hands of men who treated them so badly. Again and again I felt humbled by their readiness to suffer rather than compromise. I felt that I could look ahead to a day when the rediscovery of the great truths of the gospel would come about in the West through the witness and work of black missionaries.

But were these black men just being soft and their faith used to keep them subdued? Nobody who talked with the majority of black men that I met could be of that opinion. These men and women were determined that change would occur, and soon. If it were not to be along the road of violence and force, then how? This is the most important question facing not only South Africa, but every other nation on earth today.

Whites only

Peter Gordon is a schoolmaster. He lives in a delightful cottage in Somerset West. I was struck with the care and taste with which he has furnished it, with the swimming pool set in immaculate lawns, surrounded by ornamental walls. There is even a guest cottage in the grounds. The Gordons have lived there for three generations. But now they must move. They have been served notice to quit — simply because they are coloured, and this area has now been rezoned for whites only. What is more, their property has an official value of 5,000 Rand, whereas its market value is nearer 40,000 Rand. He is required to pay 50% tax on anything above the official value he may receive!

The Gordons are Christians, and they reject at once any course of action based on hatred and bitterness — which I frankly found miraculous. In their situation I would not only be angry and determined to fight such obvious injustice, as they were, but I would also be bitter and full of resentment, which they had conquered. As a result of their spirit many, many people, especially white people, were coming to their aid. A petition was gathering hosts of signatures, and one felt that this matter was stirring the consciences and hearts of people which had far too long lain dormant. The press took up the story and leading churchmen began to act.

In tears

After a meeting at which several Africans spoke without heat or bitterness about their conditions and treatment at the hands of the authorities, I saw a young Afrikaner in tears. "I just had no idea; I never dreamt that people were being hurt like this," was the amazing but absolutely sincere response. There is a kind of pathological blindness among the whites, and especially the Afrikaners today. How has it come about? Perhaps, if it is to be cured, if these fine, generous, devout people are to discover the richness of friendships and human relationships which they are rejecting, then it is first essential to look at causes.

It is here that I, as a Britisher (my father was a Scot and my parents were married in Britain) need to be honest. It is less than a century since the most powerful nation on earth put God-fearing Boer farmers to the sword. For what? Because the Cape of Good Hope was strategically of great importance, because of diamonds and gold, because of an arrogant sense of empire? Is it any wonder that there is deep hatred, fear, resentment and a sense of isolation which underlie Afrikaner attitudes today?

Time is short

As a Christian I believe that there is only one place to start to clear up the tragedy in Southern Africa today. It begins in honesty and then in sincere regret and apology for the past. I know that this sounds impractical and naive in the face of the intransigence and bitterness which have been developed in this situation. But I have also met and lived with Afrikaners who have already changed radically in their values, in their dealing with black people, and in their feelings of fear and bitterness.

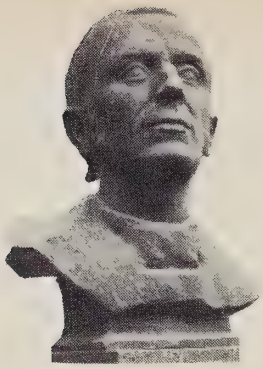
Nothing is so powerful as an idea when its time has come. It is my conviction that the riches of character, of faith and of morality — which are more evident in South Africa today than any other nation I know on earth — will be the tinder which can be set afire with a new way of change. It is for this miracle of change in human hearts and minds that I as a Christian am called to work and pray. This is the message of the New Testament.

The greatest power in the world is not an army of the atom. Mao is hopelessly wrong when he says that all power grows out of the barrel of a gun. There is a power which can melt the cold hearts of men, and it is being offered to South Africa today.

Time is short. Which way will the republic go? The ball is at the feet of the white Christians, Afrikaner and British. Refusal to change will spell disaster. It is a matter of faith — but I pin all my hopes on it, for it is the only right way to live, the only way to victory and peace in the end. ★

REPRINTED WITH PERMISSION from LIFE AND WORK, the magazine of the Church of Scotland, August issue. Rev. Dr. Mackay is a former secretary of the Australian Council of Churches. He visited South Africa this year and wrote this article prior to the riots there.

by Alex Zeidman



FLIEDNER'S REMAR

ON AUGUST 30, 1849, a short, sandy haired man sat in his room at the Clifton House Hotel in Niagara Falls, Ontario and wrote a letter to his family in far-off Germany. The man was Pastor Theodor Fliedner, whose parish was in the little town of Kaiserswerth located on the Rhine River just north of the city of Düsseldorf. As far as is known this was his only visit to Canada. Fliedner's story and that of the organization which he founded is one of remarkable Christian faith and vision.

Theodor Fliedner had come to North America earlier in the year 1849 at the request of a certain Dr. Passavant. He brought with him four deaconesses whom he had trained in his institution on the Rhine, and these four were to assist in the foundation of a Christian hospital on a height of land overlooking the city of Pittsburgh, Pennsylvania. Fliedner took advantage of his visit to examine everything from Roman Catholic charitable institutions to Methodist camp meetings, from the flora and fauna to the operation of American railways and fire protection services. He investigated the slavery that existed in Maryland in that period just prior to the American Civil War. All his findings were set down in a little magazine called *The Friend of the Poor and the Sick* that went out to his friends and supporters.

When Fliedner accepted the small and poor Protestant parish of Kaiserswerth as his first charge he was not sure that the ministry was his calling. Shortly after his arrival in 1822 the velvet factory which was the main source of employment for his parishioners was forced to close its doors. As a result the church and its 22-year-old minister were faced with serious financial problems.

His social conscience

Fliedner obtained permission from the Synod of North Rhine and Westphalia to set off on a fund-raising trip to Holland and England. It was the first and most important of several such trips not only for the support it realized to keep afloat the struggling congregation, but also for the stimulus it gave to the pastor's own growing Christian social conscience. He later wrote, "In those two Protestant countries I learned to know a whole host of institutions that minister to the bodies and souls of men. I inspected their schools and their prisons. I observed their homes for the poor and the sick and the orphaned. I studied their missionary societies and Bible societies and societies for the improvement of prisons and so forth. And I particularly noted that practically all of these institutions and organizations were called into being by a living faith in Jesus Christ and that nothing but this vital Christian faith sustains them. When I saw the great power of this faith and witnessed its practical fruitfulness, I was profoundly impressed with the utter weakness of my own faith."

Thus began a ministry that prospered mightily under the vigour of this new found faith and vision. Fliedner's vision was reflected in every effort that he made until his death in 1864, and his remarkable work continues today under the name of Diakoniewerk Kaiserswerth where I took my sabbatical this year.

Kaiserswerth is still a small town with a large number of old buildings including a ruined fortress and a church that date back to the ministry of Irish missionaries in the ninth century. Behind its sometimes sleepy facade, the town contains Diakoniewerk Kaiserswerth, an important and large Christian institution. Although somewhat faded from its earlier glory when almost 2,000 deaconesses were in its service, today it has a staff of about 1,500 "civilian fellow workers." The spirit of Theodor Fliedner is evident in the form and the thrust of much of the work done there.

The largest part of the present-day Diakoniewerk is the modern Florence Nightingale Hospital which was officially dedicated in June, 1975. The 421 bed facility is named after the famous English nurse who was a friend and graduate of this institution on the Rhine. From the beginning one of the aims of Fliedner was to train Christian women for service in the various activities and outreach of the Christian Church. Indeed on his tombstone he is memorialized as "the renewer of the apostolic order of deaconesses," and as a result of his vision and industry, thousands of women experienced a new sense of worth and calling.

Connected with the above hospital are two other institutions of healing; Haus Elizabeth, a hospital for respiratory diseases, and a Nervenklinik, a small, home-like hospital for the treatment of mentally ill women.

Fliedner's interest in children is reflected in the presence of three group homes, caring for about ten children each. These family-like units have replaced the larger orphanages of an earlier age, although even then an attempt was made to have the larger groups broken up into family units with a deaconess as the "mother" for each unit.

Concern for the needs of senior citizens is represented in the several homes for the aged operated by Diakoniewerk Kaiserswerth. One of the largest of these is in the original building located in the market place of the old town. On the wall of this building Fliedner had two verses carved to challenge the passerby, "I was sick and you visited me," and "Whoever receives a child in my name receives me."

KABLE MINISTRY

Ten educational facilities train such varied groups of students as girls with learning disabilities, nurses, social workers, kindergarten teachers, and teachers of nursing. Kindergartens and a primary school serve as training grounds for the other educational establishments as well as looking after the children of the community and other children with special needs. In addition there is a Clinical Pastoral Training course offered to ministers and others, in fact the latest course included a Roman Catholic priest and a nun. Refresher courses are offered to professional workers as part of the continuing program.

Hidden away in a workroom in the main building is a place where magnificent needlework and embroidery is made for pulpit falls and Communion table covers. The medieval atmosphere of the women bending over their looms is in contrast to the vivid modern designs reproduced by their skilled hands.

Saintly deaconesses

One of the earliest activities of Theodor Fliedner was to publish a series of pictures to be used in teaching Bible stories to children. A library and book store grew from this. The present-day Diakoniewerk library contains not only Fliedner memorabilia but also a fine collection of literature relating to the work of women in the church.

At the centre of the institution is a large and imposing red brick building. This is the Mother House, home for some 650 deaconesses. Over 400 of them are now retired and live in homes nearby. During the day these women may be seen walking through the spacious grounds or strolling the streets, shopping or visiting. In white lace caps and black dresses, they are an important reminder of the foundations of this work.

It is a benediction to talk to these dear, old saints and to learn of their experiences and service as nurses, teachers or parish workers in places throughout Germany and as far away as Jerusalem and Istanbul. Over 200 deaconesses are still active, serving in over 60 congregations, in various homes for the aged and in schools and hospitals from Brazil to Bethlehem and in East Africa.

Over the door of the Mother House, written in German is the motto that was Fliedner's, "He must increase, but I must decrease." All around is the evidence of glory that redounds to God because of the vision and faith of that unassuming servant of Christ.

Florence Nightingale wrote of her spiritual father, "Pastor Fliedner began his work with two beds under a roof, not with a castle in the air, and Kaiserswerth is now diffusing its blessings and its deaconesses over almost every Protestant land."

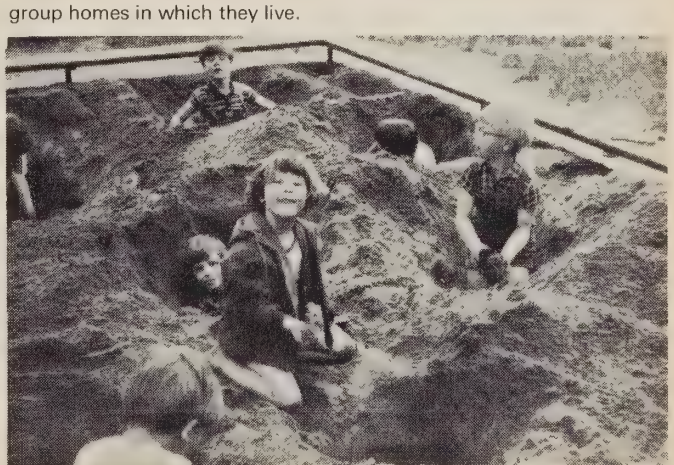
The extent of the present day institution as well as the history of Theodor Fliedner is an inspiration to all as to what God can do through a dedicated servant of his. *Diakonie* or Christian ministry with all its evangelical as well as social implications is a word that needs to be in *our* Christian vocabulary. ✦

DR. ZEIDMAN returned in August from seven months study at the unique institution that he describes. He is the director of The Scott Mission in downtown Toronto.



ABOVE: THE ORIGINAL Fliedner Hospital is now used as a home for the aged.

BELOW: CHILDREN AT PLAY at one of the group homes in which they live.



THE CONTEMPORARY CHURCH is seeing a phenomenon which it has not experienced for some time: a revival of music within its borders. During the latter part of the 19th and the early part of the present century, the tendency was to make a strict differentiation between sacred and secular music. Although some churches went in for what was known among the more staid denominations as "ecclesiastical jazz," the general practice was to place the emphasis upon the singing of the old and time-honoured hymns.

Youth groups might sing choruses such as "Let the beauty of Jesus be seen in me" to "Moonlight and roses," but generally speaking evangelicals stuck to the well-worn paths and would have nothing to do with such frivolities.

A change has come within the last ten years, partially as a result of the popularity of western and country music. Groups of Christian folk singers travel around the country giving concerts in which the gospel is presented, and new songs of praise and statements of the Christian faith have been put to music. The fact that for the past two years John Newton's hymn "Amazing grace" has been recorded, played on hit parades and sung at concerts in many parts of the world points to the change that has also come in the secular field. As the church is using new musical methods of presenting its message, so the world is perhaps beginning to listen with renewed interest to what the church has to say.

Does this indicate something taking place within the life of the church itself? It may well be so. As we look back in history we find that outbursts of musical creativity have usually gone along with a revival of the spiritual life of the church. They have signalled a new spirit of praise and commitment, which at the same time has stimulated the church to greater activity in proclaiming the gospel and deepened the spiritual life of the individual believer. Renewed interest in singing God's praise and spiritual revival seem always to have gone hand in hand.

We see this early in the church's history. The first century church had of course inherited a considerable body of psalmody from Old Testament times, and apparently made good use of it in worship services. We are told that Christ and his apostles on the night that he was betrayed sang a hymn before they left for Gethsemane. (Matt. 26:30) The apostles also advised their followers to sing hymns and psalms in their hearts; and we know from the testimony of the younger Pliny that when the early Christians gathered to hold a service of worship they sang hymns to Christ as God.

Reformers encouraged singing

Once the church had been accepted as representing the religion of the Roman Empire a change took place. Music tended to become professionalized, with church, monastery and cathedral choirs taking over from the congregation. The hymns, many of them beautiful, were sung in Latin to rather difficult tunes. The result was that the ordinary person really took no part in the singing during the church service. If there were Christian songs which he could sing, he sang them to himself or in informal gatherings, but most of the popular songs of the day seem to have dealt with anything but spiritual verities. By the end of the Middle Ages both in the Orthodox and Roman churches congregational singing had disappeared.

The Reformation reintroduced congregational participation in the music and singing of the church. Martin Luther both wrote and composed the tunes for a number of hymns, "Ein Feste Burg" being the best known of his musical works. He believed that the people should sing in praise of the mercy and grace of God in Christ. And his tradition carried on in the Lutheran Church, although in later days the professional choir under such men as Johann Sebastian Bach once again became important. However, congregational singing always remained a significant element in public worship.

John Calvin is not usually regarded as being musically inclined, yet he was largely responsible for the revival of congregational singing in Geneva. Although Zwingli in Zurich and Guillaume Farel, Calvin's predecessor in Geneva, had both been so suspicious of music in the church that they had banned singing, Calvin believed that music was used by God to stimulate Christian faith and praise. When he became pastor of the Reformed French congregation in Strasbourg during his years of exile from Geneva (1538-41) he prepared a small book of praise containing a number of metrical psalms set to music, for some of which he provided the words himself.

On his return to Geneva he compiled a psalter with vernacular versions of the psalms written by one of the leading French poets of the day, Clement Marot, and by the eminent classical scholar, Theodore Beza, with music by Louis Bourgeois and Francois Goudimel. In his introduction to this he emphasized the need for music in the



service, music in which all Christians could participate. Within a short time his psalter was being used not only in France, but also in Holland and in translation in countries such as Hungary and Scotland. Indeed Protestants of Reformed persuasion were often known as "psalm singers." One Roman Catholic writer of the period complains rather bitterly that the congregational singing of the psalms attracted many to the services in order that they might be led astray by becoming Protestants. Music was in this way one of the "secret weapons" of the Protestant Reformation.

The same thing was true of both what we might call the left wing and the right wing of the Reformation. The Anabaptists developed their own musical expression, the most important of their hymn books being the *Ausbund* published in 1564, in which hymns of encouragement in the face of a violently hostile world spoke of the ultimate martyrdom and victory of the true Christian. These hymns, like the psalms of the Calvinists, often served to identify the singer with the particular fellowship to which he belonged.

On what we might call the more conservative side of the Reformation, the Church of England also had its musical dimension based upon many medieval hymns as well as on the more modern productions of such men as John Tallis, all included in *Hymns Ancient and Modern.* Although Queen Elizabeth did not like the singing of Calvinistic "Genevan jigs" at St. Paul's Cross in London, music played as large a part in the English Reformation as it did in other lands.

Partially in reaction to the Reformation, the Roman Catholic Church sought to counter the music of the Protestants, not so much by the use of congregational singing as by more magnificent church music. Coupled with a new emphasis upon soaring architecture which showed the glory of the church, went a revival of choral and instrumental music. The baroque architecture of a Michelangelo and a Bernini went along with the music of a Giovanni Palestrina and a Claudio Monteverdi. But the music still did not represent the individual believer's response in prayer and praise to the grace of God so much as a statement of the belief that the Roman Catholic church alone represented the kingdom of God upon earth.

As the Protestant church became more formal in the 17th and 18th centuries the tendency was for the services to become increasingly tied to the singing of professional choirs, with the congregations acting more as spectators than as participants. Congregational singing, it is true,



never totally disappeared, but it became much less important than it had been in the 16th century. Furthermore, the singing of hymns and psalms was largely confined to church services or other religious meetings. Secular songs represented by such productions as Gay's *Beggar's Opera* became the type of music which one sang when he was not actually in church. The use of church music became quite limited.

Yet at this point we must make an exception. In devout Puritan circles in England, Presbyterian groups in Scotland and Pietistic societies on the continent, the music deriving from the Reformation continued to be sung by every individual believer. As the Huguenot troopers in the 16th century had ridden into battle singing their psalms, so did Cromwell's Ironsides in the English civil war and the Scottish Covenanters in their battles with the representatives of Charles II in the latter part of the 17th century. To those who clung tenaciously to the thinking and beliefs of the Reformation singing the praises of God was at the very heart of their worship.

With the evangelical revivals of the 18th century a new era of Christian music began. The Moravian Brethren who were largely responsible for the conversion of John Wesley established a vital tradition of congregational singing which both John and Charles Wesley carried on. The two brothers wrote hundreds of hymns, many of which are still dear to Christians the world over. The psalms, paraphrases and hymns of Isaac Watts and Philip Doddridge were being composed and used at the same time. Then later in the century John Newton, the author of "Amazing grace," collaborated with William Cowper in producing the collection of *Olney Hymns,* many of which can still be found in modern books of praise. The revival of the church throughout the Christian world would hardly have been a possibility without the great efflorescence of Christian hymnody. The Holy Spirit working within the revived church gave a new impetus to the singing of God's praise.

New hymns and tunes today

In the 19th century wherever we find revivals within the church we find revivals of singing. Ira D. Sankey, Dwight L. Moodie's musical director, Charles Alexander, Ruben Torrey's principal musician and many others composed and wrote numerous hymns. One has only to look through the well-known *Redemption Songs* or *Sacred Songs and Solos* to gain some understanding of what happened in terms of music during the latter half of the 19th century. While some of the hymns had the popular appeal of "O that will be glory for me," others had the deeper quieter touch of "There were ninety and nine that safely lay" or "O Love that wilt not let me go." Some churches did not approve of using anything but psalms, but even they tended to lay more stress upon singing than they had before. One only has to hear, as the present writer has, the singing of psalms without instrumental accompaniment by a congregation of some 300 people in a Free Kirk in Scotland, to realize what a moving experience that can be. Revival, renewal and the singing of God's praise cannot but go hand in hand.

Although the present century at first looked rather barren in terms of music, it has begun to change. This is true even of the Roman Catholic Church. Not long ago I visited a newly established nunnery in Canada where I discovered that one of the great joys of the nuns was that they could now sing hymns in English. The most popular turned out to be "What a friend we have in Jesus." The same thing is taking place in Protestant circles. New church hymnaries are appearing, some of them including rather poor material, but also new hymns and tunes which speak to the heart of modern man. Music again seems to be coming back into the central focus of the church, its worship and its outreach.

What does this all mean? It may well be that we are seeing before us the beginning of a renewal of the church. God has promised that "when the enemy comes in like a flood, the Lord will lift up a standard against him." It may be that this is taking place now and that one of the signs of this happening is that Christians are once again learning to sing, to sing the songs of Zion, the song of the Lamb who is the Redeemer, the King of Kings and Lord of Lords. ★

DR. REID is a professor of history at the University of Guelph, Ont. Reformation Sunday is observed on October 31.

NEWS

Lebanon needs relief

Heavy fighting in northern Lebanon has left large numbers of people dead and driven some 35,000 displaced persons into Tripoli, according to Archbishop Elias Kurban of the Greek Orthodox Church of Tripoli.

As a result of his urgent plea for aid, the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the World Council of Churches has cabled $10,000 to Archbishop Kurban. At the same time it notified church-related aid agencies that earlier appeals for a total of $135,000 had been expanded to a target of $500,000.

The archbishop made a strong plea for church aid to stop people from leaving the country as many have already done, seeking temporary shelter in France, Germany, Cyprus and Greece.

The church and politics

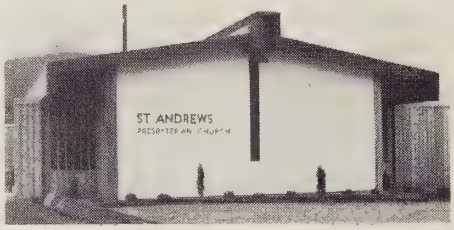
Archbishop Edward Scott, Anglican Primate of Canada, in his opening address as moderator of the Central Committee of the World Council of Churches used the experience of the recent Olympic Games to identify some factors about the world situation and to relate them to the work of the WCC.

The world, he said, faces many complex and difficult issues. Suspicion, mistrust, the imputing of motives and of false motives are all situations that have to be faced. The world is totally politicized, he declared, and every public action has political implications.

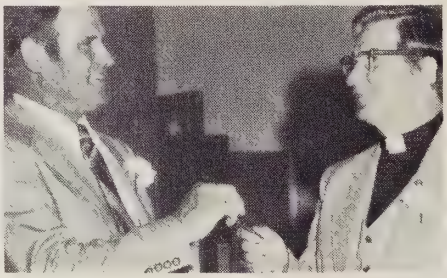
"In this kind of world," the moderator said, "the issue for the churches and the council is not whether they are going to be involved in political issues but rather what kind of influence are they going to seek to exercise in the inevitable involvement. Not to take action, is to act in the political realm."

What people today are interested in, said the moderator, was "whether there can still be discovered in Jesus Christ the capacity to live fully and abundantly under the ever present tensions and seemingly increasing pressures that are a part of today's world. To discover whether or not it can be said today that in Jesus Christ there is neither Roman Catholic nor Protestant; educated nor uneducated; capitalist nor socialist; exploited nor exploiter; black nor white; rich nor poor; male nor female but new creatures in a new community. New creatures in a new community where there is freedom to speak the truth in love openly; where under the leadership of the Spirit walls of partition can be identified and struggled with in a continuing search for God's justice and God's righteousness."

At Salmon Arm, B.C.



THE NEW CHURCH in Salmon Arm, B.C.

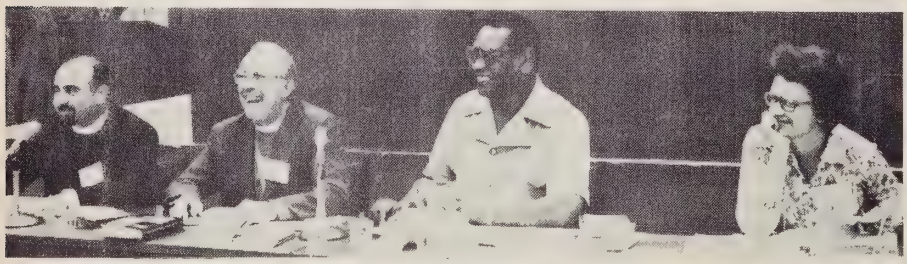


THE CHAIRMAN of the building committee, Howard Van der Hoek, presents the keys to the minister, Rev. Rex Krepps.

Some voluntary labour by members of the congregation went into the new St. Andrew's Church in Salmon Arm, B.C. The architect, Gordon Yuen, was from the Chinese Presbyterian Church in Vancouver, and the builder, Las Polotai, from the Hungarian congregation.

The former building, re-opened in the 1960's after the congregation had been dormant for some years, was inadequate.

Under the Rev. Rex Krepps, who was appointed to Salmon Arm in 1971, the congregation pledged $20,000 and a start was made on a new church. It seats 230, and contains youth facilities, a nursery, kitchen and fireside room.



AT THE CENTRAL COMMITTEE meeting of the World Council of Churches; from the left: Vice Moderator Archbishop Karekin Sarkissian of New York, Moderator Edward Scott of Canada, General Secretary Philip Potter, and Vice Moderator Jean Skuse of Australia.

Union in the U.S.A.

The joint committee on Presbyterian union has set 1978 as the year for a vote that could lead to a union of the two largest American Presbyterian churches.

The committee has approved amendments to a proposed plan for union that has been studied widely in the Presbyterian Church in the U.S. (PCUS) and the United Presbyterian Church in the U.S.A. (UPCUSA). A revised edition of the plan will be sent to the General Assemblies of both denominations in 1978. If approved by majority vote of both Assemblies, the proposed union then would be voted on by the presbyteries of the two denominations during the following year.

Constitutional provisions require a three-fourths vote in the Presbyterian Church in the U.S. and a two-thirds vote in the United Presbyterian Church. If these requirements are met, the way would be cleared for final enactment by a majority vote of the 1979 Assemblies.

The union would heal a 118-year separation and bring into being a 3.5 million member church.

Rhodesian arrested

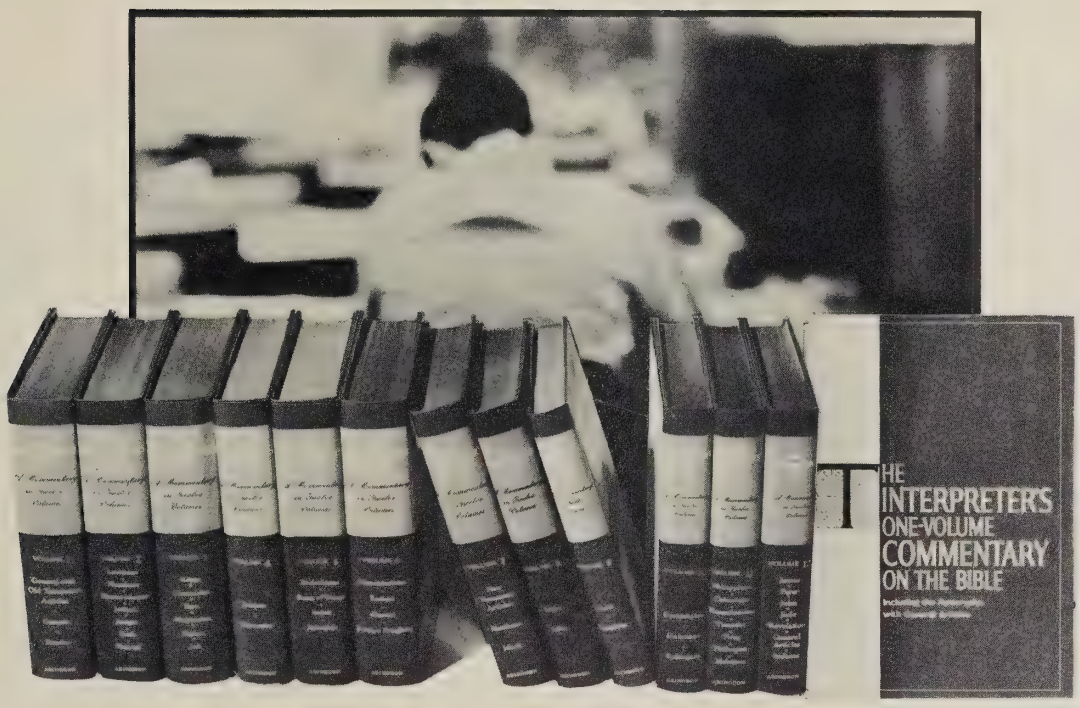
The general secretary of the United Bible Societies reports that the Rev. Henry Kachidza, 67, was arrested by the Rhodesian security police on July 16 in Salisbury. He was detained and interrogated at Chikurubi prison. Later on he was taken to Whawha detention camp, which is located in a remote area in the southern parts of the country.

It is not known what charges have led to the arrest of this well-known Christian leader, who until his recent retirement was general secretary of the Bible Society and was still active as chairman of the Christian Care organization in Rhodesia. Possibly the detention is connected with the fact that as chairman of Christian Care, Henry Kachidza was involved in gathering financial support for needy families of detainees.

His family, who have so far been given no opportunity to meet with him, are deeply concerned about his health. Due to a weak heart, Mr. Kachidza needs constant medication. The prison authorities have not yet given permission to bring him the medicine which he needs, nor was he allowed to collect or receive clothes and basic health supplies. When members of his family saw him from afar his glasses had been taken and his face showed traces of a severe beating.

The fact that there is no charge, nor a date for a trial, nor medical care for a Christian leader who is known to be in poor health, causes deep concern in the world-wide Bible Society movement and among those Christians in many countries who know Henry Kachidza well and have greatly appreciated his effective Christian witness.

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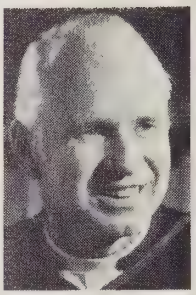
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PRINCIPAL FARRIS, Prof. Stanley D. Walters, and Dr. Donald C. Smith were appointed to Knox College by the General Assembly this year. Prof. Iain C. Nicol, right, was a 1975 Assembly appointment.

The fall term opened at Knox College, Toronto, with several changes in staff.

Principal Allan L. Farris, whose appointment by the General Assembly was announced in the July-August Record, took over during the summer from Dr. J. Stanley Glen, who will continue as a teaching professor for a year.

Well-known throughout our church as a preacher, lecturer and writer, Dr. Farris is also a highly respected member of the history department of the Toronto School of Theology. In Canada he is regarded as one of the leading scholars on the Reformation era.

Professor Stanley D. Walters has taken over the Old Testament chair, vacated by Dr. Robert Lennox. He came from Central Michigan University in the U.S.A., where he was chairman of the department of religion. He holds a Ph.D. from Yale University and a Th.M. from Princeton Theological Seminary, plus two other degrees. Dr. Walters has contributed a large number of technical papers to learned journals, as well as articles and booklets for the general reader.

The board of Knox College appointed Rev. Dr. Donald C. Smith, 47, director of field education and registrar. Dr. Smith resigned from St. John's Church, Medicine Hat, Alta., where he had been minister for eight years, to accept the post.

Dr. Smith won a post-graduate study scholarship at Knox College in 1954, and spent four years in Edinburgh, Scotland, where he took a Ph.D. at New College. He is married and has four children.

Professor Iain G. Nicol came from Glasgow, Scotland to become professor of systematic theology at Knox College, and was inducted by the Presbytery of East Toronto on February 25 of this year.

Dr. Nicol is a graduate of the University of Glasgow, where he took an M.A., a B.D. and a Ph.D. He did post-graduate work at the University of Marburg, Germany. His wife is a graduate of Marburg and has worked as editor of the new Collins *German-English, English-German Dictionary.* Dr. Nicol has translated three books from German into English.

Nigerian laymen here



Dr. Akanu Ibiam, better known across Canada as Sir Francis Ibiam, is visiting the church in Canada in October and early November at the invitation of the board of world mission. With him is N.A. Ndu, assistant clerk of the Synod of the Presbyterian Church of Nigeria and regional director of development projects.

Both men are elders of the Presbyterian Church of Nigeria and are in Canada to share their Christian faith and experience. It is hoped they will strengthen the ties of faith and friendship that already exist between the two countries and present the need for assistance in terms of specific development projects in Nigeria of an agricultural, social and economic nature.

Dr. Ibiam will speak at the Synod of the Atlantic Provinces in New London, P.E.I. and then travel through Southern Ontario, Winnipeg, Regina, Edmonton, Vancouver, Victoria, finishing in Montreal. Mr. Ndu will visit churches and representatives of development agencies in Toronto and then go through Eastern Ontario, Quebec and the Atlantic Provinces.

Anglicans in Uganda

Some 33 Anglican missionaries in Uganda are well and continuing to fulfil their normal duties, according to word received by the Church Missionary Society in London, England. In a press release dated July 14 the CMS reiterated its policy of not issuing any directive as to whether missionaries should return home, since they are now part of the autonomous church in Uganda under local leadership and direction.

For Ottawa and area

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THE HUTTERITES: A STUDY IN PREJUDICE, *by David Flint*

Hutterites, like Mennonites, are survivors of the Anabaptist wing of the Reformation — both have suffered murderous persecution, have sought refuge in North America, and are ethnic groups of German-speaking origin. But the Hutterites have two distinctions — their communal way of life and their continued use of old German as a language barrier to preserve their separation from a materialistic society "outside." These factors have made them, even in Canada, the target of popular fear and hatred, and of legal discrimination. This book, designed as an introduction and teaching aid for senior students, asks a basic question of Canadians — have we room in our hearts for dissenting minorities, or must all conform in the name of the god Nationalism? (Oxford, $6.25, paper)

John S. Moir

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L. E. Siverns

LOOK TO THIS DAY FOR TOMORROW, *by Dorothy Henderson*

A Canadian author of several books, Mrs. Henderson defines God as "creative power," and using this as a base, offers a series of meditations discussing various aspects of personal and social life, from faith to war, wisdom to materialism. To these she adds quotations gathered from a variety of thinkers who lived throughout the centuries, even before Christ. It's a book to keep on your bedside table, dip into and then ponder a while, before going on. (James Gall, distributor, 1293 Gerrard St. E., Toronto, Ont. M4L 1Y8, $6.)

Here's an idea

Seventy-five persons attended a family weekend campout at Crieff Hills Community in June. Ranging in age from a few months to 60 years, they came from the Presbyterian Church in St. Marys, Ont. and brought their own tents and trailers.

Friday evening was a get-together, with a weiner roast, a sing song, and devotions conducted around a camp fire.

Saturday offered a full program; swimming, hiking, baseball. The adults separated from the children for two sessions on marriage enrichment. After a hamburger barbecue a full length film was viewed by all.

A family service on Sunday morning centred on Zacchaeus, illustrated by a filmstrip. At lunch the St. Marys families sat together at one long table.

Old-fashioned picnic games in the afternoon were followed by an evaluation gathering. The cost of the entire weekend was $12.00 per family, with travel extra.

The minister, the Rev. Vernon Tozer wrote afterwards: "Because it was such a wonderful experience for us, we wish every congregation could and would do the same." He offers to send information to any congregation interested on the preparations necessary for a family weekend, copies of the program, and other details. Write him at Box 247, St. Marys, Ont.

LETTERS

(Continued from page 8)

convey the *meaning* of the original text. Being a paraphrase does not give it liberty to play fast and loose with the text.

What is disturbing is to find Presbyterian ministers using this book in the service of worship and recommending it to their people as though it were superior in quality to a valid translation. Surely integrity is of the essence in the life of the church and it should characterize the version of the scriptures which is chosen for use.

(Rev. Dr.) James D. Smart, Islington, Ont.

Make lotteries illegal

Re the editorial in the July-August Record on lotteries . . . In my opinion the spread of lotteries is a cancerous growth on the moral fibre of Canadian society, and the federal government should pass a law making lotteries illegal.

Owen Channon, Sr., Montreal.

• • •

We would do well to study again the greatest lottery of all time. Let the church appoint a day for these words to be read:

"They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots." — St. John 19:24.

Surely the Christian who seriously thinks on these things will abhor the lottery and encourage others to do the same.

Tom Lyttle, North Vancouver, B.C.

An idea from Barrie

The men of Westminster Church, Barrie, Ont. have been engaged in an unique week-long Christian workshop for the past two summers, designed to reach boys and girls with a practical creative program.

The idea and inspiration to do something about it came from their minister, the Rev. Paul Mills. The program is directed by Bill Wright, who has 40 to 50 dedicated Christian men and women involved in registration, Bible teaching, transportation and workshop instruction.

The Barrie Christian Workshop was conducted this year from July 5 to 10 with an enrolment of 143. This included children from kindergarten age to 15-year-old boys and girls. A wide variety of interesting arts and crafts was offered.

A Bible study period preceded the 1½ to 2 hours workshop sessions. During a brief tour one evening Bill Wright took a group of observers to Wally Currie's garage where he and Bill Wilson instructed a group of boys in woodworking.

Bruce Currie and Mel Brayman demonstrated how to build electrical circuits from batteries in the church hall. Tony Palmer had boys in his garage making plaques out of copper sheets and electric lamps out of copper tubing. The Rev. Paul Mills along with Dick Boswell and Peter Kell taught the art of canoeing and water safety at a small lake. Keith McGowan instructed boys from 9 to 12 years of age each morning in stamp collecting.

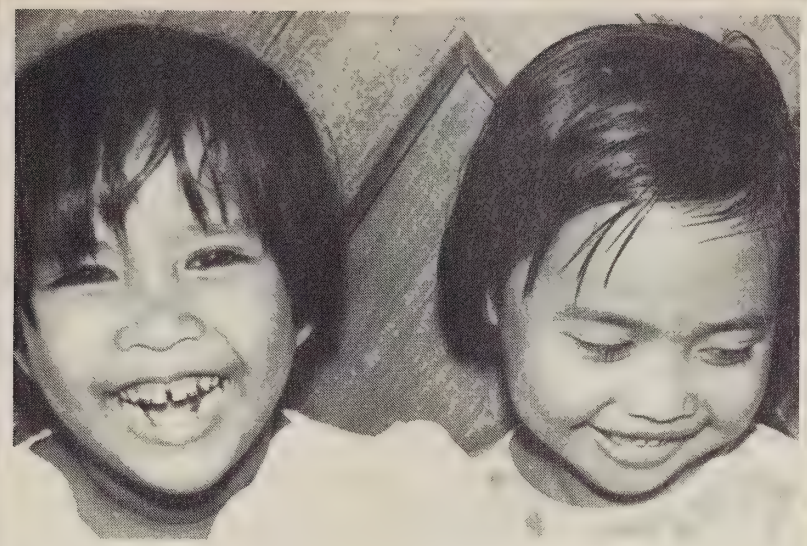
Women leaders introduced the girls to arts and crafts such as sewing, knitting, mosaic, glass and bead work. This year an adult workshop was added for beginners in macrame where planters and wall hangers were created under the leadership of Wendy McComb.

The week-long series of Bible studies and workshops was brought to a close with a huge barbecue for the children, parents and instructors, which over 300 attended.

Bill Wright reports that these workshops provide great opportunities for outreach to the community.

Guyana leader dies

Word has been received of the death of David Prem Kunar, 51, national treasurer of Presbyterian Men in Guyana. The son of a catechist, Mr. Kunar was a headmaster in Canadian Presbyterian Mission schools until 1963, when he was appointed to a government school. After retiring in 1971 as an education officer he opened his own private school at Ogle. An elder, he was active in the Presbyterian Church there and in the local presbytery. Surviving are his wife, Irene, and five children.



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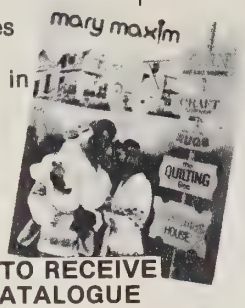
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Q *What do you think of the custom of having the children leave the service early and go to their own classes as against having the children stay for the entire service?*

A The first, seemingly, is favoured by teaching experts. In congregations I have had that follow this custom I have had spare teachers for the classes so that every other Sunday the teachers themselves are able to attend the full service.

The second was followed when I was small. In congregations I have had where there were no children's classes at the hour of the morning service I have suggested to parents to leave a space between them for the small children, and give them paper and crayons to keep them quiet. I have noticed that in three or four weeks, even without paper and crayons, the little ones are remarkably quiet. Some of the orient (Buddhists?) emphasize this in their services to lay a basis for later meditation habits. Meditation is much favoured in present comment by some medical folk for the reduction of adult tensions, etc. They may have something in this. Children who are older, but unable to follow the preaching, will squirm. As a boy I was given three peppermints, at intervals, to keep me quiet. (Judicious bribing, of course!). But this custom in my boyhood was so common among parents that the peppermints were called "Presbyterian mints." There were no children's classes then during the service, and older people learned to develop a special valve in their ears to tune out the rustling noises made by children.

I have no preference between the two customs, even though some parents are emphatic in their belief that children should be with them for all the service.

SEND QUESTIONS TO: Rev. Dr. L.H. Fowler, 376 Lakeshore Road, Port Hope, Ont. L1A 1R3. Include name and address, for information only.

Anniversaries

145th — Lake Ainslie, N.S., August 1, (Rev. L. M. MacNaughton).

143rd — Farquharson, Middle River, N.S., August 8, (Rev. L. M. MacNaughton).

139th — Puslinch, Duff's, Ont., October 18, (Rev. F. Norman Young).

136th — Kenloch, N.S., July 4, (Rev. L. M. MacNaughton).

119th — Mira Ferry, N.S., August 8, (Rev. H. L. McCall).

DEATHS

BRAY, THE REV. CHARLES E., 86, a retired Presbyterian minister, died at Penticton, B.C. on August 8.

Mr. Bray entered the ministry of our church in 1946 after serving with the Sudan Interior Mission in Nigeria and with Associated Gospel congregations in Ontario.

His ministry was at Willowdale, then at Three Hills, Alberta; at Nelson and then Armstrong, B.C.; and at Assiniboia, Sask. He retired to Penticton in 1964.

He is survived by his wife, Mary, and two daughters, Mrs. Jean Brotherwood of Lethbridge, Alta. and Mrs. Ruth Graham of Kelowna, B.C. His first wife, Amy Smith, died in 1954.

HILL, THE REV. SAMUEL HUGH, 87, a retired Presbyterian minister, died at London, Ont. on August 26.

Mr. Hill came from Lisburn, Northern Ireland at 17 years of age. After completing his formal education he studied at McCormick Theological Seminary in Chicago, U.S.A. After ordination in 1917 he served in the U.S.A. until 1928, when he returned to Canada.

His ministry was at Bobcaygeon, Kinburn, Hastings, Pembroke, Emmanuel Church in Toronto, St. Enoch in Hamilton, Ailsa Craig and Corunna, all in Ont.; at Parkview in Saskatoon, Sask.; and at St. James in Winnipeg. He retired early in 1963.

Surviving are his wife, the former Mary Boyd; two daughters, Mrs. George (Lois) Woelfle of Paisley, Ont. and Mrs. Keith (Eileen) Goodfellow of Ancaster, Ont.; and three sons, Gordon of Oakville, Ont., Paul of London, Ont., and David of Walworth, Wis., U.S.A.

BORTHWICK, LEMUEL H., 83, member, Duff's Church, Puslinch, Ont., August 8.

CARMICHAEL, DENNIS, 47, elder, choir member, long time treasurer, First Church, Pembroke, Ont., July 25.

COLLIER, MRS. W. R. (HELEN), member, Glenview Church, Toronto, Ont., August 17.

COTTON, NOAH WILLIAM, 64, elder, St. Andrew's Church, Barrie, Ont., August 2.

DENTITH, MRS. THERESA MAY, 90, member, Rosetown Church, Sask., July 22.

DOUGLAS, JOHN, long time elder, Knox Church, Woodstock, Ont., August 12.

ELLIS, FRANK, long time elder, Knox Church, Woodstock, Ont., August 11.

ELLIS, FRED, elder, First Church, North Pelham, Ont., August 4.

KEITH, MRS. MURIEL FLORENCE, 75, first woman elder and lifelong member of Cooke's Church, Chilliwack, B.C., August 15.

McLENNAN, MRS. AGNES, 87, widow of the first minister of Knox Church, Lloydminster, Alta. (1905-1907), Rev. A. A. McLennan, August 6.

MILLER, EDWARD, senior elder, St. Andrew's Church, Alma, Ont., Aug. 5.

SINGLETON, MRS. THOMAS (MARTHA), long time member of Cooke's Church, Toronto, and latterly of Leaside, Ont., life member of W.M.S., August 9.

SWANSTON, GORDON FIELDING, 71, elder, Rockwood Church, Ont.

WEIR, MRS. SARAH, 97, mother of the Rev. Dr. William Weir of Fergus, Ont., life member of W.M.S. and lifelong member of Knox Church, Goderich, Ont., June 3.

YOUNG, MRS. JOHN (Mac), church school teacher, Harmony Group and Scott Auxiliary W.M.S., St. John's Church, Toronto, Ont., August 5.

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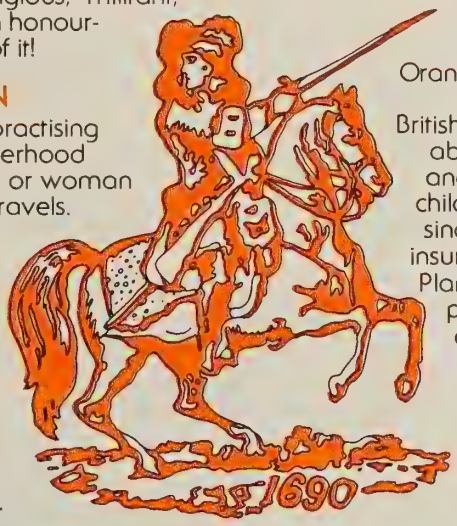
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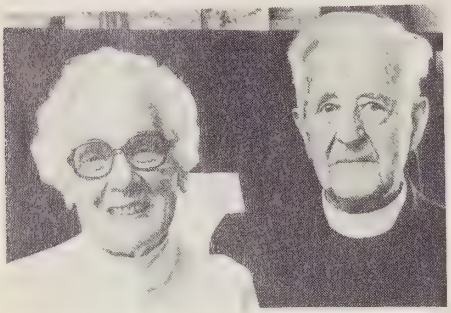
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PERSONALS

On October 1 the Presbytery of Hamilton will hold a testimonial dinner in Central Church for *Rev. Dr. A. Lorne Mackay.* While he was on Prince Edward Island this summer the moderator of the 102nd General Assembly was received by *Lieutenant-Governor Gordon Bennett,* by *Premier Alex Campbell,* and by *Roman Catholic Bishop Francis J. Spence.* A family reception for Dr. Mackay brought out Islanders whom he hadn't seen for many years.



AT THEIR 60TH wedding anniversary celebration on August 9 are shown Rev. Dr. Ernest Arthur Wright and his wife, who live in Victoria, B.C. The congregation of Trinity Church gave a reception for them on the Sunday previous. Dr. Wright served in the Peace River Presbytery and other parts of Canada before his retirement.

Betty Kennedy, nationally known on television and radio, and *George Allan Burton,* the chairman of Simpsons, will be married in St. Andrew's Presbyterian Church, Toronto on October 15 by *Rev. Dr. H. Douglas Stewart.*

Rev. Dr. E. A. Thomson and his wife celebrated their golden wedding anniversary in Toronto on July 28. Dr. Thomson retired as principal clerk of the General Assembly in 1973.

Mrs. W. B. Leatherdale has retired after more than 26 years as hospital visitor in Montreal, first on the staff of the Women's Missionary Society (W.D.) and since the amalgamation as a member of the board of world mission staff.

A native of Ontario, Mrs. Leatherdale, prior to her appointment in February, 1950 lived in the Midland-Coldwater area, where she took an active role in the life of the Presbyterian Church, particularly the W.M.S. (W.D.), and in the Women's Institute.

Mrs. Leatherdale's cheerful personality and lively Christian faith fitted her well for her ministry to the sick and shut-in. Her work took her to the hospitals and nursing homes in the Montreal area where she befriended many over the years.

The *Rev. Irvine Ross McKee* has retired from the ministry after serving for more than 31 years. For the past 12 years Mr. McKee has worked within the Presbytery of Kamloops, and has served as its clerk, moderator and treasurer. His last pastorate was at Kitimat, B.C.



ON OCTOBER 24 Mrs. Mary Margaret (MacDonald) Shaw will be 90. She has been a member of Zion Church, Charlottetown, P.E.I. since 1914 and was active in the choir, youth work and the W.M.S. there and in other congregations on Prince Edward Island.

Miss Pauline Brown is on furlough from India, where she serves with the Christian Medical Association. She is taking further training in public health in Hamilton, Ont.

The new director of the Ecumenical Forum of Canada is *Arturo Chacon,* until recently professor of sociology in the University of Chile. He graduated in theology from Queen's University, Kingston, Ont. in 1961. He succeeds *Dr. Kathleen Hockin.*

Miss Linda Corry has been appointed to Ormstown and Rockburn in Quebec as lay supply.

The *Rev. E. Lloyd Clifton* of Mount Forest, Ont. attended the Communications Centre '76 conference at Green Lake, Wisconsin, U.S.A. in July, accompanied by his wife. Their daughter, *Beth Ann,* deaconess at Central Church, Hamilton, Ont. was also a delegate to Communications Centre, '76.

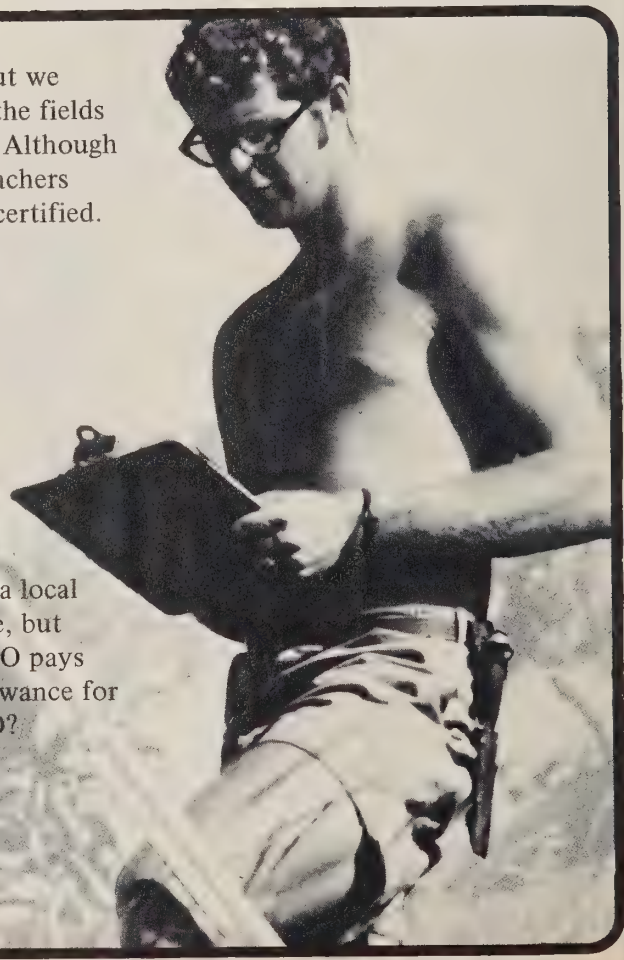
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A worker-minister

by R. Malcolm Ransom

COMING UP from the Metro in Paris at the Emil Zola stop, I emerged on to the street, in one of the most heavily populated areas. Here, working-class families exist jammed into long rows of ugly tenement houses in various states of disrepair.

Thirty-one percent of the population of Paris lives in grossly inadequate housing (two adults with four or more children in one room), while 39% of Paris lodging capacity is unused (1975 figures). I found Rue du Théâtre, arrived at the number I was looking for and rang the bell marked *Mission Populaire.* I was greeted by my host for the evening, the Rev. Al Hulbert, who with his Canadian wife, Fona, impressed me as the couple doing the most creative and difficult job in the work of the kingdom of God that I had yet come across.

I mounted the rickety old stairs to their second floor flat, simply and austerely furnished yet with an atmosphere of quiet dignity. One forgot the loose, unpainted floor boards, the primitive stove heating system, the absence of any furniture other than a table and four straight chairs. Al is a minister of the Church of Scotland, a former SCM secretary, who out of a deep sense of responsibility for the sins of our society against our fellow men tried to identify himself with the underdog and the dispossessed by volunteering as a worker-theologian related to the *Mission Populaire.* He was one of seven in France. His "support group" — the mission — proved to be completely out of touch with the realities of his work and only looked to him to boost their sagging membership and ease their financial burden. This was not Al's understanding of his call. He learned a trade as a welder, found a job first in northern France, then in Paris and dared not lose it by any attempt to step out of line. He needed it to earn his livelihood. The possibility of unemployment was a spectre he shared with his fellow workers.

He was obviously physically tired, even after a year and a half in his present job. And concerned spiritually about the welfare of his fellow workers. He was distressed at the inability of the church to bridge the gap between the two cultures — its own middle class one and that of the working man — so diverse that he found it almost impossible to interpret one to the other. He greatly needed a strong support group of fellow Christians who understood what he was trying to do and shared something of his convictions and dedication. But he was encouraged by his wife (a graduate of the University of Toronto) and by drawing deeply from the scriptures. He always read a passage when we sat down to a simple but hearty meal together.

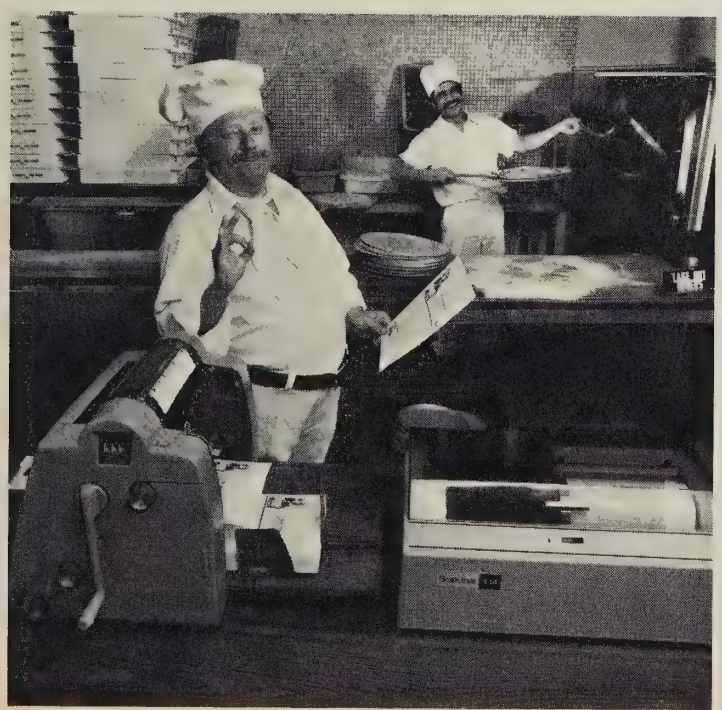
Al was pioneering in taking the gospel into another culture where he needed a new set of muscles, a new set of concepts and values and a new vocabulary to witness to Christ in a manner that would be understood by those with whom he worked daily. It was hard going — like the worker-priests of the Roman Catholic Church — one false move and he would be out, and he knew it.

He was not play-acting. He was a real worker and had tried to identify with his companions as fully as possible. His boss was a beast who treated him and all the others like animals, so that they were robbed of human dignity. All felt deep-rooted anger at continuously being discriminated against and used in dehumanizing ways. Al could understand the "unreasonable" outbreaks of fury and frustration among the workers and over the smallest matters and the fact that half a dozen of them needed alcohol permanently in order to see the day through.

He realizes he is a voice crying in the wilderness. His plant is but one small cameo of life in the medium and small firms in France today which comprise 60% of French industry. But he has conviction, and a dream; he has a sense of mission that he may be used of God to bring health and healing to his workmates. ★

First in a series by Mr. Ransom, who has been on sabbatical from his position as director of mission education.

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BARBARA STEWART DAY was observed in St. Andrew's Church, Markham, Ont.; when Miss Stewart, right, retired after playing the organ for 38 years. After her last service the minister, Rev. Fred Cromey, and two former pastors, Rev. Dr. W.H. Fuller and Rev. Donald McKillican, paid tribute to Miss Stewart. A cameo brooch and a comb, brush and mirror set were presented for the congregation by Mrs. Mary Glen, left.

Sod was turned for the new *Knox Church, Alliston, Ont.* by the minister, Rev. Alexander Clements. The building will replace one destroyed by fire.

At *Union Church, Mira Ferry, N.S.* the centenary of the Woman's Missionary Society (Eastern Division) was observed. Greetings from Taiwan were brought by Miss Georgine Caldwell.

A memorial to Milton C. Thompson was dedicated in *First Church, Hopewell, N.S.* The late Mr. Thompson served as clerk of session, organist and church school superintendent for many years.

At *Farquharson Memorial Church, Middle River, N.S.* three plaques in tribute to the first minister, Rev. Alexander Farquharson, were unveiled by two granddaughters, Miss Annie Farquharson and Mrs. Jessie Livingstone. He was minister from 1793 to 1858.

On Sunday evening, October 31, a service of witness will be held in *St. Paul's Church, Hamilton, Ont.*, sponsored by the presbytery. The preacher will be Principal Allan L. Farris of Knox College.

CAMEOS



IT TOOK BRIAN CAMERON 200 hours to complete this scale model of St. John's Church, Cornwall, Ont. which he made with balsa, paper and glue. Sections can be removed for viewing the interior, which is complete down to offering plates and hymn number boards. Brian is shown with the minister of St. John's Church, Rev. Fred Rennie.



IN ST. GILES CHURCH, Calgary, Alta., the first recipients of the Order of St. Giles, presented in recognition of long and outstanding service to the church, are shown: from left, Mrs. Katie Stephen, Leo Zeegers, Tom Hayes and Miss Bea Kiddle, with the minister, Dr. David Crawford and Mrs. C. Chalmers (second from right) whose gift in memory of her late husband made the order possible.



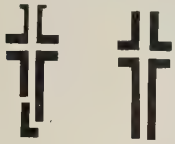
A CHURCH HYMNARY from Carnwath, Scotland was brought back to Strathroy, Ont. by Rev. Dr. Archibald Brown, who is shown presenting the book to Arthur Conkey, clerk of session at St. Andrew's Church. Through the Boy Scouts the town of Strathroy has become linked with Carnwath, and residents of that village have been made honorary citizens of Strathroy.

READINGS

November 1 Romans 12:1-21
November 2 1 Kings 17:8-16
November 3 Acts 3:1-10
November 4 Acts 4:5-22
November 5 Acts 9:32-43
November 6 2 Corinthians 9:1-15
November 7 2 Samuel 24:18-25
November 8 Romans 5:1-11
November 9 Philippians 4:1-13
November 10 Matthew 22:34-46
November 11 Psalm 67
November 12 Luke 19:37-48
November 13 2 Corinthians 5:12-21
November 14 John 1:35-51
November 15 Luke 2:25-33
November 16 Philippians 2:1-11
November 17 Acts 3:1-10
November 18 John 10:1-15
November 19 Acts 11:19-30
November 20 Revelation 3:1-6
November 21 Psalm 1
November 22 Psalm 19
November 23 Psalm 23
November 24 Psalm 24
November 25 Psalm 27
November 26 Psalm 103
November 27 Psalm 121
November 28 Luke 3:15-22
November 29 Luke 4:1-13
November 30 Luke 5:27-39

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YOUTH



THE PYPS FROM KNOX CHURCH, Georgetown, Ont. presented $500 to Miss Giollo Kelly when they visited 50 Wynford Drive. Previously another $500 was given the board of world mission at the Brampton Presbytery rally. The total will go to the Presbyterian Fellowship House, Prince Albert, Sask. to assist Indian Canadian high school students who live in that residence.

Have you read these?

Here are some books that should be read by those who have just graduated from high school and by their parents. The comments on them are by Rev. Dr. A. Goodwill MacDougall, secretary for church and university under the board of world mission.

Survival on Campus should prove helpful to students about to enter college or university. The author, using actual campus situations as illustrations, deals in a reasonable way with such issues as how to get along with your room mate; how to relate to other Christian viewpoints, ranging from the extreme conservative to the very liberal; coping with intellectual positions expressed in the classroom, the dining halls, dormitory rooms, etc., which conflict or seem to conflict with the student's Christian faith; how to relate to non-Christian religions; how to give expression to one's beliefs through political and social action.

When You Leave Home is a useful book for any young person who has reached that time in life when he/she will be leaving home, whether to further education, to work, or whatever. The aim of the book is to help people at this particular stage in life make decisions from a Christian perspective regarding such issues as life style, social mores, vocation, etc. It does not supply "slick" answers but tries to establish basic principles for consideration and guidance.

Both books could form the basic resource material for a short series of discussions that would help prepare young people for the new world they are about to enter. The *Leader's Guide* (to accompany *When You Leave Home*) has practical suggestions for such a series.

How much better to expose teen-agers to differing views, as this resource material does, while they have the security of the familiar than to shield them and have their beliefs shattered after they leave home!

If congregations are not prepared to establish discussion groups, they could give a copy of these books to each of their young people about to launch out on their own.

A Time to Tear is designed more for parents of adolescents than for the young people. Its theme is how parents can untie the apron strings in such a way that they become enablers rather than stumbling blocks as their young people struggle to grow into mature, responsible adults.

The purpose of *After the Children Leave Home* is to help parents surmount that "empty" feeling, frequently a depressing experience of parents who are suddenly left alone. This situation is intensified by timing, for sons and daughters usually set out to establish homes of their own just when the parents begin to experience unsettling accompaniments of middle age — unfulfilled dreams, threats to job security, the fear of the later years, etc.

All are available from the W.M.S. Book Room, 50 Wynford Drive, Don Mills, Ont., M3C 1J7 at the prices listed below.

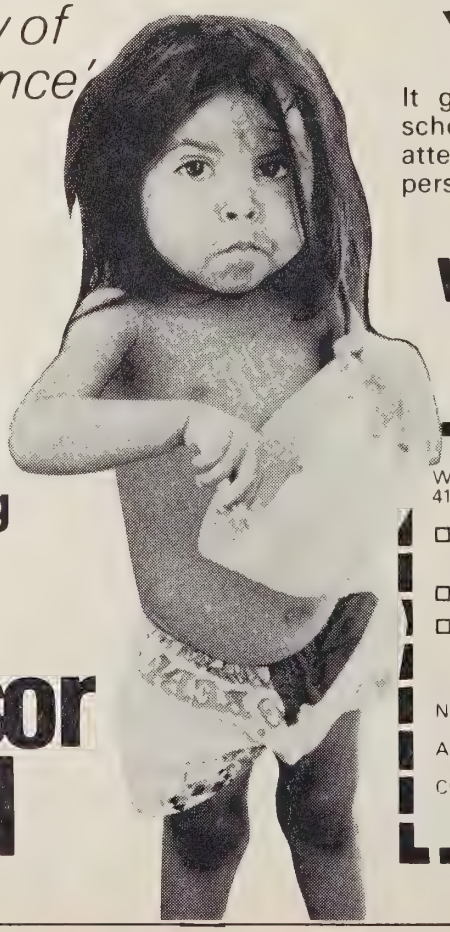
Survival on the Campus, by William Proctor (Spire)	95¢
When You Leave Home, by Robert M. Temple Jr. (Graded Press)	90¢
Leader's Guide for above	80¢
A Time to Tear, by Walter L. Holcomb (Graded Press)	$2.35
After the Children Leave Home, by Chester and Marjorie Pennington (Graded Press)	$1.50

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INDUCTIONS

Mathewson, Rev. Robert C., as Associate Professor of Religious Studies and Director of Continuing Education, Ewart College, Toronto, Ont., September 22.

McKinnon, Rev. Warren, Woodstock, Knox Church, Ont., July 29. (Christian Education).

Ruiter, Rev. Hank, Thunder Bay, First Church, Ont., September 12.

Wilson, Rev. George E., Scarborough, Clairlea Park, Ont., Sept. 26.

INSTALLATION

Farris, Rev. Dr. Allan L., as principal of Knox College, Toronto, Ont., September 15.

RECOGNITION

Brownlee, Rev. Kathy, Geraldton, St. Andrew's, Ont., September 19.

DESIGNATION

Hubert, Miss Karen (deaconess) to Flora House, Winnipeg, Man., at Alma Street Church, St. Thomas, Ont., May 23.

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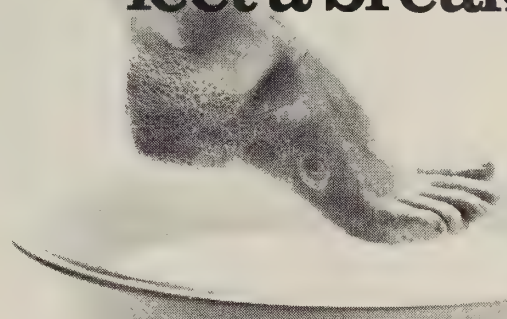
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Brantford, Greenbrier, Ont., Rev. Robert Robinson, 410 Colborne St., Brantford N3S 3N6.
Carluke-Binbrook, Ont., Rev. B. A. Nevin, 40 Hostein Dr., Ancaster, L9G 2S5.
Dresden-Rutherford, Ont., Rev. J. E. Riddell, 520 Elgin St., Wallaceburg, N8A 3C2.
Duart and Turin, Ont., Rev. Robt. O. Rahn, Box 883, 50 Finch Court, Chatham, N7L 1H9.
Hamilton, Chedoke, Ont., Dr. John A. Johnston, 147 Chedoke Ave., Hamilton, L8P 4P2.
Hamilton, St. Enoch, Ont., Rev. Walter Allum, 11 Melville St., Dundas L9H 1Z7.
Molesworth and Gorrie, Ont., Rev. Kenneth Innes, Box 247, Brussels N0G 1H0.
Monkton and Cranbook, Ont., Rev. W. J. Murray, Box 235, Mitchell N0K 1N0.
Norwich and Bookton, Ont., Rev. R. D. Duncanson, Box 393, Norwich N0J 1P0.
Petrolia and Dawn, Ont., Rev. F. H. Austen, 720 Hall St., Sarnia N7V 2C2.

Synod of Saskatchewan
Regina, First, Sask., Rev. T. A. Rodger, 1850 Parker Ave., Regina S4S 4S2.
Swift Current, Sask., Rev. W. L. Fourney, Box 1295, Moose Jaw S6H 4P9.

Synod of Alberta
Calgary, Grace Church, Alta., Rev. J. B. Milne, 31 Columbia Place N.W., Calgary, T2L 0R4.
Fort Macleod and Jumbo Valley, Alta., Rev. L. D. Hankinson, 1818-5th Ave. S., Lethbridge T1J 0W6.
Medicine Hat, St. John's Alta., Rev. Hector W. Rose, Box 221, Bassano, T0J 1B0.

Synod of British Columbia
Kitimat, B. C., Rev. Maurice D. McNabb, 237-4th Ave., E., Prince Rupert V8J 1N4.
Vancouver, West Point Grey, B. C. Rev. Dr. Grant Hollingworth, 1680 Nanton Ave., Vancouver V6J 2X4.

CLERK OF PRESBYTERY
Montreal, Rev. Scarth Macdonnell, 3495 University St., Montreal, Que., H3A 2A8.

Thanks: for the hunger?



"My cup runneth over" (Psalm 23: 5c, KJV).

IT IS DIFFICULT to picture beggars, on the streets of India for example, meeting for thanksgiving, worship and praise. And equally difficult to picture children from Africa or any land of privation, stomachs bloated from starvation, queueing up with their tin dishes for rice singing,

"God sees the little sparrow fall . . .
I know he loves me too."

Many of God's children are brought up as followers of a non-Christian faith. Yet is is difficult to accept *that* as the reason they are among the world's have-nots today, while through an accident of birthplace, we Christians so freely and wastefully enjoy our excesses. The more sincerely Christian we are the more difficult it is for us to accept *that* as the reason we have so prospered while others have been so deeply deprived. It often appears that the most affluent are the greediest, the most materialistic, the most wasteful, and the quickest to complain at the very mention of "restraint."

An editorial in the magazine *Christianity Today*, gave an account of the governor of Colorado being asked to recall the worst case of waste he had seen in the past year. "That's easy," he said. "It was one day last July, with the outside temperature at 96 degrees. The state building in Denver had the air conditioning on so cold that one of the secretaries had a heater plugged in alongside her desk."

We are told that the energy *wasted* by 205 million Americans is equal to the energy *used* by 105 million Japanese. Canada, with comparable affluence, has also a high rate of energy consumption, with the *average* household said to contain twenty-five electrical appliances. We use up our bounties in this world at a rate that suggests we think there will be no tomorrow. Ecologists warn us that shortly our throw-away thinking will completely deplete our "vast" reserves. How long will it take us then to adopt the stoicism of the East in the face of want, or to forget our Christian songs of praise? How many doxologies will we be inclined to sing while on a black African standard of living?

Not that we need to be rich to know that God is good or to share with him, and others. One of the finest thanksgiving songs ever likely to be written was attributed to David. Our Bibles call it Psalm 103. Beginning and ending with the words, "Bless the Lord, O my soul," it recalls God's good and great gifts without even mentioning material blessings. Verse ten is an example: "He hath not dealt with us after our sins: nor rewarded us according to our iniquities." It is obvious that one does not have to be wealthy to appreciate God's gifts, or to "Bless the Lord, O my soul" (verse 22).

It is equally clear that the poor have much to give besides their tears. Church fund raisers have frequently had occasion to note that the most sacrificial gifts are often not those of the large and wealthy but of the small and poor congregations. Jesus' story about the widow and her mite is a memorable illustration of how the best giving is done. We remember that he said, "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12: 44), and Jesus said *that* was *more.*

Halford Luccock, Methodist preacher and Yale professor, writing of this story, said, "How great and many have been the gifts which have come out of poverty! They have been gifts of life, of thought, of skill, of devotion. The support of the church throughout the world has come far more from the two coppers of the poor than from the large cheques of the rich. Paul is not the only one of whom it may be truly said, 'as poor, yet making many rich' (II. Corinthians 6: 10)."

In this season of thanksgiving many may not give thanks partly because they have been brought up as followers of another religious faith. We of the western world may not give thanks either, not because we *lack* so much as because our cups run over, and our thinking has become twisted. Again we need reminding of how Jesus said (Luke 12: 48), "For unto whomsoever much is given, of him shall be much required."

Prayer

God of all power and mercy, help us to remember that it was in love to your world that you sent your Son, that he taught that to see and know him was to see and know you, teach us now and always to remember that you still deal with your people in love. Help us to be content with our lot whatever it may be, and to be mindful of "the unsearchable riches of Christ." We ask all things in his name. Amen. ★ /BY D. GLENN CAMPBELL



Theme materials to assist church members in making a responsible response to the General Assembly's appeal are available from:
THE BOARD OF CONGREGATIONAL LIFE,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7

The General Assembly Budget objective for 1977: $3,500,000.

God Gives So You Can

PRESBYTERIAN

RECORD

NOVEMBER, 1976



THE FRASER VALLEY, BRITISH COLUMBIA

A Dream Fulfilled
Colonel Maclean's Gift
Italy's Base Communities
A New Principal for Knox

A Dream . . .



ST. ANDREW'S CHURCH, New Liskeard, pictured above, was the centre of outreach into what is now the Presbytery of Temiskaming.

FULFILLED!

by Morley Mitchell

ON THE 17TH OF OCTOBER the congregation of St. Andrew's Church, New Liskeard, in northeastern Ontario, celebrated their 80th anniversary. By most measuring sticks in The Presbyterian Church in Canada that would not prove to be too exciting. Many churches are twice that age. The folk of St. Andrew's celebrated something else . . . the opening up of a whole area of Ontario's northland to the work of Christ's church. And they celebrated the birth of a presbytery, Temiskaming.

Because, by God's grace, these are important parts of the New Liskeard story.

The congregation's historian elder, W. G. Nixon, began his history of the local work of The Presbyterian Church in Canada with the following quotation from the book *Agricultural Temiskaming,* issued by the New Liskeard Board of Trade in 1910: "The Presbyterian Church (St. Andrew's), was the first organized in the town, and as the pioneer is entitled to first mention. It began with the country and has made proportionate progress.

"At the time of the appointment of a Crown Land agent at New Liskeard in 1895, the church sent in a student of Queen's University for a few months in the summer and in 1896 the Rev. John Sharp was appointed by the Presbytery of Lanark and Renfrew to take charge of the country and to preach in the lumber camps on Lake Temiskaming and the Kippewa. At New Liskeard the services were held in a small building which was used during the week as a school.

"In the fall of 1897 Rev. Sharp was appointed to a professorship at Morin College, Quebec and the Rev. James Gilchrist took his place in New Liskeard area. In the spring of 1898 the Rev. Young took charge and remained till November until Mr. F. E. Pitts took over.

"The first church in New Liskeard was opened on Christmas Day, 1898 by Rev. Pitts. It is to be said to the credit of both congregations that for nearly two years after-

wards both Presbyterians and Methodists used this building to hold services.

"Mr. Pitts stayed with the work and so steadily did it grow under his charge that in 1903 the present handsome church was built. It has a seating capacity of 400 with additional accommodation in the basement for the large and important Sunday school. In the fall of 1909 Mr. Pitts resigned his pastorate, to the sorrow of the congregation and the deep regret of the entire town.

"Mr. Pitts was an energetic citizen, prominent in everything that made for the good of the community."

All that from a Board of Trade publication in 1910. One thing was sure. The Lord by this particular instrument, The Presbyterian Church in Canada, had made a lasting mark on the face of the north-east. The late W. G. Nixon commented, "This record shows so clearly the missionary spirit of the Presbyterian Church and its desire to see that its people were not neglected in the spiritual things of life. It was and is this belief in the omnipotence of God that has made the church a vital factor in the history of Canada."

And from his words about the church one senses he was *some* elder.

A mission to the north

The following motion, taken from a session minute of March 10, 1910 is of great interest: "moved by Mr. McKelvie, seconded by Mr. Harvey, that an effort be made to have the congregation supply sufficient funds to keep one mission field supplied yearly." It was *some* church.

And it was growing. As in 1895 St. Andrew's, New Liskeard was the point of advance so in 1903 was Tomstown, 20 odd miles further north. A church was built there in 1928 after the union struggle. In 1907 St. Paul's, Englehart came into being 50 miles further north. That same year the railway advanced to a north eastern railhead and the town of Cochrane was born. Knox Church, Cochrane came into being not long after.

The missionary spirit of the New Liskeard congregation led on October 15th of 1911 to a more immediate concern. New Liskeard is still a farming community, but in those days agriculture was everything. St. Andrew's reached out into the farming district on her doorsteps.

On the evening of October 15 plans were made to hold a week-night service in the Harris Township School. A Sunday school was to be started there as well. By the end of November both were organized and under way. Angus McKelvie took oversight of the Sunday school for the first month of operation.

The story of what is now the Presbytery of Temiskaming had begun to unfold. From the birth of St. Andrew's, New Liskeard in 1895 had come a mushroom of activity. In 1911 The Presbyterian Church in Canada had ministers in full or part time work at Earlton, Englehart and Tomstown, Cochrane, Haileybury, Cobalt and Giroux near Cobalt.

When union came in 1925 only four congregations continued Presbyterian: St. Andrew's, New Liskeard with roots to 1895, St. Paul's, Englehart dating to 1907, Tomstown Church dating to 1903 and much further north, Knox, Cochrane. For some time that was the way things would be. But a single word would start the Presbyterian pot boiling again. And that word was GOLD.

Kirkland Lake and Timmins were the towns. In Kirkland Lake, the local church had a history of being a community affair issuing into one of those quirks of history whereby the present United Church in that town has in its possession a pulpit Bible donated to the "United Church" in 1921. At that time it was a community church, not the present national body.

The mission in Kirkland was opened under the Presbyterian banner in 1934. A new church had come to the mining town where the magic of gold was king. One of the notes of history that binds St. Andrew's, Kirkland Lake and St. Andrew's, New Liskeard together is this. In the years thereafter it was the Rev. E. J. Kerr, minister of St. Andrew's, who would go to Toronto to fight the good fight of all who desire to convince the mission board where God's hand leads the kirk.

Again from the pen of W. G. Nixon . . . "The larger work of the Presbyterian Church was now before the presbytery and the Rev. E. J. Kerr along with W. M. MacKay, superintendent of missions, were giving special attention to the work at Timmins and Kirkland Lake. Mr. Kerr was tireless in his devotion to the extension of the work into these places and in his desire to see churches erected there."

The visions and dreams of faithful men! Visions and dreams to which they gave themselves with prayerful conviction. They worked hard. They travelled on roads that would stop us, in cars we wouldn't trust, through weather we find hard to believe, in a time when miles of nothing but bush separated the towns. Today both St. Andrew's, Kirkland Lake and Mackay Church, Timmins are self-sustaining churches. Together with St. Andrew's, New Liskeard they form the triumvirate of self-sustaining congregations in the present Presbytery of Temiskaming. That's a long way from 1933 when the present editor of The Record arrived in Timmins with a list of names and a student's faith, hoping to see a church born.

As far as Kapuskasing

The last chapter began in the early 1960's. Students then, Carl English and Zander Dunn went to Kapuskasing to do ground work for the opening of a mission field. A deaconess, Martine Van Beek, conducted summer vacation Bible schools there. And then J. J. Urquhart, presently serving Englehart and Tomstown, came to the joint charge of Cochrane and Kapuskasing.

St. John's Presbyterian Church was organized in Kapuskasing and began to build on two principal lines of concern . . . faithful Sunday worship, and a sound Christian education program. Thirteen years after birth, in 1975, the congregation built the newest Presbyterian church in Temiskaming. Financially, St. Andrew's, New Liskeard was involved as indeed was the whole of what has become the Presbytery of Temiskaming.

St. Andrew's, New Liskeard has just marked her 80th birthday. It has been an occasion of joy and celebration for the local congregation to be sure. But it's a birthday that doesn't belong just to New Liskeard. It has to do with The Presbyterian Church in Canada casting its eyes beyond areas of condensed population — casting its eyes north into the James Bay frontier.

It's the story of men like Pitts and Kerr. Men who headed the words Isaiah heard, "Whom shall I send? And who will go for us?" They answered that call. And the Lord blessed the church. ★

THE AUTHOR is the minister of St. Andrew's Church, New Liskeard.

EDITORIALS

The economics of the church

THIS IS THE MONTH when stewardship is stressed in most Presbyterian congregations. Members are contacted, usually through a visitation, and informed of the financial needs of the church for the coming year. They are encouraged to respond by supporting the local church and the General Assembly's budget for work at home and overseas.

Of interest at this time is an interim report made to the General Assembly of the Church of Scotland last May. It is three years since that body made a grant to the department of economics at the University of Edinburgh to enable it to make a survey of the Church of Scotland. Here are some of the facts disclosed in the report.

Just over one million in a Scottish population of 5.2 million claim to be members of the Church of Scotland. There are some 1,750 parishes, each with its own minister. In 1974 the total income of the church was under 15 million pounds (roughly $27,000,000), of which 70 per cent was raised by congregations. The other 30 per cent was collected centrally in the form of bequests, donations, grants, investment income, etc.

In that year, 1974, about 82 per cent of income was spent by and on behalf of congregations. The remaining 18 per cent was for what we would call the budget funds of the church, its national and overseas work.

The economists who made the study suggest that the real income of the church is determined by two factors: the level of real personal disposable income per capita and the number of church members. In recent years the positive effect of increases in per capita income has been offset by the negative effect of the decline in membership, so that real church income has remained fairly static. Over the next decade the growth of per capita income should lead to a gradual rise in the real income of the church, but in the long run the anticipated fall in membership should cause a downturn in that income.

A rather striking finding is that contrary to the fears of many people, inflation does not appear to have an important influence on church income.

The greatest danger to the financial position of the church is the way in which costs are increasing. This is largely due to the fact that men and women make up its working staff at home and abroad. They must be paid, and salaries for personnel normally increase to meet the rising cost of living, so the expenditures of the church go up.

Professor J.N. Wolfe, director of the survey, and Michael Pickford, the deputy director, suggest a number of measures to improve the financial position of the church. The obvious one is to slow down the loss in membership by engaging in a campaign to recruit new members. This, of course, is the stress upon outreach and evangelism that is not only a remedy but is and always has been the great commission of the church, to enlist disciples.

Another suggestion made by the economists is that weak charges should be amalgamated at a rate that will meet the forecast decline in the number of ministers. The report indicates that over a ten year period this would save about three million pounds. It estimates that the sale of surplus manses might bring in another four and a half million pounds.

It will be interesting to see whether the Church of Scotland makes a serious attempt to carry out these suggestions, to find whether economists can assist in analyzing church problems.

In Canada our situation is similar, but with slight differences. We are bringing congregations together into larger charges, although the greater distance to be travelled makes this difficult to arrange. And we are joining with other denominations in the sharing of property, including church buildings, in new areas of population.

To come back to the budget of General Assembly, with which we are concerned this month: the requirement for 1976 is three and one half million dollars, which is really not an impossible sum for 171,791 communicant members to raise if each one makes a contribution.

Bystanders to life

"HAVE WE FARMED OUT so many of our responsibilities as human beings to governments, agencies, bureaucracies, consultants, that we have become spectators of our own lives?" The question was asked in the last paragraph of an editorial in *The Globe and Mail* which dealt with an accident in British Columbia, where a dozen people stood around for 45 minutes while an injured man lay dying in cold, mountain water.

The heading on the editorial was "Bystanders to life" and another apt phrase is the one used to conclude the paragraph quoted above, "spectators of our own lives."

The problem with many today is that we are afraid to become involved, or too unconcerned to act as neighbours should. Perhaps it is because we are too far detached from the source of genuine love, the kind of love that God demonstrated by giving his only Son for us. It is easier to stand by than to render assistance, less dangerous to live apart from the action than to offer a helping hand. ★

In Remembrance

O VALIANT HEARTS

O valiant hearts who to your glory came
Through dust of conflict and through battle flame;
Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the Land you loved.

Proudly you gathered, rank on rank to war,
As who had heard God's message from afar;
All you had hoped for, all you had, you gave
To save mankind — yourselves you scorned to save.

Splendid you passed, the great surrender made
Into the light that nevermore shall fade;
Deep your contentment in that blest abode
Who wait the last clear trumpet call of God.

Long years ago, as earth lay dark and still,
Rose a loud cry upon a lonely hill,
While in the frailty of our human clay
Christ, our Redeemer, passed the self-same way.

Still stands his Cross from that dread hour to this,
Like some bright star above the dark abyss,
Still, through the veil, the Victor's pitying eyes
Look down to bless our lesser Calvaries.

• • •

O risen Lord, O shepherd of our dead,
Whose Cross has brought them and whose staff has led;
In glorious hope their proud and sorrowing land
Commits her children to thy gracious hand.

SIR JOHN S. ARKWRIGHT, who wrote this hymn, lost three sons in World War I. It came into prominence when it was sung in St. Margaret's Church, London, England on the fourth anniversary of the outbreak of that war. In attendance were King George V, Queen Mary, Sir Robert Borden and other notables.

PRESBYTERIAN

RECORD

NOVEMBER, 1976
VOL. C, NO. 11

in this issue

2 A Dream Fulfilled! *Morley Mitchell*
6 Pungent and Pertinent, *Valerie M. Dunn, R. R. Merifield*
9 Worldview, *Clyde Sanger*
10 She ministers . . . *Lawrence Brice*
12 Italy's Base Communities, *R. Malcolm Ransom*
13 A New Principal for Knox College
14 Sir John A. and the Salvation Army, *Herbert P. Wood*
16 St. Andrew's in Jerusalem, *DeCourcy H. Rayner*
17 Colonel Maclean's Gift, *Robert Spencer*
18 Getting to Know You . . . *Patricia Clarke*
25 The Olympic Games in Retrospect, *Gordon S. Anderson*
35 Loving the Tightwads, *D. Glenn Campbell*

departments

7 Letters
20 News
23 Personals
26 The Wonders of Creation
26 See/Hear
27 Books
30 Cameos
31 You Were Asking
32 Deaths
33 Calendar
34 Readings



cover story

THE FRASER RIVER valley as seen from Mission, British Columbia by Rev. Dr. Robert P. Carter, now minister of Knox Church, Agincourt in the Presbytery of East Toronto.

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PUNGENT and PERTINENT



Is this the way to domestic bliss?

by Valerie M. Dunn

WIVES — BE SUBMISSIVE, child-like and adoring! Never disagree, offer advice or in any way disturb your husband's fragile ego.

That's the latest on how to build a good marriage, supposedly revealed in two best-sellers, Marabel Morgan's *The Total Woman,* and *Fascinating Womanhood,* by Helen B. Andelin.

Mrs. Morgan's philosophy is based on practising the "Four A's" — accept him, admire him, appreciate him, adapt to him. Her writing is sprinkled with homilies such as these: "It is only when a woman surrenders her life to her husband, reveres and worships him, that she becomes really beautiful to him . . . tell him that you love his body. If you choke on that phrase, practice until it comes out naturally."

I asked Pat Watrin, the wife of an Alouette football player, and a Total Woman teacher, why she followed this philosophy.

"Most women have no goals for themselves in life; they merely exist on a day-to-day basis. I've taught 500 women in Manitoba and 100 in Montreal, and have had very little negative reaction. Mostly from those who say the principles don't work, but have never tried them . . . women need to look at themselves first and make sure they are the best they can be and are each day growing.

"I want nothing mediocre in my life. I want to be a super person, super wife, super mother and super friend, I want to make my husband happy and if it means doing little extra things, then I will do it. A man needs some adventure at his own address . . ."

The Total Woman stresses the idea of "making your marriage sizzle" by greeting your husband at the door "in some outrageously sexy outfit like black mesh stockings, high heels, an apron and nothing else . . . you may be a smouldering sexpot . . . or a pixie or a pirate, a cowgirl or a showgirl. Keep him off guard. When his need for an attractive and available wife is met, he'll be so grateful that he will begin to meet your needs."

Mrs. Andelin's *Fascinating Womanhood* doesn't go so heavy on the sex but does strongly emphasize submissiveness: ". . . When a woman surrenders . . . relinquishing what may appear to be rights, she gains every advantage . . . a husband who will do anything within his power to make her happy . . . men never want women to grow up completely . . ."

Both ladies offer a glowing hope: do all the things they advise and you'll not only have a happy marriage, but get your own way eventually and be showered with all the world's goodies by your grateful man. Marabel Morgan explains that after she made herself into a Total Woman she not only got the refrigerator-freezer she'd been wanting for years, but permission to redecorate the family room!

To make us feel righteous about it, both authors lace their words with quotes from the Bible, implying this whole nonsense is the will of God! Mrs. Morgan even claims, with a strange certainty, that "God planned for woman to be under her husband's rule." She doesn't say how she equates this kind of thinking with the biblical emphasis on whole personhood, epitomized by Paul's words that "There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus."

Ironically, the popularity of the two books has catapulted both ladies into fame and lucrative careers. Each runs a foundation that operates courses, doing very well for themselves while telling other wives to be housebound doormats.

The Presbyterian Church in the United States has become so concerned about the books' popularity that they



"With so many problems today it's nice to hear someone so charmingly irrelevant."

have issued a six-page study guide from a biblical and theological perspective.

They suggest some answers to the question, "Why do these books have such enormous appeal among women, especially those that are church-related?"

"There is a great deal of uneasiness about the present structure of marriage," they point out, "and many women are grasping at any straw that might give them a measure of hope . . .

". . . part of the appeal is in the sense of power which they can give to a woman. A woman who has felt trapped in a marriage she cannot change is suddenly told that she does indeed have the power to change that marriage, and that the shape and quality of her family life is up to her.

"In a marriage which has been marked by increasing hostility on both sides, some measure of reconciliation may be attained if the woman breaks the chain reaction of hostility. The negative side . . . is that she is made to feel guilty for all the past problems of the marriage, and solely to blame for any future failure.

". . . this new sense of power . . . is highly manipulative . . . a woman may well learn more effective ways to get what she wants from her husband. After all, manipulation and adulation are the typical form of power to which the powerless have recourse."

What kind of husband is content with not only manipulation but being a god-like creature with full responsibility for all decisions, and the lives of his wife and children? He's never allowed to be weak or frightened, cry or be childlike, admit to loneliness or despair. He sounds alarmingly like the middle-aged man who works himself to the bone, trapped under a burden of mortgages, car payments, and providing for his family. Until he has a heart attack, and escapes only through death.

The magazine *Psychology Today* asked Marabel Morgan who her ideal "total man" was. She replied, "I just can't describe a total man except for one — Jesus Christ."

The ultimate blasphemy? Probably. Because as the Presbyterian Church U.S. study points out, "The ultimate price . . . is the dehumanization of both women and men and the erasing of the image of God in us. These books offer a supposed biblical view of marriage and of life which runs counter to the basic message of the Bible." ✱



AT WEST POINT GREY some of the members of the B. C. Synod executive, from the left: J. H. W. Statham, Duncan; R. C. Garvin, Port Alberni; C. C. MacInnis, Kimberley; K. M. Wheaton, New Westminster; and K. C. Doka, superintendent of missions.

The treasurer travels west

by R. R. Merifield

DURING A RECENT business trip to Western Canada I enjoyed the opportunity of meeting with members, ministers and officers of several congregations centred in Edmonton, Calgary and Vancouver. My purpose was to express the gratitude of the Administrative Council for their generous support of the budget funds of our church, to provide information as to how these funds were applied to extend the mission of the church beyond individual congregations, and to encourage continued and increasing contributions to the total resources of The Presbyterian Church in Canada.

On each occasion, I enjoyed a typical warm, friendly western reception and appreciated talking with many Presbyterians. The Rev. Peter McKague arranged for me to speak at the Sunday morning service in First Church, Edmonton, on Sept. 12. On Tuesday evening Rev. Dr. Jesse Bigelow hosted a meeting with local financial officers at Westmount Church in Edmonton. The following evening in Calgary, the Rev. Gordon Firth of Knox Church conducted a similar meeting. On Sunday the 19th, the Rev. Kenneth Wheaton presented me to his congregation at First Church, New Westminster, B.C. The next day I had the privilege of fellowship with the executive of the Synod of British Columbia which was meeting at West Point Grey Presbyterian Church.

I found each of these meetings stimulating and enjoyable, and obtained numerous constructive suggestions which I hope may improve my performance as a financial officer. We must continually strive to strengthen the bonds between individual congregations and the offices that co-ordinate work on behalf of the church as a whole. The words budget and mission are not particularly motivating. Attention should be given to developing a more compelling appeal for generous givings both at the local and national level. Much needs to be done in making it more understandable — not only to individual members, but also to elders and administrative officers as to how the suggested congregational allocations are calculated, suggested and considered. Efforts should be made to inform local congregations much earlier so that the local congregations have adequate time to consider and question their suggested portion of the total costs of the church programs.

If more Presbyterians were made aware of the tremendous good that is accomplished through the budget (for want of a better term), I am confident that large numbers would double or triple their offerings for this work. ✱

RUSSELL R. MERIFIELD, Q. C. who serves as the non-salaried treasurer of The Presbyterian Church in Canada, is vice-president and general manager of the Victoria and Grey Trust Company, Toronto.

LETTERS

Moderators from P.E.I.

Since the July-August Record has been received, containing a biographical sketch of Rev. Dr. A. Lorne Mackay, I have been informed that Dr. Mackay is not the first islander to be honoured as Rev. Dr. W. Leslie Clay, Victoria, B.C. who was born at Bedeque, P.E.I. was the first.

Hugh Lowry, Charlottetown, P.E.I.

REPLY: *You are right, Mr. Lowry.*

The Record for July, 1927 says of the moderator of that year's General Assembly, Dr. W. Leslie Clay:

"He was born at Bedeque in Prince Edward Island, and received his early education in the public and high school of Summerside and Prince of Wales College, Charlottetown. In 1883 he entered McGill University of which he is an honour graduate having won the gold medal in philosophy. He completed his theological course in The Presbyterian College, Montreal,

with similar distinction, having been awarded the gold medal for general proficiency and accorded the post of valedictorian by his fellow graduates. The 37 years of his ministry have been spent in the far west, his present pastorate being St. Andrew's, Victoria, which he has occupied for 33 years." — *The Editor.*

What we believe

Thank you for "Who is Jesus Christ?" and the others in the series by William Klempa. He reminds us that the traditional thinking and creeds of the church do not keep us forever looking backwards, but do just the opposite.

All Christians need to be "traditionalists" and to recognize that the genuine tradition of the church is one of mobility and flexibility.

Dr. Klempa is telling us to remember our roots so that we may grow and mature as God's people, always aware of our origins and our destiny. I hope that the series will be published as a book for study and meditation.

Sincere thanks to Dr. Klempa and The Record.

(Rev.) Glenn Cooper,
Point Edward, Ont.

• • •

A word in appreciation to Dr. W. Klempa for his series of enlightening, thought-provoking and stimulating articles . . . It would be invaluable to have them published in booklet form — discussion and study groups would doubtless derive much benefit in having these great themes readily to hand . . . Thank you most sincerely, Dr. Klempa, for sharing your credo with us.

Maureen E. Lewis, Erin, Ont.

Bibles in Taiwan

I do not doubt that on page 12 of the July-August Record you accurately report what was said at the Assembly, viz. ". . . that the Tayal New Testament . . . was among the tribal language volumes that were confiscated."

As far as I have been able to learn from my visits during the past year to a large number of Tayal villages, Tayal New Testaments were confiscated in only one village. That occurred shortly after its dedication in December of 1974, and only about ten copies were taken.

The police officer who was responsible for the action was quickly moved away from the village, but the New Testaments were never returned.

I have heard of no other interference, for which I am thankful to God.

What is reported regarding "the Bible in Roman characters" (he means the Taiwanese romanized New Testament) is still true as far as I know.

I am sorry that his report could be taken to mean a large number of Tayal volumes, or even the whole edition, when in fact only about one half of one per cent of the copies in circulation were confiscated, and that only in one isolated incident.

(Rev.) Clare McGill, Taiwan.

Blacks in South Africa

As a South African, I am thankful to read two unbiased articles concerning South Africa, in the October issue of The Record. I endorse the sentiments expressed by Clyde Sanger re Paramount Chief Kaiser Matanzima of the Transkei, and those of Rev. Dr. M. Mackay in "Change But How?".

However, in reference to the latter, though the black people were in the past barred from entering many trades, in other fields such as health services, medicine and education they were encouraged and assisted. In the light of current events in South Africa, it is these very people mentioned in the article, who should be receiving our "prayer filled" consideration at this time.

Ann Rossouw, London, Ont.

Re the Moderator

I wholeheartedly support the thoughts contained in Mr. DeWolfe's letter in the September Record. However, he has taken exception only with Dr. Hay's proposal for a title for the moderator of the General Assembly. This is the same section of Dr. Hay's proposal with which I disagreed at the General Assembly.

Three unions within our church (1861, 1875, 1925) have had as one of the thornier issues the headship of Jesus Christ. Indeed, many of our congregations can trace their local history back to the disruption of 1844, led by John Bayne of Galt, which centred on this very issue.

The powers and duties of the moderator of the General Assembly should be examined. What is the position of the moderator of the General Assembly between Assemblies? Is he empowered to speak for the church or does his authority as moderator of the General Assembly cease when that Assembly rises?

These are the questions that the committee empowered to examine Dr. Hay's motion must answer.

Ian Dudgeon, Cambridge, Ont.

People who care

We, the staff of the Etobicoke Central Information and Referral Centre were quite delighted with the article People Who Care, in the September Record.

We feel that community service of this nature is indeed an avenue worth consideration by Christians. And we are pleased that as a response to the article I have been asked to speak about the work of the centre at a local church session meeting and also at a Sunday morning service.

The wife of a minister in the community has offered her services as a volunteer, and greetings were received from Armagh, along with an invitation for referrals from the centre.

We express our gratitude for the consideration shown by Miss Dunn in preparing and presenting the article.

Jack Green,
Co-ordinator,
Etobicoke Central Information and Referral Centre

The Book of Praise

I note from Mr. Cowle's letter in the July-August issue that he regrets the inclusion of a metrical index for tunes in the new *Book of Praise.* I don't: far from it. I have checked the new book against the 1918 *Book of Praise* for the section in each on metrical psalms. Out of 68 in the new book, 18 have tunes differing from the 1918 book for 18 psalms in which the words are in whole or in part the same in both books. Twelve of these tunes of the 1918 book are found in some place in the new book. Six tunes of the 1918 book are not found, and of these I lament the passing of Eagley and Philadelphia, great favourites in the congregations I have had as a pastor.

May I say that in these 18 tunes I prefer in many cases the judgment of the 1918 committee against the judgment of the 1972 committee. If I were

Continued on page 32

BY CLYDE SANGER





WORLDVIEW

Crops

THREE MISSIONARIES-with-a-difference I met recently. Larry and Pepe and Guido. They have never met each other, and maybe never will. But they have each got the same sort of vision, and the same driving force. They are all into the business of developing new crops that can help feed the extra millions crowding onto this earth.

It's not really correct to call them *new* crops, for at least one of them has been around as long as the Incas. But platoons of plant breeders have never worked to improve them, as they have other crops like wheat and rice. Be honest: how many of you have heard of triticale and quinoa and stylosanthes? They are not exactly household words.

Larry Hector's family has a farm near Estavan, Saskatchewan. He has managed to convince the family of the merits of triticale to the point where they planted 500 acres of this hybrid cereal — (a cross between wheat and rye) — this year. He told me his neighbours were so interested that he was having a hard job stopping them taking his seed.

It would be awkward if they did, for more than the obvious reason. Except for the Rosner variety that nobody grows any more, triticale hasn't been licensed in Canada yet under the Cereals Act. Larry Hector, and 30 other prairie farmers who between them planted 6000 acres of it this year, imported seed from California on a closed contract system. They sold their harvest to Canadian Triticale Ltd., which is marketing it privately to the food and feed industry. Larry is the company president.

Why is he so impressed with triticale? Because, he says, it does well in adverse weather conditions, dry summers that are frequent in his part of Saskatchewan. Also it's more nutritious than wheat. He even thinks cattle farmers will want to grow triticale for two reasons; for its grain and for its stalk that is comparatively high in protein (up to 17%).

He's a true pioneer. But he's not alone. A small team of plant scientists at the University of Manitoba has been experimenting with more than 30,000 lines of triticale, and hopes to get one of the most promising lines licensed for commercial use in 1978. Dean Len Shebeski there says that in a few years it is likely to replace wheat in various parts of Canada.

That isn't exactly the idea for triticale in poorer countries. In Mexico research on it has been going on for 11 years at the Wheat Improvement Centre (where the "green revolution" began under Norman Borlaug) with the help of $2.5 million from the Canadian International Development Agency. And the International Development Research Centre has helped take the results off the big experimental farms of Mexico by funding a string of smaller tests, under field conditions, in India, Kenya, Ethiopia, Algeria and Chile. In each case, the plan is to grow triticale in places where wheat doesn't do well — at higher altitudes or in lower temperatures or in light, sandy (or acid) soils. Not to replace wheat, but to push the boundaries of cultivation further into "marginal" land, as populations increase.

Pepe (more formally José Valle-Riestra) is a Peruvian who is on the IDRC staff in Latin America: although the IDRC has its headquarters in Ottawa and is financed by federal funds, it is free to recruit staff from anywhere. This leads it into supporting research on crops such as quinoa, on the expert recommendation of an enthusiast like Pepe.

Quinoa is a hardy plant that can grow well as high as 12,000 feet up in the Andean highlands. The Incas relied on it as staple food — as do tens of thousands of the poorer farmers in the high Andes today, using its seeds in soup or grinding them into flour. They also make beer from it, and sometimes eat its leaves as green vegetable.

The conquistadors didn't think much of it, though. They took it back to Spain, and it didn't do well at all. (Same in Canada: only one of the quinoa seeds I planted in a pot in Ottawa ever flourished). So the Spaniards lost interest, and planted barley instead. But quinoa, which has a good amino acid balance, is said to be a better protein source than barley and other familiar grains.

The Bolivian government has become interested in increasing quinoa production beyond the present 12,000 metric tons a year. Well it might, since the country spends $40 million a year in importing wheat. Its agricultural officers have been out on collecting expeditions, and early experiments in breeding have produced a variety called Sajama with three times the yield of traditional lines. It is easy to see why Pepe is enthusiastic.

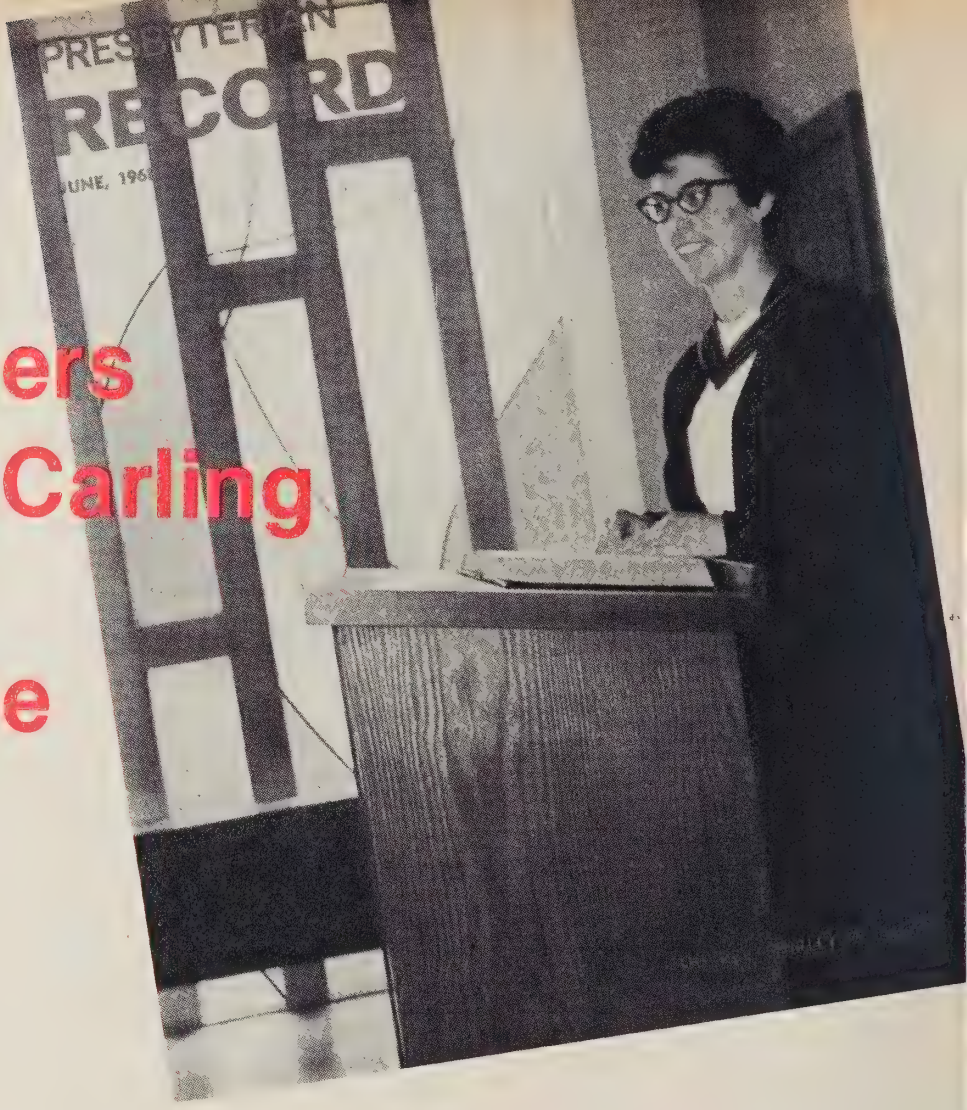
Guido Delgadillo grew up in these same Bolivian highlands, but for the last several years he has worked in a very different environment. This is the Llanos Orientales of Colombia, the low-lying floodplains stretching eastwards from the Andes to the Orinoco and Amazon rivers. Carimagua, the small research station there, wouldn't be everyone's choice for a home. But Guido hasn't minded its remoteness, and talks about the beauty of things like dewy spider-webs at dawn.

An agronomist, he has been working to improve pastures, for the government sees cattle raising the key to making the development of this vast area an economic proposition. He has concentrated on stylosanthes, a bushy legume with yellow flowers. It is native to this region, but until now Australian scientists have done most work on it, after importing it into Queensland. Guido has been working with an Australian, Bert Grof, who brought back to Colombia a wealth of experience from Queensland.

This past year Guido has been doing doctoral studies at Macdonald College, near Montreal. But he's hardly left stylosanthes behind. He is working on the *ph* content in soils suitable for his beloved legume. This involves checking 54 bottles every day — a six-hour labour in the growth chamber. (He just managed to see a little of the Olympics).

In February, when the 10 Days and Pollution Probe organizations stage National Food Week as a time when Canadians discuss world policies for food production and distribution, let's remember Guido and Larry and Pepe. It might cheer us up. ★

She ministers to Port Carling and Torrance



Eight years after ordination as the first woman minister in our church, the Rev. Shirley Jeffery is serving a two point charge. /by Lawrence Brice

IT IS TEN YEARS since the General Assembly authorized the ordination of women as ministers and elders in The Presbyterian Church in Canada.

How have the ladies made out in the pulpit and in the manse? Of the 12 women who have become ministers, Miss Shirley Jeffery was the first. She made the front cover of The Record when she was ordained in her home church at Appin, Ont. on May 29, 1968.

Shirley has found few problems with being a woman in the ministry. "People accept you pretty much as a person," she says. A minister once said openly at a conference that he couldn't accept me as a fellow minister. I replied that I was sorry about that because I could certainly accept him . . . " I felt a little like the Apostle Paul, when he was asked about his credentials," Shirley added. "Although he had not been one of the original 12 yet he had been called to be an apostle. God has called me into the ministry and that's where I have to stand — upon that call."

Shirley has a six day week job in the thriving resort town of Port Carling in Central Ontario. When asked what she likes most about the ministry, she replied, "I enjoy visiting people, especially those who are in the hospital. The most gratifying aspect of the ministry is seeing the changes in the lives of people when they understand what God's will is for them, especially in times of difficulty and crisis. And it is gratifying also to see people seeking a deeper faith."

How she got started

When time permits, Shirley joins in community activities. She has judged a public speaking contest for the local Lions Club and been involved to some extent in the Take-a-Break group. In her previous charge she sometimes helped to judge the floats in the town's parade and served on the recreation committee. "I like to join in with what they are doing, but with my schedule, I never know what's going to happen so I don't feel free to hold membership in groups with regular meetings."

The Rev. Shirley Jeffery finds it a struggle to take even one day a week away from work. "I am not sure if a minister's life can be well balanced. There are always interruptions and things to do. But I have found that I must take time off," she says . . . "There is so much to be done within the church itself and I need time to study, think and plan also."

Shirley is an energetic young woman in her 30's, single and not worried about it. She sat on her sofa in the manse dressed in a cheerful orange pant suit and weighed the questions pensively. She is very conscious of the publicity surrounding her being the first woman ordained to the ministry in her denomination.

The story of how she became the first woman minister is one of first balking at the step, then surprise at the suddenness of it.

Some years ago when she was teaching in St. Catharines, Ontario, her minister came to the classroom and asked if she had considered doing mission work. Shirley was surprised. She thought he must have meant her friend, whom they both knew was very active in the church. No, he meant her! The minister was the Rev. Charles Henderson of St. Giles Church, St. Catharines.

This suggestion encouraged her to consider the mission field, and since she was already working on her Bachelor of Arts degree, her next step was to enroll at Ewart College for training. This she did in 1964, the same year that she graduated from the University of Western Ontario with a B.A. in English. She also took courses at Knox College.

Feed my sheep now!

"I was not intending to be ordained. I was preparing to teach English overseas," she recalls. Two years passed. "When I got to the end of the course at Ewart, there didn't seem to be a call, really, to go overseas. So I went to Knox in 1966 to finish my theological courses leading to a B.D. degree."

By the spring of 1968, two years after the General Assembly's decision to ordain women, Shirley was a graduate of both Ewart and Knox Colleges.

When the board of world mission asked her to consider continuing permanently in a summer appointment, she balked at this suggestion, feeling a need for more practical experience as an assistant. Then, something one of the men said really jarred her, she recalls. He suggested she needed to look for God's guidance in this matter.

That weekend she went to St. Catharines to preach in her home church. "When I arrived, looking for consolation, instead my minister and his wife suggested that I seek ordination. When I left Sunday evening, I was convinced. It was now a matter of being ordained that year or the next."

Shirley Jeffery confesses that she did not want to be the first. It might be better, she felt, if she became an assistant for a year, then both she and another woman due to graduate from Knox the following year could be ordained together: so no one would be the first. But now she prayed for God's guidance, and talked to several people about the ministry.

Soon a passage in John 21 made her believe that "God was saying to me, 'Feed my sheep.' It also became obvious that the passage does not say 'Feed my sheep next year.' Since I had been praying and seeking guidance from God, I understood this as an answer to my prayers.

"I was apprehensive about the responsibility of the ministry and the publicity of being first," Shirley states. "But if this was what God wanted of me then I was willing to go through with it."

Less than a week after her ordination she went to her first charge — the two small communities of Englehart and Tomstown in Northern Ontario. In the first week she conducted a funeral for a man who had a heart attack in a boat. The following week brought another funeral and the next, two more. One was for a mayor who was also an elder. "By this time I felt that God had taught me a good deal about funerals and I wanted a reprieve for a while!"

Following four and a half years there, the Rev. Shirley Jeffery left for Port Carling, Ont., in December, 1972. She comments that their response to her has been "the norm for ministers."

In answer to God's call

When asked about the possibility of marriage in relation to the ministry, she replied, "God knows who are the best people for us to have as marriage partners. You don't deliberately go out to seek one. God will find a way for you to come together. The ways of meeting are so varied that I don't really think one can plan these things. So much depends upon the personalities of the people involved."

Convinced she can do more as an ordained minister than as a deaconess, Shirley does not underrate the deaconess role. She can do a great deal in her own field, Shirley says.

She does not consider herself a Women's Libber. "I didn't come into the ministry as that — I came because God called me. God calls both men and women — he calls people." As a minister, Shirley feels no suppression of her femininity. "Being a minister doesn't subdue your womanhood. If God calls you, your womanhood comes through in what you do. I would like to see more women and men in the ministry. There is a real need, and God calls people who are willing to do his work."

When asked about plans for the future, Shirley admits that she is more interested in small mission charges like Port Carling, than in large city parishes. But then she says, "Only God of course knows what the future holds."

And how does Shirley like her work? "I think it is a tremendous job — especially because of the lives you touch!" ★



KNOX CHURCH, Port Carling, Ont., celebrates its centenary. Mr. W. J. Johnston, wearing a dress over 100 years old, and Mrs. Arthur Duke are shown cutting the centennial cake.

by R. Malcolm Ransom



Italy's Base Communities

AS SOON AS I HEARD about Bishop Giovanni Franzoni and his connection with the Base Communities of Italy I took a taxi to his office in Rome. No bishop's palace this, I thought, as I climbed upstairs to the second floor of a somewhat seedy office building and found his desk at the end of a long poorly-lit hallway. It was crowded into one corner of the editorial room of a busy bi-weekly newspaper. But the bishop was not there, he was out on a tour in Northern Italy giving leadership to Bible study groups among the Base Communities.

Instead, I met Giorgio Girardet, editor of the *Com/Nuovi Tempi,* the official newspaper of the 500 or more Base Communities throughout Italy. His desk was just opposite the bishop's. A minister of the Waldensian Church of Italy, he is the number two key man in the whole Base Community movement and the editorial genius who keeps the channels of information open and the study/action material flowing twice a month for his 20,000 readers. He greeted me cordially and as we talked together I became captivated by his charisma. I realized that here was a person who played an important part in the whole renewal process.

Thus I came in contact with one of the most encouraging and perhaps most dramatic evidences of renewal within the church and of the recovery of a group sense of purpose or mission among Christian people. The movement exists within both the Roman Catholic Church in Italy and the Waldensian (Protestant) Church of Northern Italy; some individual Base Communities embrace members of both churches. It is a loosely-knit organization with a minimum of structure and administration, owning no property and having practically no financial resources. The people of the Base Communities have not repudiated their own churches but they are people of like mind who are drawn to each other and bound together by the things they hold in common which they feel are greater than the things about which they differ.

The things they hold in common are not creedal statements but rather a sense of disillusionment because of the inability of the traditional churches to meet the needs of people today in any meaningful manner. They also have a common desire to find a more relevant way of expressing their Christian hope and fulfilling their Christian responsibility in the world of today. Perhaps most basic of all the things they hold in common is a new and exciting interest in Bible study with a purpose. They have no time for Bible study in a vacuum but will spend hours struggling with the scriptures to discover what they have to say about their real problems of faith and discipleship.

"This is what sets us on fire" said Giorgio Girardet to me, a note of excitement creeping into his voice. "This is what keeps us together, Roman Catholics and Waldensians. And it is important to know that the Bible study doesn't just stop with study. It invariably leads to action — most often social action of some kind such as serving the needs of old people or working for the liberation of poor or oppressed minorities. Bible study that is honest and realistic also leads many of our people to become politically involved as a direct result of their renewed faith and awakened conscience."

Actually one of the factors keeping them together is the leadership of Girardet himself as editor of the newspaper *Com/Nuovi Tempi* an amalgamation of two periodicals, one from the Roman Catholic side and one from the Waldensian Church. It is a clearing-house for news of the Base Communities which are spread all over Italy, some in semi-obscurity because their actions are not always welcomed by the church hierarchy. It is important to know what others are doing to express their renewed faith and what they are suffering because of obedience to the leadership of the Holy Spirit.

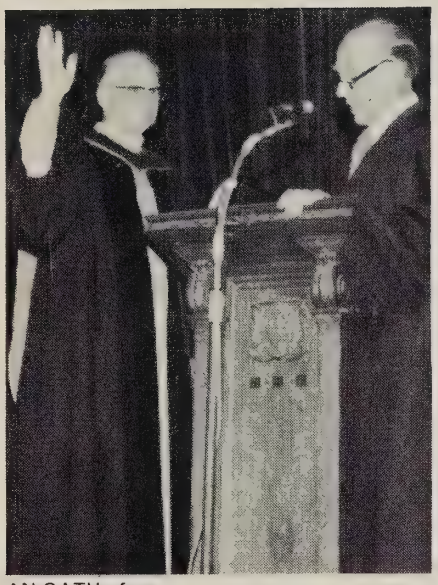
Bishop Giovanni Franzoni himself paid the price of renewal and obedience. He felt he had to resign as active bishop of his diocese because he was not near enough to the common people and didn't know enough about their problems. He is an effective preacher and a good teacher and has found a fruitful ministry leading Bible study groups among the Base Communities. In order that he may keep them practical he prepares his lessons together with a group of lay members who meet with him for several hours on Saturday to study and discuss the scripture passage for the next day. Thus the studies are enriched and kept practical and when presented in his form of dialogue with the congregation enables them to spend more time discussing what God is telling them to do and how they can go about it.

I never did meet Bishop Franzoni but I did meet a young man who was part of one of his groups for Bible study. According to him it was one of the most important factors in his life, giving it new meaning and a renewed hope in the midst of a generation that is largely without hope in this world or the next. ★

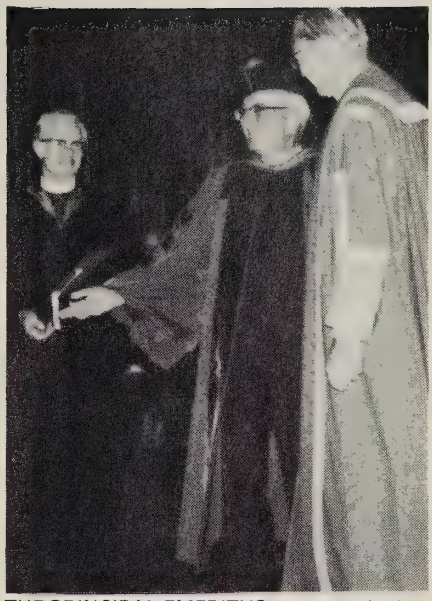
THE SECOND of a series by the director of mission education for the board of world mission.



PRESIDENT JAMES McCORD of Princeton gave the address at the service of installation.



AN OATH of fidelity in office was sworn by the new principal before the chairman of the college board, Gordon B. Mallion.



THE PRINCIPAL EMERITUS, centre, robed Dr. Farris, assisted by Prof. James Farris, left. Dr. Glen's light-hearted gesture seemed to say, "There you are, take it off my back!"

A New Principal for Knox College



JOINING IN THE APPLAUSE for Principal Farris are the moderator of General Assembly, President McCord, and Dr. John R. Evans, president of the University of Toronto. In the background is acting principal Donald MacMillan of The Presbyterian College, Montreal.

ALLAN LEONARD FARRIS was installed as the eighth principal of Knox College on September 15, in an impressive service in Convocation Hall at the University of Toronto.

The act of installing Dr. Farris was performed by the moderator of the Presbytery of East Toronto, the Rev. James S. Roe. The new principal was presented by the moderator of the 102nd General Assembly, Rev. Dr. A. Lorne Mackay.

A scholarly address on "Our Theological Responsibility" was given by Dr. James I. McCord, the president of Princeton Theological Seminary, Princeton, N.J., U.S.A.

Greetings were brought by Dr. John R. Evans, president of the University of Toronto, Rev. Prof. C. Douglas Jay of the Toronto School of Theology, Rev. Prof. J. Charles Hay, for the faculty of Knox College, and the Rev. James R. Weir, president of the Knox College Alumni Association.

A student, J. B. Kay, who is president of the Knox College Missionary and Theological Society, brought a resolution of support for the new principal from that body.

Principal Farris succeeds Rev. Prof. J. Stanley Glen, who was principal of the college for 24 years. Only Principal William Caven, 1873 to 1904, was longer in office.

Allan L. Farris is a native of Saskatchewan who has taught at Knox College since 1952. He is well-known as a preacher, teacher, historian and writer. Dr. Farris and his wife have one daughter, Marion, and two sons, Stephen and Michael, both of whom are studying for the ministry.

A reception for the new principal was held in the college following the service of installation. ★

by Herbert P. Wood

Sir John A. and the Salvation Army



TYPICAL Salvation Army lassies of the 1880's and 90's.

CAN YOU IMAGINE Pierre Trudeau attending a Salvation Army meeting? Well, Sir John A. MacDonald was not above doing that, at Kingston, where the Army had a whirlwind start in 1883.

It was late January when two men and two women officers knelt in the snow at the market-square, and asked God's blessing on the venture. Some 100 curious bystanders followed the quartette to Victoria Hall which the Army had hired. And the same afternoon the hall was jam-packed for a second meeting, again at night, and almost every evening from then on.

Sir John A. "dropped in casually" in October, just as the 20-year old Captain Abbie Thompson, described by a local reporter as "the brightest little evangelist ever to visit Kingston," was reading from the Bible. There was a bit of disturbance, neck-craning and the like at the Prime Minister's entrance, and Abbie paused to observe: "Now, don't make a fuss. He's only a gentleman, and you all know him. If I dared, I'd ask him on the platform, and then your faces would be turned this way! Just give me your attention."

Two days later, the *Ottawa Citizen* remarked: "Sir John A. MacDonald has lately been a frequent visitor to the S.A. meetings. Now suppose Sir John should be converted, would his sins be forgiven? But the despatch from Kingston just says that the Premier visited the meetings and created a sensation. It doesn't tell whether he was visibly affected or not. Perhaps the wily statesman just wants to make a good impression on the Kingstonians, who are crazy over the Salvation Army . . ."

And the *Winnipeg Sun* commented: "Sir John A. is said to have taken a great fancy to the S.A. and no wonder. Apart from the fact that the Captain there is pretty and captivating, the S.A. has crystallized Sir J's sentiments in the phrase: 'If you can't get in at the Golden Gate, climb over the garden wall!' "

The *Toronto Telegram* added: "It is likely that when the S.A. goes to Ottawa, Sir John will become one of its most enthusiastic admirers."

Fully a half dozen large loose-leaf books have been filled with items similar to those about Kingston by Major Jim Tackaberry who ferreted out information about the origin of the Salvation Army in the first five cities in which it took root in Canada: Toronto, London, Hamilton, Chatham, Kingston — mostly during 1882. Jim spent most of his furloughs in newspaper offices, delving through old files. He has added Uxbridge and St. Thomas to the list, and probably there will be more Canadian centres.

Abbie Thompson was an American, from Philadelphia, and she was delegated to open the work in Kingston because the Army was under the jurisdiction of the U.S.A. from 1882 until 1884. Then a vigorous young man was sent from England to assume command of the work in the Dominion. Under his direction it spread from coast to coast like a prairie fire in four years. Small places like Stroud, Orangeville and Princeton had large groups of

Salvationists in those days, and ministers admitted that their congregations were electrified by the advent of the Army's fiery evangel.

But in Kingston the work got off to a better start than anywhere else. The *Whig* reporter apparently attended every meeting, and his despatches undoubtedly helped publicize the work. The editor must have been favourable to the Army, for he once refused to print a scurrilous attack on the infant organization that someone had clipped from an English paper. The paper reported no fewer than 50 converts on the platform after only eight days of warfare! And after six months the uniformed "soldiers" numbered hundreds. A barracks seating 1,600 was erected within the first year. In Toronto and other places the marching Salvationists were pelted with mud and stones, but never in Kingston. Not that all was tranquility. Anonymous letters appeared in the paper holding the Sally-Ann's rather boisterous methods in contempt, and a Presbyterian minister, Andrew Wilson, preached a 75-minute sermon entirely aimed at obliterating the new society.

An Anglican priest at the cathedral in Kingston attended the S.A. meetings and was eloquent in his defence of them. As a result, he was given three months leave of absence, and during that time the bishop informed him that he was not to return!

The two male officers who helped the two women to launch the work soon left, and Abbie carried on, aided by a Canadian woman, Mercy Little. Later, another American, Nellie Ryerson, came to assist, and later began the work in Belleville.

It is hard for us in this skeptical age to understand the tremendous influence the nightly and open-air meetings exerted. Saloons and pool-halls were reported to be virtually emptied — their former habitués attending the Sally-Ann meetings. An interesting sidelight was the effect on the workmen. Factory owners started noon-day prayer meetings in their plants, voluntarily attended by the men. "The locomotive works, the foundries and the cotton mill have fitted up rooms, and are having successful prayer-meetings," said the *Whig*, and it was rumoured that Professor F. and a large number of students at Queen's intended joining the S.A. The university brass band offered its services; evidently accepted, for not long after the January start, band music filled the streets as the processions moved along. Cataraqui, Portsmouth and other nearby centres started similar revival movements.

Long Faces or short

The police did not always favour the Sally-Anns. In London, the captain was arrested for beating the drum on the street — the noisy Orange parades being free to bang away to their hearts' content. In Kingston a policeman sat in the hall, keeping a watchful eye on any potential disturbers. Even such a humorous, innocent remark as "Does it say anything about 'short faces'?" in reply to the captain's remark that "the Bible doesn't say anything about long faces" — gave the constable an opportunity to hustle the offender out of the meeting.

A woman received the same treatment when she merely asked: "Where's the monkey?" as Nellie Ryerson started to wield the tambourine on the platform.

Dr. Wilson was quick to reply to any sneering letters published in the paper. "Many who had been drunk and sensual and devilish had become powerful Bible readers," he wrote. There were complaints — justifiable ones. Who likes to be awakened at 11 p.m. by happy converts, singing aloud the praises of God as they wend their way home from the meetings? However, Abbie was sensitive to complaints and tried to make amends. By April, the *Whig* reported that 19 out of 20 homes in Portsmouth were addicted to family worship, and the Kingston police said their work had grown less arduous because of the Salvationists' efforts.

Victoria Hall, as well as the town hall proved far too small to hold the tumultuous crowds that poured in every night. On one occasion the hinges were torn from the doors! While the new hall was being built, Abbie resorted to a tent campaign. A huge marquee was pitched in a suitable square, and proved ideal in the summer. When it grew cooler, the barracks — now completed — were taken over, and again the accommodation was overtaxed.

A captivating captain

The new hall opened amid great jubilation on November 19, 1883. By general acclaim it was named after their ever-popular commander as Abbie Temple. No fewer than 14 officers were present, as well as local dignitaries. Principal Grant of Queen's University said, "Thank God for the work of the S.A. in Kingston. Every Christian should pray that those who have been converted may stand fast in the Lord. There is more true joy in one hour's life with Christ than a lifetime without him."

Abbie Thompson had a long stay in the city compared to many of her fellow-officers, for two or three months was the norm. William Booth believed in stirring things up; if officers were allowed to settle down, they'd lose their fire, he felt. But when the time came for Abbie to bid farewell, the new hall, supposed to seat 1,600, was jammed with 2,300!

The *Whig* reports there were "numerous faintings," and no wonder! Air conditioning was unknown in those days. Abbie spoke of being brought in a cutter across the frozen St. Lawrence from Cape Vincent, on the American side. She hadn't done much crying in public, but in private, on her knees, she had wept over lost souls. "I have gone to many of you and have taken you by the hand, and said, 'brother, sister, won't you come to Jesus?' None of you can say I did not warn you of the consequences of refusing. You and I are to part, perhaps never to meet again on earth. May I not hope to meet you in heaven?" Then she added a word for her successor, praying they would be loyal to her as they had been to Abbie. Many were moved to tears.

Next day the ferry wharf was jammed. The band played, and the three woman officers waved handkerchiefs from the top deck. Hundreds went on the boat to Cape Vincent and saw the three beloved officers off on the train, waving and cheering. The *Whig* reported that "Abbie was launched off at Cape Vincent on a flood of tears!"

Her next appointment was at Newburgh, N.Y. and we'd give anything to know what became of her. Undoubtedly, she married, and lost her unique identity, but Jim Tackaberry has not yet visited that town to find out if the papers were as zealous in reporting her activities as in Kingston. But even today the name of Abbie Thompson stands high in that city.★

THE AUTHOR, Lt. Col. (Ret.) Herbert P. Wood, is the former editor of publications for the Salvation Army in Canada.



St. Andrew's in JERUSALEM

HIGH ON MOUNT ZION the flag of St. Andrew's flies boldly over the sturdy stone tower of the Scots Memorial Church. The cornerstone was laid by Viscount E. H. Allenby, the commander of the British forces in Egypt and Palestine, 1917-18. It was in memory of the Scots who died while serving with General Allenby and his army that this Presbyterian Church was built.

Inside are plaques honouring The Black Watch and other famous Scottish regiments, and memorials to individual Scots who were killed while on duty in that area in the period from World War I until Israel's independence in 1948.

Inscribed on a metal plate on the floor of the chancel are these words: "In remembrance of the pious wish of King Robert Bruce that his heart should be buried in Jerusalem. Given by the citizens of Dunfermline and Melrose on the 6th centenary of his death."

The story is that the famous king, unable to visit the Holy Sepulchre during a lifetime devoted to fighting for Scottish independence, requested that after his death his heart be carried there. It was taken by Sir James Douglas, one of his generals at the victory of Bannockburn. But Douglas died on the way, fighting against the Moors in Spain. Sir William Keith recovered the heart of Robert the Bruce and returned it to Melrose. The king's body was buried at Dunfermline.

St. Andrew's is a church that is beautiful in simple classic style. The interior is lighted by a dome-covered opening in the ceiling. The pew chairs were the gifts of various congregations in the mother Church of Scotland. The minister is a young Scot, Tom C. Houston, who served in the Republic of Ireland until a year ago. His wife is a medical doctor who gives voluntary service part-time at an American Presbyterian hospital near Hebron, not far from Jerusalem.

Attached to the church is a hospice or hostel where some 20 or so visitors may find accommodation. Part of the same stone structure is the manse, the home of the minister.

At one time the Scots Memorial Church was the religious centre, and in a sense the national club, for Scotsmen and their families in military or colonial service. When independence was granted to Israel in 1948 all but one couple departed, and St. Andrew's extended its ministry to the community.

It is one of the few Protestant churches in Jerusalem that holds worship services on Sunday. That is a working day in Israel, so the Baptists, Pentecostals and others meet at church on Saturday.

Americans studying or teaching in Jerusalem, and Arab Christians from the surrounding community, form the largest part of the congregation at St. Andrew's, as a rule. On the Sunday that I was there early this year, the offering was taken up by two Y.M.C.A. staff members, one an Anglo-Saxon and the other an Arab Christian, born and raised in Jerusalem.

So the splendid edifice that was erected by Scots to commemorate the service and sacrifice of their fellow countrymen in the Holy Land, is now used for worship and fellowship by Christians of other nationalities and in some cases other denominations.

At Tiberias, overlooking the Sea of Galilee, is another Church of Scotland building which is used by a Hebrew-speaking congregation as well as an English-speaking one. And on a hill in Tiberias, set in a beautiful garden, is a hospice which was formerly a Church of Scotland hospital. It has room for up to 90 guests. and is popular with tourists.

In the ancient city of Jaffa, adjoining Tel Aviv, the Scottish Presbyterians once operated a residential school. It is now a day school, with an enrolment of some 250 children. ★

/BY DeCOURCY H. RAYNER

Colonel Maclean's GIFT

by Robert Spencer

THE COSY MANSE at Crieff, Ontario saw the first child of its first resident minister born on September 26, 1862. The Rev. Andrew Maclean, a native of Moy in Inverness-shire, Scotland, had brought his bride, Catherine Cameron of Simcoe County to it a year earlier.

Maclean was encouraged from Scotland to minister to the Gaelic speaking congregation of West Puslinch by the noted minister of Knox's Church, Galt, the Rev. John Bayne. The Macleans named their son in honour of their friend, and thus John Bayne Maclean started off into this world. When he died 88 years later, almost to the day, he had founded and successfully directed one of the biggest publishing businesses of its kind — Maclean-Hunter Publishers.

Young Maclean lived in Crieff for just over ten years. Then, when his father died, he moved with his mother and brother to live with his uncle, the Rev. James Cameron, in Chatsworth, Ontario. Mr. Cameron was editor of *The Canadian Christian Monthly.* Young John helped him and delivered the copy to the railway office for shipment to the printers.

In 1882 he became a reporter on a small, new Toronto newspaper, the *World,* and after about six weeks he was hired by the *Toronto Daily Mail.* He went out on his own in 1887 to publish the *Canadian Grocer* and later, many other trade papers. In 1911 he converted the *Busy Man's Magazine* into *Maclean's Magazine* and two years later he founded the *Financial Post.* During that time he also rose to the rank of Lieutenant-Colonel in the Canadian militia.

John had not seen Crieff for over 40 years when he and his brother returned to bury their mother next to their father's plot in Knox's church yard. He found the condition of the burial ground far below the memory he had had from his childhood. It was 1916 and the cost of manpower and resources during the war had left its mark on the property at Crieff. J. B. and his brother then ordered work done on this acre of land under the direction of North America's leading landscape architects, a firm from Boston, Mass., U.S.A. Through this, and many other gifts Col. Maclean's kindness was shown to the congregation. They, in turn, showed their gratitude in 1925 by giving him and his descendants the old manse and land around it.

This gift greatly pleased Colonel Maclean even though the house was in a dilapidated condition. He restored his birth place and made it into a beautiful country home. As nearby farms became available he purchased them until he had acquired 300 acres of farm land. This block of land was organized into a modern working farm with a prize herd of Ayrshires. Maclean not only had an eye for a landscaped country estate, but also showed an ecological insight when he had about 100 acres reforested in pine and various hard woods, in order to bring back the beneficial birds. The Maclean estate was known throughout the area for its beauty in garden and landscaping. Further development was halted by the second World War and completely stopped with Col. Maclean's death in September of 1950.

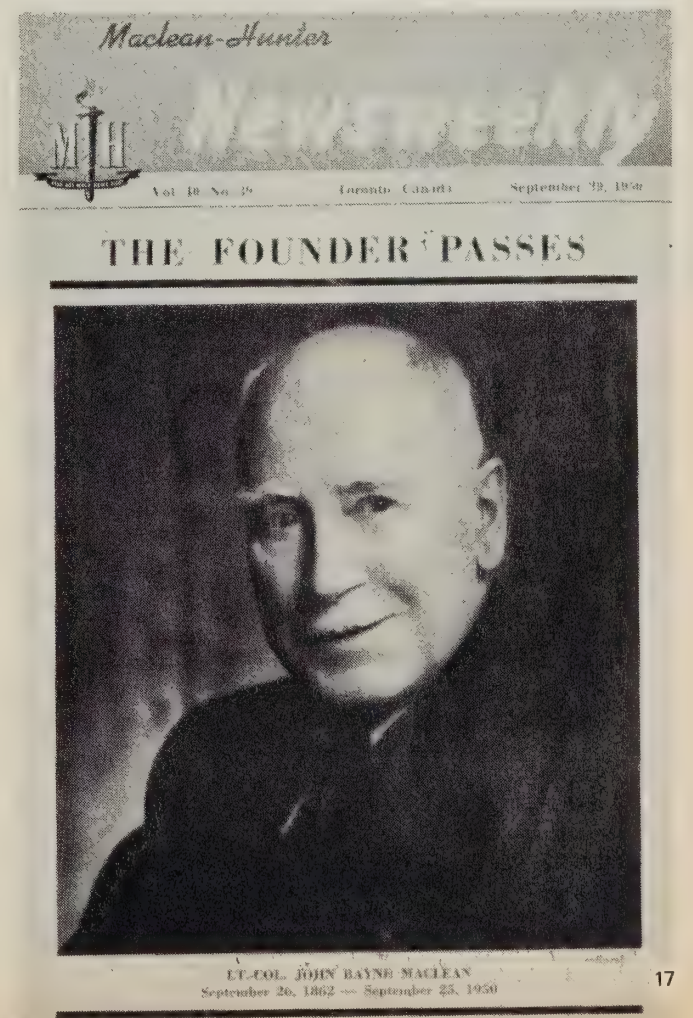
This was not the end of the gift. Maclean, who had received one house and an acre of land from the local church, returned the gift more than a hundred fold in his will. He left to The Presbyterian Church in Canada five houses, a barn, several sheds, 250 acres of land and over $600,000 in securities. The latter were to be held in an endowment fund with the income used "in maintaining and developing the several properties at Crieff . . . as a model and example to other communities."

The relationship between J. B. Maclean and the church has been marked by the giving and receiving of gifts. On a purely material level the Presbyterian Church has received great benefit from this relationship. The will stated that any interest remaining after the various purposes of maintenance were completed could be used for general purposes of The Presbyterian Church in Canada. Over the past 25 years the church has augmented its national budget by an amount totalling more than the original bequest.

Now the Maclean estate property is being used as a retreat and conference centre known as Crieff Hills Community. The Colonel's gift is being shared with many congregations and individuals week-by-week. There are plans in buildings and programs to expand this gift in the years to come.

Any gift begins and ends in God. Jesus Christ gave the supreme gift and everything develops from there. Our purpose is to be fruitful with our gifts and in his Spirit the gift giving and sharing goes on. ★

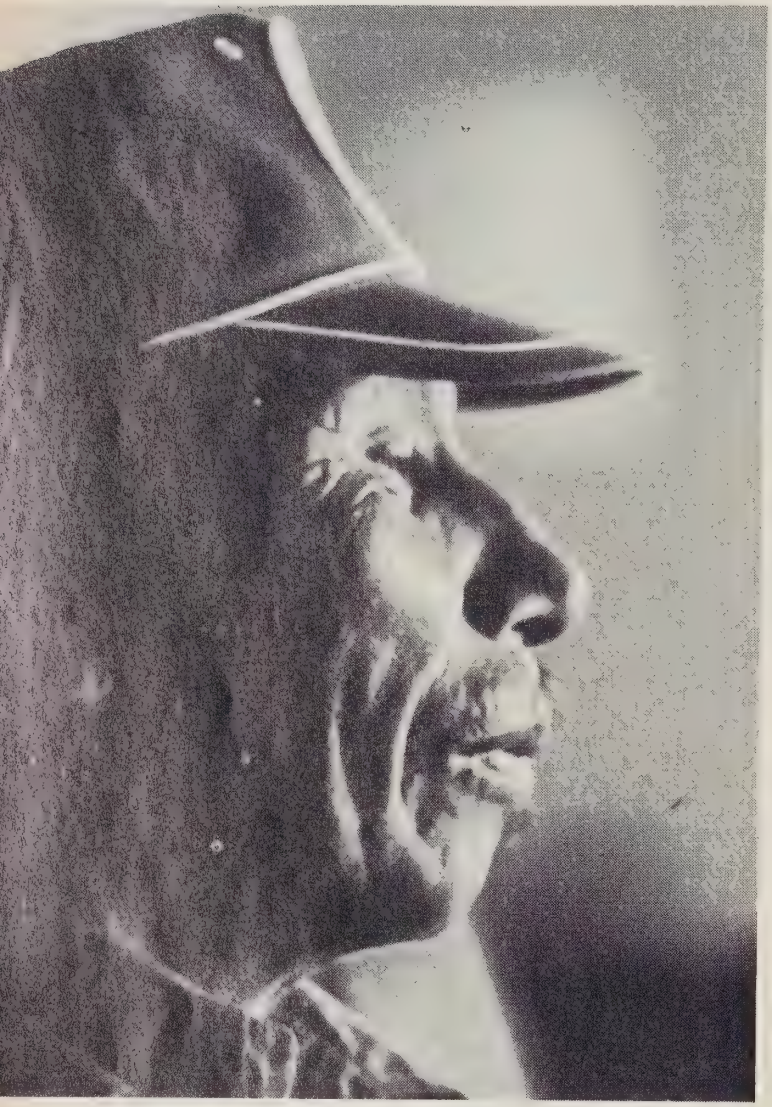
THE REV. ROBERT SPENCER is the full-time director of Crieff Hills Community on the Maclean estate.

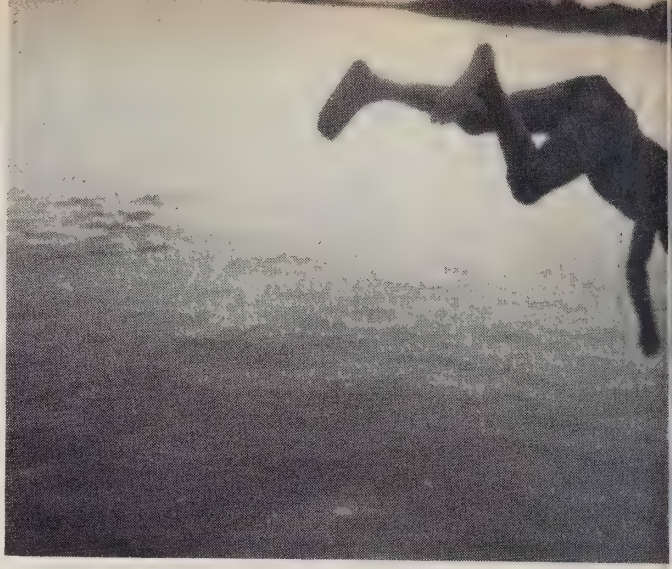

Maclean-Hunter

THE FOUNDER PASSES

LT.-COL. JOHN BAYNE MACLEAN
September 26, 1862 — September 25, 1950

DAVID EAGLESTICK, below, helped make arrangements for Pinawa people to visit the Saulteaux Indian Community. Some stayed in his house, lower right.







Getting

ONE HUNDRED AND TWENTY MILES of forest — and a chasm in culture — separate the nuclear research town of Pinawa, Manitoba, from the Saulteaux Indian community of Little Grand Rapids. For the last four years, the Pinawa Christian Fellowship has been building a bridge across that gap.

The Fellowship is a sort of bridge itself. Its 130 families are affiliated with the United, Anglican, Presbyterian, Mennonite and Baptist Churches of Canada, contributing to the mission funds of each.

For its local mission, the Fellowship wanted to contribute to the quest of its Indian neighbours for a better future. To do that, it decided, it had to get to know them.

So every summer, since 1972, people from the two communities have visited back and forth. At Little Grand Rapids, they fish, play cards, square dance, go to church and do Indian crafts together. At Pinawa, they have picnics, barbecues, trips to the zoo and tours of the nuclear plant. Last year, a batch of teens and their leaders, already friends from previous visits, toured the prairies visiting Indian reserves with advanced community development programs or unique community industries.

Nothing very impressive has happened — except changed attitudes.

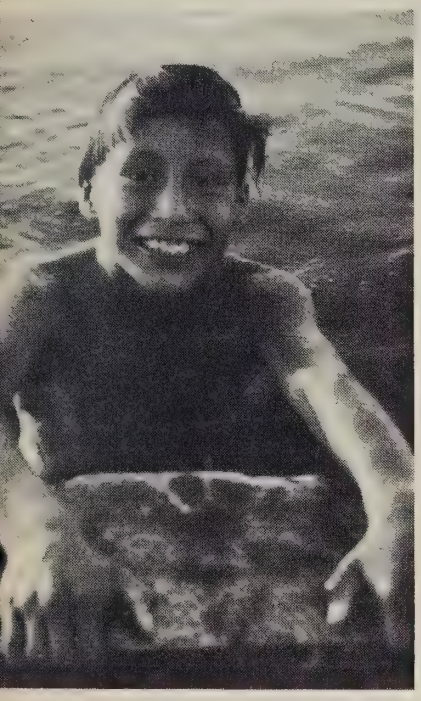
"There's a definite change in the Pinawa people who take part," says Andrew Whyte, the project co-ordinator. "It happens in one visit, especially with teen-agers. It breaks down our stereotypes. We learn we can't label."

He sees change in the Indian teen-agers too. "I see them gaining more self-confidence," he says. "Now more of them are coming out for education." The reserve school goes to Grade IX. Winnipeg for Grade X was sometimes too much to cope with. But two Little Grand Rapids boys had two successful years in the Pinawa high school and now are back in Winnipeg continuing school. Two girls are doing Grade X in Pinawa this year, living with Pinawa families.

Little Grand Rapids is on the shores of Family Lake in the Berens River district. The only way in or out is by plane or canoe. Mr. Whyte says the Manitoba Indian







ABOVE: An Indian child on its mother's back.
LEFT: Martin Bouchie, refreshed from his swim.

to know you...

Brotherhood thought it might benefit from an "honest, uncomplicated interaction" with a small white community, and might gain from that greater confidence in dealing with the outside world.

At an evaluation meeting last year, Little Grand Rapids leaders recommended that the program continue, emphasizing the learning opportunities for teen-agers in each group when they meet the culture of the other.

Teen-agers are the majority on all the visits. "We couldn't have a visit at all if they weren't there to break the ice," one Pinawa visitor says. "They have a much narrower gap of understanding to cross than the adults."

Some of the comments of Pinawa youngsters on this year's trip show the success of the exchange, at least for them.

"It's easy to become tolerant of some of the negative things when you see first hand so many positive things — their patience, their humour, their joy in spite of circumstances, their families. I wish I had some of that patience."

"We attended their church service and sang hymns in Saulteaux. I knew the tunes and it didn't take long to pick up the words."

"One night we invited five kids to supper. Whole families and cousins and grandmothers showed up. We expected 15 and fed 50. We just threw more potatoes in the pot."

The Pinawa committee worked through the Manitoba Brotherhood to arrange the first exchange. Winston Keeper, a former chief who is now band manager, helped make the arrangements. Paul Keeper, the United Church lay preacher at Little Grand Rapids, helped too. Expense money has come from the Little Grand Rapids band, the Pinawa congregation, Pinawa's Roman Catholic congregation, the local Lions Club, the United Church's Manitoba Conference and the Manitoba government.

WRITTEN BY PATRICIA CLARKE with photos by Derek Owens of Pinawa, this feature is being run simultaneously in The Record and THE UNITED CHURCH OBSERVER. Mrs. Clarke is the associate editor of THE OBSERVER.

NEWS

South African protest

Strong protest has been voiced by the Rev. John Thorne in his function as president of the South African Council of Churches, over the arrest at the end of August of the Rev. Allan Hendrickse, a former chairman of the United Congregational Church of Southern Africa.

Mr. Hendrickse, the national chairman of the Coloured Labour Party of South Africa, who in June 1975 was appointed minister of education in the Coloured Representative Council, is among more than 200 leading black and coloured South African citizens in detention following recent anti-apartheid riots in Soweto and other African townships.

Those arrested with Mr. Hendrickse included Mrs. Jane Phakathi, a regional director of the Christian Institute, Pretoria; and Thomas Manthatha of the South African Council of Churches staff, Johannesburg.

Veterans' benefits

If you are a Canadian veteran or veteran's dependant, you may be eligible for a war service pension or allowance you did not know about.

The Royal Canadian Legion says that, although it is 31 years since the end of World War II, there are thousands of veterans and their dependants who are not receiving a benefit or service they are entitled to — either because they did not know about it or because the eligibility rules have been changed.

During early November the Legion's 464,000 members are conducting "Operation Service" — a massive, house-to-house canvass across Canada to alert 1,245,000 ex-service people and their dependants to their rights and privileges under the Veterans Charter. Ex-service people who are not reached in this way are invited to get in touch with their nearest Legion branch for information about Operation Service.

Human Rights Brochure

An 18-page brochure on human rights, published earlier this year by the World Alliance of Reformed Churches, has become a bestseller. A second printing of the English edition has recently come off the press, and a third printing in German is expected soon.

The brochure, *A Theological Basis of Human Rights,* was published after the WARC consultation on this topic, in London in February. It contains a study paper by Dr. Jurgen Moltmann, of Tubingen University (Federal Republic of Germany), and a two-part statement giving theological guidelines and identifying a number of practical implications. The statement was drafted by 21 church representatives from 16 different countries who attended the consultation.

New staff at Ewart

Two new members of faculty were formally welcomed to Ewart College on Sept. 22. Miss Ina Adamson, B.Sc.(H.Ec.), B.Ed., was installed as dean and director of field education, and the Rev. Robert C. Mathewson, A.B., S.T.B., Th.M., was inducted as the associate professor of religious studies and director of continuing education.





Miss Adamson, whose home church is Bethel Presbyterian Church, Scotsburn, N.S., is a graduate of Ewart College and a member of the Order of Deaconesses. Prior to her appointment, Miss Adamson was a high school teacher in Nova Scotia and an elder, church school teacher and superintendent in the Bethel congregation. She has been active in Christian education at presbytery, synod and national levels through camp leadership, leadership training and the preparation of the centennial material for use with juniors.

Mr. Mathewson's special field of study has been the history of Christianity and Christian thought. An ordained minister of the United Presbyterian Church in the U.S.A., Mr. Mathewson taught for some years at Beaver college, Philadelphia. He has also directed an inner city ecumenical campus ministry and served as assistant minister at First Presbyterian Church in Philadelphia. Mr. Mathewson is married and has one child.

The installation and induction were conducted by East Toronto Presbytery with the Rev. James S. Roe, moderator, conducting the service. The Ewart College choir under the direction of Mrs. Carol Kessler sang three selections.

The sermon and charge were given by the Rev. James A. Thomson, the present chairman of the board of Ewart College. At the reception which followed the moderator of the 102nd General Assembly, Rev. Dr. A. Lorne Mackay, brought the greetings of the Presbyterian Church to Miss Adamson and Mr. Mathewson. On behalf of the board of Ewart College, the Rev. J. A. Thomson welcomed the new faculty.

Women in the ministry

The Canadian House of Bishops (Anglican) has agreed in extraordinary session to proceed with the ordination of women. After discussing last-minute objections and reaffirming the action of last November, the bishops settled details as to the form of the ordination service and a date for services all across Canada. The first ordinations are not expected before November 30.

Meanwhile in Dublin delegates to the Church of Ireland General Synod voted overwhelmingly in favour of women's ordination. Out of more than 300 delegates less than half a dozen voted against a motion proposed by Archbishop of Dublin Alan Buchanan approving women's ordination in principle. The motion passed despite a warning from a Roman Catholic observer that it would be a step backwards in relations with his church.

In Finland a Gallup poll carried out in May among 500 Finns showed that nearly three-quarters favoured women being ordained (76% of women queried and 69% of men.) Most in favour were 15-24 year olds, 82% of whom were for and 7% against.

The question will come up at next November's synod of the Evangelical-Lutheran Church of Finland. In the meantime nearly 600 parish councils are voting yes or no. However, the results will not be binding on the synod.

Dutch combat racism

The decision of the Synod of the Reformed Churches in the Netherlands (GKN) to withdraw their official support from the WCC's Program to Combat Racism has resulted in increased support for that program. Members of the GKN can still give to the PCR directly and have been doing so. In less than three months the fund has received more donations than during all of last year.

Black woman moderator

The first black woman ever to become moderator of the General Assembly of the United Presbyterian Church in the USA is Dr. Thelma Davidson Adair, a professor of education at Queen's College, University of the City of New York. She is a ruling elder in her husband's church, Mt. Morris Presbyterian in New York's Harlem district.

Mrs. Adair, 56, was elected by this year's Assembly (the 188th) on the fourth ballot and gained 364 votes, while the Rev. John Galbreath of Pittsburgh who ranked second in the balloting obtained 307 votes. There were five candidates.

The UPCUSA has had two black men as moderators, Dr. Edler Hawkins in 1964 and Dr. Clinton Marsh in 1973, and one

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woman, Mrs. Lois Stair in 1971.

Dr. William P. Thompson was resoundingly re-elected stated clerk (general secretary) of the UPCUSA with a 596 to 60 vote. Fifty-eight year old Dr. Thompson, a lawyer, was first elected to the post in 1966 and re-elected for a second term in 1971. He has been president of the National Council of Churches since last October. He is also president of the World Alliance of Reformed Churches and a member of the Central Committee of the World Council of Churches.

New confession adopted

The General Assembly of the Presbyterian Church U.S. (PCUS) has adopted a new confession which a special committee had worked on for seven years. More traditional elements in the church made several attempts at amendment in order to strengthen parts of the confession. They complained that its teachings on the word of God, on the person of Christ and on justification by faith were inadequate.

The Assembly, determined to avoid a "narrow confessionalism," resisted all changes and adopted into its *Book of Confessions* not only the new confession but also its previous standards, *The Westminster Confession of Faith and Larger and Shorter Catechisms*, plus the Apostles' Creed, the Nicene Creed, the Geneva Catechism, the Scots Confession, the Heidelberg Catechism and the Barmen Declaration. New ordination vows have also been added which "receive and adopt the confessions of this church, in their essentials, as authentic and reliable expositions of what scripture leads us to believe and do. . ."

This package now has to be approved by three-quarters of the PCUS presbyteries and by a subsequent General Assembly to become the official position of the denomination. The United Presbyterian Church (UPC) adopted a similar package in 1967, and if the PCUS package is approved, it will be a large step toward the merger of the two largest Presbyterian bodies in the U.S.

Fernie House tour

Presbyterian Men in the Synod of the Atlantic Provinces co-operated in providing a summer holiday tour for 11 boys from Fernie House in Toronto. Along with two staff members the boys went fishing and hiking, and shared in services of witness during their five week stay.

Cancer seminar

In Calgary, Alta. the Canadian Cancer Society sponsored an intensive three day seminar on cancer for six clergymen. The program included diagnosis, treatment, prognosis and follow-up care of patients. It was designed to help ministers understand the disease and to relate to those who have it in a helpful way. Information on such seminars may be obtained from the Calgary branch of the Canadian Cancer Society.

Eastern Division, W.M.S.

As part of the centennial celebrations of the Woman's Missionary Society, Eastern Division, a three day conference was held in Truro in July. Seventy delegates attended.

Speakers and leaders included Miss Georgine Caldwell of Taiwan, Rev. and Mrs. Glen Davis of Japan, Rev. and Mrs. George Malcolm of the board of world mission, and Miss Helen Tetley of the board of congregational life.

World Alliance

Rev. Dr. Donald C. MacDonald, principal clerk of our General Assembly, has been appointed treasurer of the North American and Caribbean Area Council of the World Alliance of Reformed Churches.

Elected to the post of secretary was the Rev. James E. Andrews, stated clerk of the Presbyterian Church in the U.S. He succeeds President James I. McCord of Princeton Seminary, who has served the alliance in that capacity since 1959.

The new chairman of the Area Council is the Rev. Stanley Wood of Memphis, Tenn., U.S.A. The vice chairman is James Oldshue of Rochester, N.Y., U.S.A., a layman.



Favour married priests

The Archdiocesan Council of the Roman Catholic Church in Durban, South Africa, has come out in favour of admitting married men to the priesthood. "In view of a current shortage of priests," the 300 lay and clergy members of the council have also asked Pope Paul VI to consider readmitting former priests who have married.

CGIT vespers

Throughout December Canadian Girls in Training will sing and celebrate the joy of Christmas in churches from coast to coast with a vesper service written by Elizabeth and Peter Moffat of Sanford, Manitoba.

Offerings received at vesper services are the only regular source of income for the National CGIT Committee, which provides Bible study, leadership and other resources for CGIT groups and camps from Bonavista to Vancouver Island. There are 30,000 girls and leaders in CGIT.

Ethiopian patriarch

The new patriarch of the Ethiopian Orthodox Church is a 58-year-old evangelistic monk, Aba Melaku Woldie-Michael, from the Sidamo Province in southern Ethiopia. In secret balloting at Trinity Cathedral he received 317 out of 809 votes cast by delegates representing church leaders and laymen. His nearest competitor received 286 votes. There were five names on the ballot.

The new patriarch replaced Abuna Theophilos, who was removed from office and arrested last February. The military junta accused him of corruption and complicity with the late Emperor Haile Selassie. An interim bishop was appointed to lead the church until the election.

The Ethiopian Church is reported to have about 12 million members, 18,000 churches, 19 monasteries and 200,000 clergy.

An ecumenical event

A group of Canadians met together for two days in September for an experiment in wider ecumenical fellowship. The gathering was at Roblin Lake Camp in Ontario. It was sponsored by the joint working group of the Canadian Council of Churches with which the Canadian Catholic Conference co-operates.

The main themes were Understanding Through Sharing and Towards an Ecumenical Spirituality. Rev. Dr. Donald C. MacDonald, principal clerk of the General Assembly, represented The Presbyterian Church in Canada.

PERSONALS



The congregation of St. Andrew's Church, Sydney Mines, N.S., honoured their minister, the *Rev. Neil J. McLean,* left, on the 25th anniversary of his ministry. Senior elder *John MacLeod,* right, presented him with an engraved plaque and a monetary gift. *Mrs. McLean,* centre, received a bouquet of flowers.

A testimonial civic dinner for *Rev. Dr. A. Lorne Mackay,* moderator of the 102nd General Assembly, was held in Hamilton, Ont. on November 3. It was sponsored by societies and organizations with which Dr. Mackay has been associated during his 24 years as minister of Central Church in that city. From October 15 to 25 Dr. Mackay visited the synods of Alberta, Saskatchewan and British Columbia.

Rev. Dr. David W. Hay, moderator of the 101st General Assembly, has been appointed minister in charge of Caledon East and Claude, Ont. by the Presbytery of Brampton.

Steve Robinson has retired from the board of world mission staff after 18 years of ministry among Indian Canadians. Mr. Robinson and his wife Agnes were appointed by the W.M.S. (W.D.) in 1958 to serve as principal and matron of the Cecilia Jeffrey Indian Residential School in Kenora, Ont. In 1966 Mr. Robinson was appointed by the B.W.M. as director of the Kenora Fellowship Centre. The Robinsons are now living in Keewatin, a town adjacent to Kenora.

Remmelt Hummelen, who has been program assistant for mission education for the past ten years, has received a B.A. in social science from York University. He is proceeding with graduate studies part-time.

The *Rev. and Mrs. John Elder* are now living in retirement at 805B Apt., 122 Bronte St. S., Milton, Ont. L9T 1Y9.

Mrs. Fanshun Watts has succeeded *Molly Hewitt* as executive secretary of the national committee of Canadian Girls in Training.

At Coquitlam, B.C. members of the Presbyterian Church presented the *Rev. Keith Wilcox* and his wife with a silver tea/coffee service and 25 silver dollars on their silver wedding anniversary.

Friends and church members from Central Alberta met at Sylvan Lake to honour the *Rev. John Yoos* on completion

The Chorister Robe



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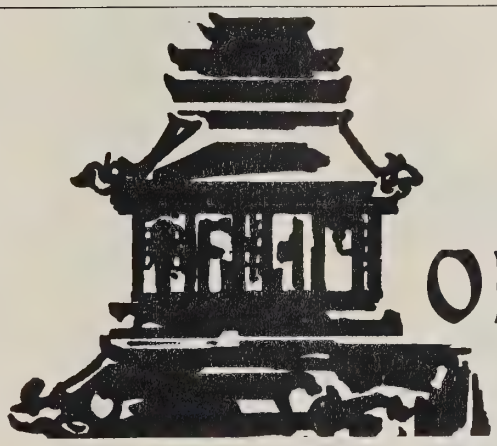
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of 20 years ministry in that area. He was presented with a watch.

Miss Georgine Caldwell is studying at Columbia University Teachers' College, New York City, working towards her doctorate in education. She will return to Taiwan after her study furlough to resume her duties as profesor of Christian education.

Mr. and Mrs. James Whitefield, having completed their assignment at the United Theological College of the West Indies in Kingston, Jamaica, are back in Canada. They will serve with the board of world mission at the national office for a period of one year.

The *Rev. Attila Csiszar* has retired after 19 years in Hungarian work. Mr. Csiszar, who came to Canada in 1957 as a result of the Hungarian uprising, served in Mount Brydges, Ont. and Calvin Church, Vancouver, B.C.

Gordon Reid of Kingston, Ont. has been appointed lay supply to the Clyde River charge in the Presbytery of Prince Edward Island.

Douglas Goodwin of Richmond, B.C., has been appointed lay missionary at Anishinabe Fellowship Centre, Winnipeg.

The *Rev. and Mrs. Ronald Wallace* of Toronto and their two sons, Peter and Andrew, are now in Japan doing language study for one year prior to taking up an assignment with the Korean Christian Church in Japan.

The *Rev. Edward Ling* and his wife have gone to Wabush in the Presbytery of Newfoundland, where Mr. Ling will serve the church until the end of 1976.

BUDGET RECEIPTS

Receipts from congregations for the General Assembly's budget totalled $1,383,782 on September 30, as compared to $1,203,606 for the first nine months of 1975.

Expenditures for the same period amounted to $2,874,745 as against $2,591,574 last year.

For missions the W.M.S. (W.D.) contributed $258,750 and the W.M.S. (E.D.) $29,500.

ANNIVERSARIES

159th — St. Andrew's Church, New Glasgow, N. S., October 17, (Rev. J. Bruce Robertson).

150th — St. Andrew's Church, Maxville, Ont., October 24, (Rev. Dr. Iver D. MacIver).

127th — Knox Church, Woodville, Ont., Sept. 26, (Rev. Malcolm C. Young).

119th — Cameron Church, Euphemia, Ont., Sept. 12, (Rev. R. D. A. Currie).

113th — St. Andrew's Church, Napier, Ont., Sept. 26, (Rev. R. D. A. Currie).

112th — Gordon Church, St. Elmo, Ont., Sept. 26, (Rev. Dr. Iver D. MacIver).

88th — St. John's Church, Toronto, Ont., Nov. 21, (Rev. P. G. MacInnes).

70th — Runnymede Church, Toronto, Ont., Oct. 17, (Rev. Dr. John McMurray).



The Olympic Games — in retrospect

by Gordon S. Anderson

The XXI Olympiad is now history and by most standards it was a tremendous success. The athletic performances were superb and many old records were shattered. Names such as Comaneci and Kim, Naber and Joy, Ender and Viren became as familiar to us as Scott and Aicken, Calhoun and Luxton. The security was first rate and violence of the Munich type was forestalled. There were no unpleasant confrontations to mar the visit of the royal family. The opening and closing ceremonies were well organized and memorable. The television coverage was excellent. Altogether it was a very good show.

Despite this, I have strong reservations concerning the Olympic Games.

For one thing, the cost was too great. Not just the monetary cost, which almost bankrupted the City of Montreal and put a severe economic strain on the Province of Quebec, but also the spin-off costs in inconvenience, frustration, personal expense, animosity, human suffering, deprivation and, possibly in some cases, death.

Due to the financial drain of the games there are hundreds of hospital wards that are closed because the provincial government was forced to reduce its grants, while thousands of people, some desperately ill, are waiting for admittance. Millions of gallons of filth will continue to pour into the St. Lawrence River for years to come because lack of money forced a delay in construction of sewage disposal plants. Subway extensions have gone unbuilt, low rental housing and homes for the aged have been pushed aside, collective labour agreement negotiations with nurses, teachers, Quebec Hydro workers and others were allowed to drag interminably without settlement and with consequent strikes, all because of a shortage of money. Between one and two billion dollars was found for the games but money was lacking for essential needs.

For another thing, there is the hypocrisy with which the games are shrouded. Consider for a moment the preoccupation with amateurism, the "sacred" and "eternal" flame, the Olympic spirit and so on.

The banner of amateurism flies from the masthead of the Olympic Games. Only those who are unsullied by the odious term "professional" are permitted to participate. And yet everyone, including the International Olympic Committee, knows that there were very few true amateurs competing in the Montreal games. Most competitors are subsidized, to greater or lesser degree, by governments or other bodies. This is hypocrisy of a high order.

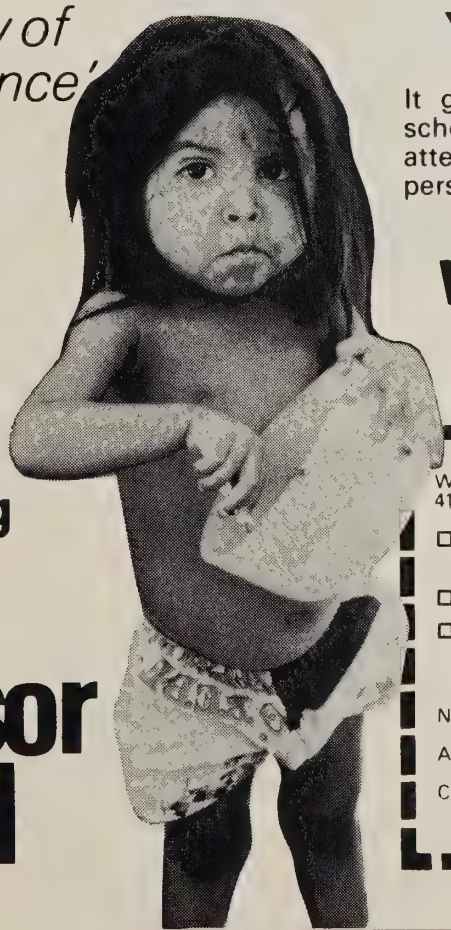
Then there was that "eternal," that "sacred" flame. God forbid that eternity can be turned on and off by the elements or at the whim of man. Sacred to whom? To Christians? To ancient pagan fire worshippers? To IOC members? The Olympic flame, of course, is no more sacred or eternal than the camel dung fire built by desert nomads. The only touch of reality concerning the flame gimmick at the Montreal games came when it was rekindled by a workman with his cigarette lighter and a piece of newspaper after it was put out by rain. This defilement of the "sacred" flame caused so much IOC consternation that it was necessary to

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extinguish it and relight it in the approved ritualistic manner. How idiotic can grown men be?

We have all heard a great deal about the so called Olympic spirit, that mysterious catalyst that is supposed to seep into the souls of men throughout the world and transform them into brothers all. There is little evidence that this holy Olympic spirit has done much soul hopping. It would be difficult to find a more troubled eight decades in all history than the eighty years since the revival of the Olympic Games. This period has witnessed the Boer War, the First and Second World Wars, Korea, Vietnam, a quarter century of almost continuous warfare in the mid-east, and scores of lesser conflicts. Comradeship develops among the athletes but their governments continue to wage war. This is brotherhood?

Nor do we need an extravaganza so publicized, so glorified beyond its actual status as an excellent athletic competition, that it makes a perfect stage for political action by any government or any group of individuals. When an athletic show requires a security force of 16,000 armed men — roughly three men for each athlete — there is something very wrong about its concept.

And, in monetary terms, one hundred million dollars is an unbelievable tab for security for a two week show.

It is good that athletes compete against one another and seek to establish new records. Striving for new goals, for new heights of perfection is of the very essence of human life. But surely this can be accomplished with reasonable facilities, with hypocrisies shorn away, without the excessive costs that drain money from hospitals and other essentials.

GORDON S. ANDERSON is the author of this piece which is reprinted from THE ST. COLUMBAN, the newsletter of the Presbyterian Church of St. Columba-by-the-Lake, Pointe Claire, Quebec.

THE WONDERS OF CREATION

by Mrs. K. Morck, Calgary, Alta.



"O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches . . ." Psalm 104:24

Mule Deer — Fawn

THE WHITE SPOTS on the new-born Mule deer, a protective colouration, retained until the more mature coat is acquired during the golden days of autumn are not unlike the broken up shafts of sunlight streaking down through shade trees onto the plants beneath, in coulee bluffs and on the growth of forest floors. This makes it very difficult to see the baby deer, especially as they remain so still when the mother or doe has left them to forage for food, and when danger approaches.

The only observable movement seen in this one was the slight up and down twinge of the nostrils as it no doubt tried to pick up the scent of the intruder. Speaking about scent, it is alleged that when newborn they have no scent which would lead marauding animals to them. Enemies of the young include wolves, coyotes, bears and cougars.

One or two are born in May and they stay close to the doe for several months, vegetation affording them additional supplement to their milk diet.

The Mule deer thrives where there is a minimum of molestation and consequently have almost disappeared in heavily farmed areas now devoid of tree cover, where they formerly ranged and are seen now in more northerly wilderness areas, where they were previously unknown.

The Mule deer is the typical western species, commonly seen in the town of Banff, Alberta.

"O Lord, Thou preservest man and beast". Psalm 36:6. ★

SEE/HEAR

Church School

Teachers of church school will be interested in a teacher education project called Tape-of-the-Month. A variety of ideas are presented by means of a 30-minute tape and a printed listener's guide. The tapes are divided into five or six segments that cover many aspects of teaching. Subscriptions cost $48 a year; further information may be obtained from National Teachers Education Project, 35 East Walker Drive, Chicago, Ill., 60601, U.S.A.

Coping with Books

This series of books written for teenagers includes among its titles: *I'd Rather Do It Myself, If You don't Mind, Do I Know the "Me" Others See? Living with Loneliness. Parents Can be a Problem, Grades, Changing Roles of Men and Women, My Life — What Shall I Do With It? Coping with Cliques* and *Crises Youth Face Today.* All of the books are written by Shirley Schwarzrock and C. Gilbert Wrenn.

The books are advertised for teen-agers but the illustrations and style suggest they are for very young teen-agers. My own testing of the books bore this out; those from 12 to 15 responded best to them.

The Coping With Books series are available from your local book store for $2 and distributed by Psycan Ltd., of Willowdale, Ont.

Parables

This record and song book, "a light and lively musical about living the Christian life," just doesn't come off. The lyrics are interesting and helpful but the music gets bogged down and sometimes runs aground with a flat chorus or a too nasal voice. I want to like this album but I can't. *Parables* is on the Vintage label as number SCV-154.

L. E. Siverns

BOOKS

THE TAR SANDS, *by Larry Pratt*

As the subtible, Syncrude and the Politics of Oil, indicates, this not only records events launching the project to develop the Northern Alberta tar sands but analyzes the underlying political motivations. The author, a political scientist, has a noticeable bias toward development of resources under totally public ownership but doubts that nationalization of the entire oil industry is a realistic option today. He raises important questions about heavy human costs in atmospheric pollution, about ecological degradation through open-face extraction and the "mindless reassurances" that technology will always provide solutions. Is he accurate in claiming that the oil companies, despite unprecedented profits in the last few years, are spending only slightly more on exploration? Are we furthering the growth of American control of our nation's untapped energy resources and aligning ourselves against the aspirations of resource producers and other nations in the Third World aspiring to a new international economic order? This makes thoughtful reading not only for Albertans but others concerned about Canada's future. (Hurtig, $8.95 cloth, $3.95 paper)

W. I. McElwain

THE CHRISTIAN LOVE TREATMENT, *Dr. Alphonse Calabrese and William Proctor*

A psychoanalyst who became a Christian during his career talks about his spiritual discoveries and gives thoughtful suggestions as to how we can help bring emotional healing to one another. The author is the founder and director of the Christian Institute for Psychotherapeutic Studies, and a Catholic charismatic. Whether or not you agree with his particular style of Christianity, you will be moved and inspired by his balanced approach, combining all the insights of contemporary psychoanalytic thought with a sensitive, loving care for each individual as a human being important in God's sight. (Doubleday, $6.50)

AT THE FOOT OF DRAGON HILL, *by Florence J. Murray, M.D.*

When Dr. Florence Murray went to northern Korea in 1921 as a medical missionary of The Presbyterian Church in Canada, she not only had to reorganize a hospital fallen into disuse. She improvised techniques for diseases unheard of in Canada. She fought firmly and sweetly against Korean suspicion of western medical treatment. She struggled to continue her medical work and her contacts with Korean friends amid increasing restrictions the Japanese placed on foreigners. By her living of Christ's gospel, Dr. Murray spread Christianity among an oppressed people

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who were hungering for love, acceptance and the fulness of life. Dr. Murray's witty and loving account of her work in northern Korea ends with her deportation to Canada during World War II by the Japanese. What a loss that her death prevented her recording her return to the war-weary country she loved and the continuation of her work through the Korean War until her retirement in 1969. (Clarke, Irwin, $8.35)

Jean Sonnenfeld

NOW IT'S MY TURN
by Joyce Beaton

At the age of 40, Joyce Beaton found herself with her youngest child in school and time on her hands, after 20 years of devoting herself to marriage and motherhood. Often women in this position retreat into depression. But not Joyce. She got involved in the life of her community, is now a reporter and columnist for the Milton, Ont. weekly newspaper and runs a small publishing business. Her insights and discoveries during the second half of her life are reflected in these thoughtfully written articles. A member of the Anglican Church, her Christian perspective, especially on feminism, adds depth to her writing. ($3.95, paper, Goldenglow Publications, Box 134, Milton, Ont.)

CHRIST AND THE MEANING OF LIFE ($2.95); THE FREEDOM OF THE CHRISTIAN MAN ($2.95); ENCOUNTER WITH SPURGEON ($3.95) THE ETHICS OF SEX ($3.95); *each by Helmut Thielicke,* (paper, Welch.)

That these four books first published in the early 1960's should now appear as paperbacks is a comment on the popularity and enduring quality of Thielicke's thought. In these one may taste some of his sermons on the meaning of life for labourer and intellectual alike: fascinating glimpses into what Thielicke calls God's picture-book, the Bible.

The first volume includes more masterly studies of the parables; the second are sensitive reflections about the Christian's plight in a world where secularism, utopianism, industrialization, socialism and communism threaten his freedom. A master preacher's appreciation of Spurgeon, the prince of preachers, is the theme of the third, and the fourth is a comprehensive biblical treatment of sexual ethics. For the person unfamiliar with Thielicke these are a good start and for the initiated they offer some unexpected and undiscovered appreciation of an old favourite.

J. H. Kouwenberg

THE AMAZING WORLD OF ANIMALS, *edited by Sir Peter Scott*

Painter and naturalist Scott has gathered together a fascinating array of articles, photos and drawings giving basic information about the more common members of the animal kingdom, including birds, amphibians, reptiles, fish and insects as well as mammals. If you think you learned all about that in school, did you know that our national symbol, the beaver, through his dam building, created some of our richest farmland, and the meadow upon which a considerable part of Montreal now stands? (Nelson, $12.95)

CONFLICT IN A VOLUNTARY ASSOCIATION, *edited by Perry D. LeFevre*

The sub-title of this little volume tells the story: "A Case Study of a Classic Suburban Church Fight." The fight itself is laid out by some of the participants and then analyzed by outside commentators. The ministers and other leaders on both sides of the conflict then make recent comments on this disturbance which occurred in 1966. These are followed by an appendix listing three other cases of churches in conflict, with various exercises designed to provoke discussion so that conflicts in churches can be faced and overcome. It could happen to you! So read the book! (Exploration Press, Chicago Theological Seminary, $6.50 cloth, $3 paper)

Zander Dunn

HANDMADE IN ONTARIO,
by Susan Himel and Elaine Lambert

Anyone who lives or plans to travel in Ontario, and enjoys fine handcrafts, will find this book a veritable treasure-trove of places to discover beautiful hand-made objects. As many of the craftspeople are in country locations, specific directions, business hours and price ranges are given. And one chapter discusses qualities to look for when making your purchase. An invaluable little paperback. (Van Nostrand Reinhold, $5.95)

THE NEW BELIEVERS, *by Daniel Cohen*

An interesting, informative, sympathetic and critical survey of contemporary unorthodox religions or movements including The Children of God, The Unification Church, The Divine Light Mission, Hare Krishna, The Process (now called The Foundation); Satanism, Witchcraft, Transcendental Meditation and Charismatic Renewal. Want an objective book on an emotion-loaded subject? This is it. (McClelland and Stewart, $6.75)

L. E. Siverns

EXPLORING THE PSALMS,
by Erik Routley

This introduction to the book of Psalms has a novel approach. The psalms are grouped in chapters associated with the 13 Sundays from Palm Sunday to Pentecost IV. The chapters take a Christian journey from suffering and victory to wisdom and character. Ninety-three of the psalms are covered in this way, each with a general background article.

The 32-page introduction on the leading thoughts and themes of the psalmists is the strongest aspect of this book. And from the

epilogue, leaders in worship will gain some new ideas on using the psalms. (McGraw-Hill Ryerson, $3.75) *Robert Spencer*

FISHING *with Gregory Clark*

Canada's master story teller is at his best in this new collection. All of the stories are related to Greg's favourite sport. You don't have to be a fisherman to enjoy this book! (Prentice-Hall, $8.95)

DAY BY DAY WITH CELESTINE SIBLEY

This gifted writer shares with her readers a marvellous collection of passages from the writings of such famous people as William Penn, Albert Schweitzer, Henry Van Dyke, St. Luke, Christina Rossetti and many others. The brief meditation for each day is made most interesting by the author's own thoughts and comments. A book well worth reading. (Doubleday, $5.75) *Maud FitzSimons*

Centennial books

The centennial celebrations are now part of our church's history but the interest awakened in our Presbyterian heritage remains strong. If you failed to obtain a copy of the official history, it is now too late because *Enduring Witness* is sold out, but other historical titles are still available and make welcome gifts.

Enkindled by the Word and *The Face of the Church* can be had from the archives of the Presbyterian Church, 59 St. George St., Toronto, Ont., M5S 2E6, at $1.50 postpaid for the two volumes *(Enkindled by the Word*, $1.00, and *Face of the Church*, 75c if bought separately). The two volumes sell for $1.00 if 50 or more of each are ordered at one time.

The Rev. T. M. Bailey's pictorial record of 400 years of Presbyterianism in Canada, *The Covenant in Canada*, is available from the author, 81 Cloverhill Rd., Hamilton, Ont., L9C 3L8, for $8.95 single postpaid, or $7.95 in orders of 5 or more, while Vol. I of *Called to Witness*, the collection of Canadian Presbyterian biographies can be obtained for $3.95 from Presbyterian Publications, 52 Wynford Dr., Don Mills, Ont., M3C 1J8.

The Good News Bible

The publishing date in Canada for the *Good News Bible* has been set for November 1. It is the complete Bible in the version in which the New Testament is known as Good News for Modern Man.

The Canadian Bible Society has had an initial printing of 300,000 copies of the *Good News Bible* in both paperback and hard cover. The world circulation of the New Testament in that version, which first appeared in 1966, has already reached more than 50 million copies.

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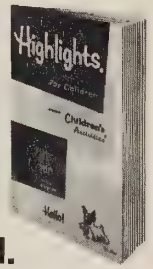
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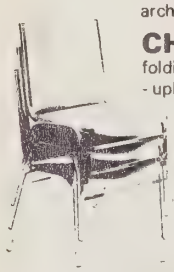
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CAMEOS

About 18 months ago two congregations in Glengarry County, Ont. started to meet together for the sacrament of the Lord's Supper. One is *St. Columba Presbyterian Church, Kirk Hill*, which originally was a Church of Scotland congregation, and the other is *Kirk Hill United Church*, which had its roots in the Free Church of Scotland. In October the preparatory service on Friday and the Thanksgiving service on Sunday evening were held in the United Church, while the joint Communion service on Sunday morning was in the Presbyterian Church. The Rev. John Forbes is the minister of St. Columba, the Rev. Lloyd Hylton is the United Church minister.

At *St. Andrew's Church, Ancaster, Ont.* a large hand-crafted mahogany Celtic cross was dedicated on the 150th anniversary of the congregation, Sept. 26. The gift of the Married Couples Club, it was dedicated by the Rev. Byron A. Nevin. At the evening service the moderator of General Assembly, Rev. Dr. A. Lorne Mackay, the moderator of synod, the Rev. T. M. Bailey, and the moderator of presbytery, Rev. Dr. John A. Johnston, took part. At a reception for Dr. Mackay which followed, the mayor of Ancaster, Mrs. Ann Sloat, and the president of the ministerial, Archdeacon R.S.C. Grigg, brought greetings.

A four-week vacation school at *York Memorial Church, Toronto, Ont.* attracted 40 children from the area. The program, which dealt with life in the Caribbean area and the heritage of Indian Canadians, was co-ordinated by Miss Ferne Matheson, deaconess.



A KLONDIKE BRUNCH after morning service at Westmount Church, Edmonton, Alta. on a July Sunday brought many out in their Klondike clothes. In the kitchen are Wally Ironmonger, Elmer Allen and Joan Allen.



THE 100TH ANNIVERSARY of Knox Church, Port Carling, Ont. was celebrated on Aug. 1. After the morning service a buffet luncheon was served by ladies dressed in period costumes. An historical plaque was presented by the Hon. Frank Miller, representing the government of Ontario. Shown above are Mrs. Arthur Duke and Rev. Shirley Jeffery, and Rev. Tom Duke, Prof. A. L. Farris and Donald Crowder, clerk of session.

YOU WERE ASKING?

Q *Why are the churches silent on the liquor question?*

A Are they? It seems to me they have realized large futility in the older approaches. Several secular columnists are doing a pretty good job. Who would believe a churchman saying that the number one problem is not heroin and the like, but alcohol? But there is wide belief in this statement; it was made by a well-known writer. Likewise, if a church demanded that the drinking age minimum be restored to 21, who would listen? But the demand is being made by other than churches, is being listened to, and may become law. The Liquor Control Board of Ontario advertises you are your own liquor control board, which was the base for generations of every temperance society! Such are three of the present trends. We have a long way to go before all liquor advertising is banned, and if that is achieved we will still have a liquor problem. I hope my correspondent does not think that the churches are silent on all social problems; they work in their own way. I am unable to name one that declines to recognize social problems and that looks upon itself as a private religious club.

Q. *Who is the man whose number is 666 (Revelations 13:18)?*

A. The general opinion is, the Emperor Nero. Letters served for numbers in the Greek, and in *Neron Caesar* the total comes to 666. Irenaeus (died about 200 A.D.) suggested the Latin emperor or race. The Book of Revelation, in places so mysterious to us, was not that to its first readers, but we have lost some of the clues. To say, as some have said, that 666 refers to the papacy, Mohammed, Luther, Napoleon, Mussolini, Hitler, and others is ridiculous. What meaning could any of these names have had to the first readers of Revelation? To me, it is basic in interpretation to find out what anything in the Bible meant to its first readers.

Origen (died about 254 A.D.) has for us a lead on the principle of interpretation. He says that every passage in the Bible may be read in one or more of three different ways. He calls them the "physical", the "moral", and the "spiritual". To illustrate (my illustration, not Origen's); Abraham went out of Ur of the Chaldees to the Holy Land. That is the "physical", or the literal. That he went because he couldn't stand the decadence around him is the "moral". That he was led to do this by God is the "spiritual". In fact, every Christian is an Abraham, seeking a city which has foundations, whose builder and maker is God (Hebrews 11:10). This "spiritual" has been overdone by preachers seeking to escape the "physical". I recall a sermon I heard as a youth on David and Goliath, in which the preacher, as I know now, considered the story just a piece of non-historical folk-lore. His sermon was that the "five, smooth stones" of David were perseverance, courage, etc. Dismal stuff. I was a judgmental on this as so many youth of today are judgmental on irrelevant preaching.

If you accept my basic thought on interpretation, you can also say, in principle, spiritually, that Hitler is 666 — but that the "physical" reference is to some monster of the days of John.

Q. *Why is it that women, serving a piece of pie, always put it down with the point facing away from you so that you have to turn it 180 degrees to get going on it?*

A. I award this seeker after truth a medal for a question submitted to this column not relevant to theology. Or is it in some way relevant? I have observed this same point-of-the-pie-away-from-you phenomenon for over four decades, with only a rare exception, and have often wondered about it. Perhaps some reader might enlighten me as to the reason, and, should the answers be of interest, I shall publish them here.

To my urban readers, I should like to say that if you have not attended an autumn, rural Presbyterian anniversary service with Calvinism in the pulpit on Sunday and a congregational supper on Monday culminating in pumpkin pie covered with whipped cream, you have something to live for. And I don't mean these itty-bitty city pies, thin, cut into eight pieces, but country pies, big, thick, cut into six pieces, with the cooks (God bless the Presbyterian women and their culinary skills) standing by to receive the ultimate compliment to cooks, a request for a second piece. Who really cares where the pie-point is?

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LETTERS

Continued from page 8

a pastor I could limit myself to the 1972 book and change some or all of 12 tunes in the metrical psalter and thus follow the judgment of the 1918 committee. That is one of the advantages of having an index. My several organists and I always found ourselves agreeing on changes.

These countings are reasonably accurate; they may be precise. But whether precise or not, I think my point is clear.

The metrical psalter, 1972, contains 13 new tunes, that is, tunes not found in 1918. Among these I consider Crimond and Lasst Uns Erfreuen magnificent additions. Thus we have, from my viewpoint, gains and losses in the *Book of Praise*, 1972.

(Rev. Dr.) L. H. Fowler,
Port Hope, Ont.

• • •

I was appalled by the arrogance of Alan Cowle (Don't Change Tunes, July-August Record), and apparently the whole committee on the *Book of Praise*. He is horrified at the thought that someone might sing a hymn to a tune different from that chosen by the committee (ex-Cathedra?).

Yet the precise criticism that I and many others have of some aspects of the committee's work is that *they* have changed so many of the tunes that have become wedded to hymns not only through long usage but because they have apparently struck a responsive chord in the hearts of the singers. Is this an assumption that the Holy Spirit was peculiar to the members of the committee but some other spirit has been working in the hearts of God's people through the years?

In some instances the familiar tune that has sung a message into our hearts is not even available in the book with another hymn. An obvious example of being out of touch with reality is the substituting of Glasgow for Amazing Grace and discarding a tune that has won its way into the hearts of the whole world with its message of grace. Thank God *he* doesn't despise what is common. How many congregations have learned Glasgow and found it adding to the inspiration of the words?

The statement that "none of the tunes in the book are really difficult" is another evidence of musical snobbery. Our organist and choir director is highly competent and when asked about one of the hymns said, "We might be able to do this with the choir as an anthem but it's certainly not arranged for congregational singing." Repeatedly I am frustrated in planning for the congregation's worship by finding the right hymn for the service and discovering the tune has been changed to one that is not known.

Let me make clear that I personally, and our congregation generally, appreciate the work of the committee, like the new *Book of Praise* and are grateful for many of the additions. We are also aware of problems in any selection. But we are disturbed, and our worship is occasionally impoverished, by many of the seemingly arbitrary changes made in familiar words and tunes, some of which to us are barbarous. . .

(Rev. Dr.) Albert E. Bailey,
Vancouver, B.C.

DEATHS

GORDIER, THE REV. GEORGE ARNOLD, 72, minister-emeritus of the Dorchester South Nissouri charge, Ont. died suddenly in Ottawa on Sept. 15.

After graduating from Waterloo Lutheran Seminary 49 years ago, Mr. Gordier was ordained to the Lutheran ministry. He served a pastorate in Nova Scotia before continuing his studies at Trinity Theological College, Toronto. After receiving his B.Th., he then served the Anglican Church at Bancroft, Ont.

For some years he taught high school, first in Thornbury, Ont. and then in Parry Sound. In 1948 Mr. Gordier became a minister of The Presbyterian Church in Canada, and was minister at Alvinston, St. Lawrence, London and Dorchester-South Nissouri before retiring in 1974. He was treasurer of London Presbytery and the Synod of Hamilton and London.

He is survived by his wife, Jean Downie of Dorchester, one son, Lyle, of London; a daughter, Mrs. Peter (Ruth) Shillington of Blenheim; and a stepdaughter, Mrs. Neil (Jean Ann) Armstrong of Stittsville, Ont.

ROWAT, THE REV. C. A. RONALD, 66, a retired Presbyterian minister, died in Montreal on Sept. 29. Born at Huntingdon, Que., Mr. Rowat was a graduate in arts from McGill University. He studied theology at Westminster Seminary in Philadelphia for one year, then at The Presbyterian College, Montreal, where he graduated in 1934.

Mr. Rowat served the church at Tisdale, Sask., Parkview Church, Saskatoon, and North Bay, Ont. before accepting a call to a congregation in northern New York State in 1945.

In 1956 he returned to Canada to become mission superintendent for the Synod of Montreal and Ottawa, a position he held for about ten years. For a short time he was director of immigration for The Presbyterian Church in Canada. He served at Scotstown, Que. and

Manotick, Ont. before retiring in November, 1974, then afterwards was minister at Valcartier, Que.

Mr. Rowat was the Presbyterian chaplain for the Olympic athletes in Montreal this summer.

Surviving are his wife, the former Kathleen Anderson, two sons, Donald in Calgary and Bruce, a medical doctor in Montreal, and one daughter, Kathleen, a registered nurse in Montreal.

BARTON, MRS. W. N., (QUEEN VICTORIA), 78, member of Duff's Church, Puslinch, Ont., Sept. 16.

BELL, GLENN, 65, former clerk of session, church school superintendent and representative elder, Carmel Church, Hensall, Ont., Aug. 18.

BRITTON, MRS. JESSIE, 86, member of W.M.S. and Knox Church, Meaford, Ont., Aug. 28.

CAMPBELL, WILLIAM ALEXANDER, 92, clerk of session for 44 years and long time Sunday school superintendent at First Church, Brockville, Ont., where he had been a member for 76 years. He served as a lay preacher at Stones Corners and North Augusta for a period. Sept. 11.

CUTHBERTSON, JOHN (JACK), 86, long time elder and member of St. John's Church, Medicine Hat, Alta. for 63 years, Aug. 25.

DEWAR, JOHN T., 63, member of the board, Knox Church, Fingal and New St. James Church, London, Ont., Sept. 8.

DOUGLAS, DANIEL WILLIAM, 89, elder for 38 years at St. George's Church, River John, N.S., Aug. 25.

DUNK, W. J. HAROLD, 77, former Sunday school superintendent, clerk of session and representative elder, St. Andrew's Church, Campbellford, Ont., Sept. 18.

EVERSON, SAMUEL, 91, elder for over 50 years, Bethel Church, Price's Corners, Ont., Aug. 28.

FREEMAN, L. MILNE, long time elder and trustee of Knox Church, Agincourt, Ont., July 15.

GLEN, ANDREW, 81, at Ormstown, senior elder, Georgetown Church, Howick, Que., Aug. 26.

GIVEN, CHARLES D., member for 50 years and elder for 26 years of First Church, Port Colborne, Ont., Sept. 19.

LE BARRON, JAMES H., 77, elder, St. Andrew's Church, Stittsville, Ont., Aug. 23.

LOVE, MRS. JOHN, 94, in Ottawa, late of St. Andrew's Church, Moosomin, Sask., where she was organist and member of W.M.S.

MacDONALD, MURDOCK ANGUS, 84, elder, Ephraim Scott Memorial Church, South Haven, N.S., Aug. 31.

MacPHERSON, MRS. JANET, 91, for 50 years active member of Mt. Pleasant Church, Ont., life member of W.M.S., Aug. 30.

MURPHY, JOHN ALEXANDER, 77, elder for 40 years and choir member for 58 years, St. Andrew's Church, Port Credit, Ont., Sept. 2.

PORTEOUS, JAMES DUNCAN, 93, former representative elder, organist and choir leader at Knox Church, Crieff; choir leader at Duff's Church, Puslinch; choir member at Chippawa, Niagara Falls, Ont., Sept. 20.

REYNOLDS, ALLARD, elder, Knox Church, Morrisburg, Ont., Aug. 21.

ROMANIUK, MISS ROSE, elder and church school teacher, Norwood Church, Winnipeg, Man., Sept. 5.

RUSSELL, JAMES GLENN, 61, at Shawville, clerk of session, Bristol Memorial Church, Bristol, Que., Sept. 9.

SAVAGE, MRS. G.F. (HELEN), life time member of Knox Crescent and Kensington Church, Montreal, Que., Sept. 10.

SCOTT, MISS MARY ISOBEL, 85, in North Vancouver, one time active member of Presbyterian churches in Moosomin, Assiniboia and Prince Albert, Sask., Sept. 1.

SCOTT, ROBERT H., 71, over 40 years elder in Cooke's Church, Toronto, Ont., Aug. 16.

STEWART, MISS JEAN ISABELL, member and treasurer, Calvin Church, North Bay, Ont., active in the Christine Maxwell Missionary Group and life member of W.M.S., Sept. 9.

WEST, DR. WILLIAM GORDON, 73, member, Chippawa Church, Niagara Falls, Ont., brother of the Rev. James K. West of Medicine Hat, Alta., Sept. 19.

CALENDAR

ORDINATIONS

Corry, Linda, St. Laurent, Que., Oct. 3.

Stewart, Kenneth James, Caledonia, P.E.I., Aug. 31.

Thompson, N.E. Ted, Orillia, Ont., Oct. 3.

Young, Donald Norman, Toronto, Pine Ridge Church, Ont., Oct. 6.

RECOGNITIONS

Cochrane, Rev. Dr. Charles C., team ministry, Toronto, Emmanuel, St. James and St. Matthew's churches, Ont., Oct. 6.

Corry, Rev. Linda, Ormstown, Que., Oct. 17.

Donovan, Rev. Walter A., Bekevar, Kipling, Sask., Sept. 2.

Penny, Rev. Brian, Dawson Creek and Chetwynd, B.C., Aug. 8.

Sherbino, Rev. David E., Kapuskasing, Ont., Sept. 14.

Stewart, Rev. Kenneth James, Caledonia, P.E.I., Aug. 31.

Young, Rev. Donald Norman, Toronto, Pine Ridge Church, Ont., Oct. 6.

INDUCTIONS

Neil, Rev. D.G., Montreal, Knox Crescent and Kensington Church, Que., Sept. 19.

Thompson, Rev. N.E. Ted, Brantford, Greenbrier, Ont., Oct. 7.

Wilson, Douglas A., Collingwood, First Church, Ont., Sept. 8.

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READINGS

December 1	Luke 6:1-12
December 2	Luke 7:36-50
December 3	Luke 8:43-56
December 4	Luke 9:18-27
December 5	Luke 11:29-36
December 6	Luke 12:49-59
December 7	Luke 17:20-30
December 8	Luke 10:1-11
December 9	Luke 10:21-37
December 10	Luke 11:14-26
December 11	Luke 12:31-40
December 12	Luke 22:60-71
December 13	Luke 19:1-10
December 14	Luke 19:28-41
December 15	Luke 19:41-48
December 16	Luke 21:29-38
December 17	Luke 22:1-23
December 18	Luke 24:44-53
December 19	John 1:1-14
December 20	Isaiah 9:1-7
December 21	Isaiah 40:1-8
December 22	Isaiah 40:9-17
December 23	Galatians 4:1-7
December 24	Hebrews 1:1-9
December 25	Matthew 2:1-12
December 26	Luke 2:1-20
December 27	1 John 3
December 28	Luke 1:46-55
December 29	Luke 1:67-80
December 30	Luke 2:25-32
December 31	Exodus 13:17-22



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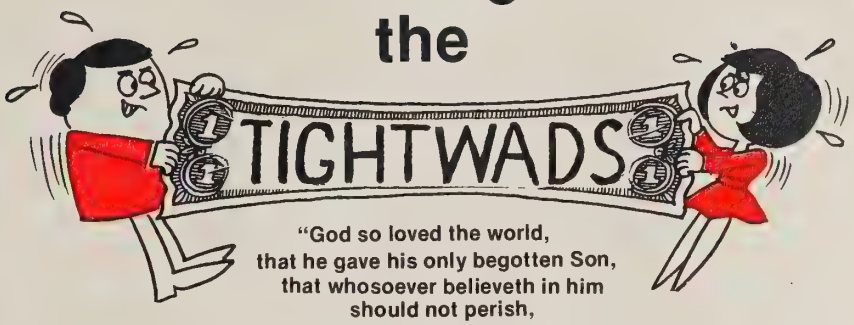
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Loving the TIGHTWADS



"God so loved the world,
that he gave his only begotten Son,
that whosoever believeth in him
should not perish,
but have everlasting life"
(John 3:16).

THIS MEDITATION might have borne any one of several titles: Prodigality to the Parsimonious, God and Humans, or simply, Standards of Giving. This is a month in which many congregations will be thinking about various aspects of stewardship. What Solomon of a church fund-raiser selected November? The month with the last Sunday often coinciding with what the church holds to be the first Sunday of Advent, the season that reminds us of the extent of God's giving to his creatures! There's a great contrast here — between our giving and God's!

It is interesting to note how full the Bible is of references to giving. My concordance devotes almost 14 columns to places in the scriptures where the word is used in its various connotations. Each column exceeds more than 100 entries in length.

When Jesus was sending out the disciples into a world from which they were never to receive much material reward, it was with the advice "You received with cost; give without charge." (Matthew 10:8, NEB) Paul had been so persuaded of the extent of God's good giving in the gift of his Son, that he wrote to Timothy, saying "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (I. Timothy 6:17, AV). Even the pragmatic James wrote, "Every good and perfect gift is from above, and cometh down from the Father." (I:17).

John, in his book of Revelation, writes of the angels praising God for his goodness. They ascribe to him blessing, glory, wisdom, thanksgiving, honour, power and strength (7:11, 12). But if you still need persuading about God's goodness to our world, you are reading the wrong writings. Lay this magazine down and turn to the Bible yourself; it is full of the account of God's goodness, providence and grace. All given without cost to the recipients!

Unfortunately, there is the other side of the picture. Figures published last year indicate that in the three previous years, only in the Free Methodist Church in the United States did contributions increase at a faster rate than inflation. All other religious bodies were hard hit. A study called *Punctured Preconceptions: What North American Christians Think About the Church* tells of obstacles to adequate church support: "As people see it, the main thing blocking church support simply is a surpassing urge for more affluent living — for the 'good things of life' that money can buy in the secular sphere apart from the church."

We need not think that giving to God must be done only through the church. Certainly there is so much to do, so many needs to which we are invited to minister, that the concern of every organization is required, be it strictly Christian in its beliefs or something other. Only let us all be careful that we do not run afoul of the greed which hindered one young man who came to Jesus on the search, as he said, for eternal life. He left that encounter heavy-hearted, not because he had squandered so much on the poor or anyone else, but because of his cherished hoard of great possessions.

Is it any wonder that the measure of our generosity is indicated less by what we give than by what we retain? We rigorously defend the practice, of course, on the grounds of it being the way of wisdom and foresight against the possible coming of a rainy day. O we of little faith! No wonder Jesus praised the giving of the poor widow so highly! A woman without a husband in the Palestine of Jesus' day was almost certain to be poor, with little hope of reaching economic security. But she gave "all that she had, even all her living" (Mark 12:42).

No one writer, however skilled in the use of words, expects to change our 20th century lifestyles. But it is time that we thought over again the wonder of God so loving our world. That should inflate our giving!

Prayer

God of all mercy and grace, Giver of life and opportunity, may your giving to us kindle our own, both to you and to others. Enlarge our vision that we may become, like others before us, people with open hands and flaming hearts. Be pleased to use us and the trust you have committed to us in ministering to our needy, hungry, troubled world, and to your own greater glory. Through Jesus Christ our Lord. Amen. ★

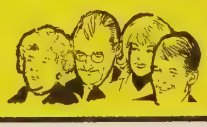
/BY D. GLENN CAMPBELL

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PRESBYTERIAN

RECORD

DECEMBER, 1978



KICKING THE COMMERCIAL CHRISTMAS HABIT

BY THOMAS W. KLEWIN



OUR FAMILY HAS FINALLY kicked the commercial, Christmas habit where buying and exchanging gifts is such an important part of Christmas.

How did it happen? It had been slowly dawning on us that we were losing our Christmas cheer and happiness in the crowded shopping conditions of the pre-Christmas season and in the nagging realization that Christmas was costing us too much. The "peace on earth" message was being drowned by the tinselled ornaments, the angry honking of car horns fighting for parking spaces at the shopping malls, and the mingling of secular and sacred Christmas music wherever we went — as if there were no difference between the two and what they said.

As Christmas drew nearer we became more frantic and our pace more hectic as we did last-minute shopping, completed our home Christmas decorations, and prepared for everything but the birth of the Christ child.

So the family decided to seek ways to make our Christmas season different. Someone recalled a newspaper article which mentioned a different kind of Christmas catalogue, which showed how an investment of your talents, time, and love, together with some of the products they offered, permitted you to make Christmas more than the buying and exchanging of gifts purchased at a shop.

That's when we realized that Christmas could involve what we gave of ourselves. We tried to find ways of emphasizing the true meaning of the day.

Our ecology-minded daughter suggested we purchase a live Christmas tree, and plant it in our yard after the holiday season. The evergreen of that tree would represent our faith, that it was to grow even as that tree grew. Since the tree would be purchased for Christmas, it would remind us that our faith must begin with the Christ child. In October we dug a hole for the tree and covered it so we could plant even in the middle of winter.

Since most live trees are smaller than the cut ones, we no longer needed all the ornaments and lights we had acquired. That's when someone suggested we make "Chrismons," Christ and Bible-centred ornaments, out of styrofoam and knicknacks, so anyone coming into our home would find a message on our tree — a message proclaiming God's love for mankind in the birth of his son. We discovered people asked about them, and each query provided us with an opportunity to talk about the real meaning and purpose of Christmas.

Then we came down to the nitty-gritty — where would we spend our money? On buying gifts for each other, relatives and friends, who would be doing the same for us; or in fulfilling the words of Christ: "as you did it to one of the least of these brethren, you did it to me?" (Matt. 25:40 RSV)

Once we viewed our Christmas money from this perspective, we advanced our Christmas preparations to begin in the fall. From the first week in October our house, at times, resembled what children imagine Santa's workshop to be — a place where Christmas gifts are created and made. We invested some of our Christmas money in such things as wax, leather, expensive paper, coloured glass, and knitting yarn. Then we took whatever talents the family had and went to work.

We created our own Christmas cards out of a linoleum block, and hand-printed them. We added our own personal Christmas message to each. It required more time but it also told our friends that we cared enough about them to take time to make our cards personal ones.

We also made candles, stained-glass ornaments, leather goods with Christian symbols burned into them, stockings, scarves, handpainted wall plaques, and Christian banners out of felt and paste. Not only were these gifts less expensive, but they permitted us to put a part of ourselves into what we gave. We hoped those receiving these gifts would realize we cared enough about them to spend hours making something unique and personal, just for them. They are our way of saying "we love you just as Christ has loved us and you."

The next step emerged from that article about the unique Christmas catalogue. It had also listed co-operatives which were marketing handcrafted items by people living in poverty, it was their attempt to lift themselves out of it. So we decided to buy from them, and have some of the money we spent on gifts reach out to help those who had so little in life.

Then came the crucial question — how much would we spend on gifts for one another? That's when our oldest daughter suggested: "Why not give a few less gifts to each other and donate the money which we save to some church organization reaching out to help others?" So we had a family council and asked each other: "How much do you really want for Christmas?"

We first took a look at ourselves, well fed, clothed, and housed individuals. What did we really need in comparison to what so many others in Canada and throughout the world needed? Perhaps, we told ourselves, "we ought to emulate the Wise Men who brought gifts of love to the Christ child, asking nothing in return except the joy of worshipping him. We can offer our gifts of love to the same Christ child by giving to "one of the least of these his brothers."

When we had totalled how much less we were going to spend on each other, we had $75 which we divided between a local mission providing Christmas food baskets to some needy families and a church mission reaching out to the poor in India. To tie it in with Christmas we placed a Christmas card with each family member's presents, which said: "We gave $15 in your name to (listing the two organizations which received $7.50 each from each family member) as your Christmas gift of love to the Christ child."

AS Christmas drew nearer we discussed what we might do for those in need in our own neighbourhood. The list grew longer as we talked, so we decided to make a tentative beginning. Our two teen-age daughters volunteered to baby-sit for young couples they knew might want a night away from their children to shop for Christmas without dragging the youngsters along. They did it free — to help these folk prepare for Christmas. Our son, who had just turned 15, passed out Christmas cards to two neighbourhood widows. Inside was a hand-written note: "My Christmas gift to you will be to shovel your walk the next time it snows." Not much, but a way to say Christmas is giving and sharing in a spirit of Christian love.

Changing a family's Christmas observance isn't easily done, especially if young children are in the family — children who are confronted by television commercials and their friends asking what they want for Christmas. It may take several seasons to gradually kick the "commercial Christmas" habit. But for us the thrill of giving of ourselves has far outweighed whatever doubts we may have had initially. And with it has come a return of the joy and peace of the Christmas season.

THE AUTHOR, who is presently studying in the U.S.A., lives at Crapaud, Prince Edward Island.

EDITORIALS

The use of profanity by public figures

"IT'S TIME TO SPEAK UP against the public use of blasphemous words. Common courtesy alone should cause those who speak in public to refrain from uttering insults to the God whom many of their listeners hold dear."

In the October Record we reprinted an editorial from *Christianity Today* on the increase in public profanity. The passage quoted above was used at the Synod of Toronto and Kingston to introduce a resolution on that subject addressed to the Prime Minister of Canada, the Right Hon. Pierre Trudeau.

After some debate and a few amendments the resolution proposed by the Rev. Hans Zegerius was adopted as follows:

We are deeply thankful for the freedom of worship and for the place accorded the churches in the public life of our beloved country under the government led by you.

At the same time, we feel constrained to express our concern about the increasing lack of restraint on the part of public figures in regard to the use of the name of God, often coupled with expressions that seem to infringe upon the exclusive prerogative of Almighty God to judge and condemn.

Therefore, we would humbly plead with you to endeavour to refrain from the use of such expressions, in order that you may set before this nation an example of good taste, respect for the Christian faith, and reverence for what is sacred to millions of citizens of Canada.

The Synod of Toronto and Kingston is to be commended for taking this action. As was pointed out in the debate, the Prime Minister is not the only one at fault, and the resolution calls for restraint on the part of public figures, plural!

However, at the risk of being tagged anti-Liberal, we would remind the Prime Minister that his is the highest post in the land, and therefore his responsibility for clean speech and good manners is the greatest. It was the rough language used on television by Mr. Trudeau on his tour of New Brunswick in September last that provoked Mr. Zegerius into taking the matter to synod.

To quote again from the editorial in *Christianity Today:* "The one who blasphemes reveals, not imagination, not masculinity, not sophistication, but poverty of language and spiritual decay."

Forward into the second century

WITH THIS ISSUE The Presbyterian Record ends its first one hundred years. So together with The Presbyterian Church in Canada, which marked its centenary a year ago, we find ourselves facing a second century.

What should we do about it? Ordinarily there would be a choice, we could either advance or retreat. But with Christians the call to retreat is never sounded, so we must either stand where we are or go forward.

The General Assembly has challenged the church to move ahead, and a committee is laying the plans for the Second Century Advance for Christ. It will be more than a campaign for funds, although such an appeal will be included, for there is much beyond our present budget that requires funding. The advance is primarily a spiritual movement, an attempt to renew and revitalize the church through its members.

The campaign for $3 million will not be launched officially until the year 1978, but the intervening time will be used for preparation and promotion. The campaign will carry through until the end of 1979. A suggested time for the financial appeal is Thanksgiving Sunday in each of the two years, so that the local response to the appeal may be a thankoffering if so desired.

The synods and the presbyteries of the church have been contacted, and each congregation will be asked to set up a Second Century Advance for Christ committee at its 1977 annual meeting in January or February. The advance will be successful only to the extent that Presbyterians across Canada support it individually, and leadership within each of the presbyteries and congregations is essential if that is to take place.

You will hear more of the challenge to the church, the new ministries that await initiation, the buildings and equipment that could and should be provided, the church sites in new areas that should be purchased. Extension of Christ's kingdom at home and overseas, over and above the program financed by the present budget, is the second mile over which the church proposes to march as it proceeds into the second century of its history. ✸

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Little Donkey

Trudge along the dusty roadways, little donkey;
Past silvery olive groves and rich men's fields,
Along beside old mountains, gaunt and grey.

Walk patiently, and do not stumble, little donkey;
The path is long, but you must safely bring
The burden that you bear to Bethlehem.

Heather Kirkwood

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

Alternatives

The church can have a vital influence on the Canadian criminal justice system and the offenders caught in it. That influence is needed now, for public concern about the increasing crime rate has brought widespread demands for stricter penalties for offenders.

Although violent crime calls for hard-line measures, experience has proved that punishment is not effective, either in reforming prisoners or reducing crime. Experts admit that many aspects of our present criminal justice system actually encourage lawless behaviour.

Truth about offenders indicates cases of suspects held in custody for months without trial or bail, depressing conditions in jails, rough treatment and beatings by some guards, gang rapes and murders of inmates by other inmates. Little is known about the background of convicted men and women and often mitigating circumstances, related to their offence, may never be presented.

The tragic effect of imprisonment on an offender's family, financial hardship, social ostracism, care of children and other pressing problems must be discussed and considered. A more practical and compassionate concept of criminal justice and corrections is needed — a system that works positively to discourage crime, yet treats criminals in an enlightened way.

A nation-wide organization has launched a three-year program "Alternatives," to help accomplish these vital objectives. Led by the Church Council on Justice and Corrections, representing 11 major religious denominations, the movement is rapidly gaining momentum.

Active support to the Council's efforts has been given by The Law Reform Commission of Canada, the ministry of the Solicitor-General of Canada, federal and provincial penitentiary and chaplaincy services and the Donner Canadian Foundation. The council has consulted with judges, inmates, ex-offenders, prison chaplains, guards, social workers, law enforcement authorities and others in the correctional field.

For further information about how *you* can become a part of the Alternatives program, phone or write: Beth Slaney, 404 Jarvis St., Toronto, Ont. (416) 925-3458, or David McCord, 200 Davignon Blvd., Cowansville, Que., (514) 263-2000. ★

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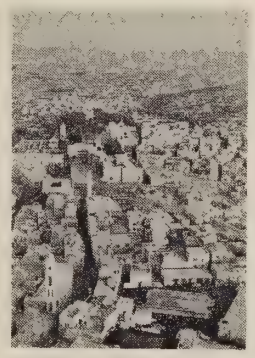
DECEMBER, 1976
VOL. C, NO. 12

in this issue

2 Kicking the Commercial Christmas Habit, *Thomas W. Klewin*
6 Pungent and Pertinent, *D. Thomas Stiel, Chuck Congram, Conrad Grimes*
10 Why the Church? *William Klempa*
13 Questions of a Serious Layman, *R. Malcolm Ransom*
14 Interfaith Housing in Halifax, *Janet Guildford*
16 Worldview, *Clyde Sanger*
18 Selkirk's Centennial, *DeCourcy H. Rayner*
35 Sign at Wilderness Inn, *D. Glenn Campbell*

departments

8 Letters
17 News
24 See/Hear
24 Youth
26 Books
28 Personals
29 You Were Asking?
30 Cameos
32 Deaths
32 Calendar
34 Readings



cover story

DOWN MANGER STREET and the Street of the Shepherds is the route to the Church of the Nativity, built in Manger Square over the spot where Jesus was born. Another appropriate name is Children Street. This photo of modern Bethlehem is used through the courtesy of the Israel Government Tourist Office, Toronto.

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PUNGENT and PERTINENT



Weddings in the church versus church weddings

by D. Thomas Stiel, Grand River, N.S.

I HAVE COME TO DISTINGUISH between a wedding in the church and a church wedding. For me weddings in the church are those weddings in which the traditions of men and the wishes of parents and the pressures of society are of greater importance than God, his word, and his will for a Christian marriage and for a Christian way of life in marriage. This is why I distinguish them from church weddings in which the desire for a life of Christian commitment in marriage is brought before the throne of grace, and the Lord's guidance and blessing are sought for the purpose that desire may become reality — by God's own work in human hearts (cf. Phil. 2:13).

I feel that this distinction is valid, not only on the basis of the present soaring divorce rate and the growing number of broken homes apart from divorce, but also on the basis of what the Bible teaches about marriage. First, marriage is an ordinance of God and designed in such a way that one plus one equals one; and, therefore, "what God hath joined together, let not man put asunder" (cf. Gen. 2:23-25; Mark 10:6b-8). Secondly, the blueprint for a Christian marriage (cf. Eph. 5:21-33) is clearly both an affirmation of God's original design and a manifestation of his will to make all things new and one "in Christ" (cf. 2 Cor. 5:17; Eph. 1:10).

Thirdly, in the Bible marriage is often used as a figure for God's covenant with his people — a concept which not only suggests the permanence of marriage and its sanctity, but more so the fact that a husband and his wife — in their essential oneness — shall reflect the glory of the Lord in whose image and likeness man was created male and female (cf. Jer. 2:2; Hosea, chs. 1, 2; Malachi 2:13-16; Ezekiel 16; 2 Cor. 11:2; Rev. 19:7-9; Isaiah 54:5-7; Gen. 1:26-28).

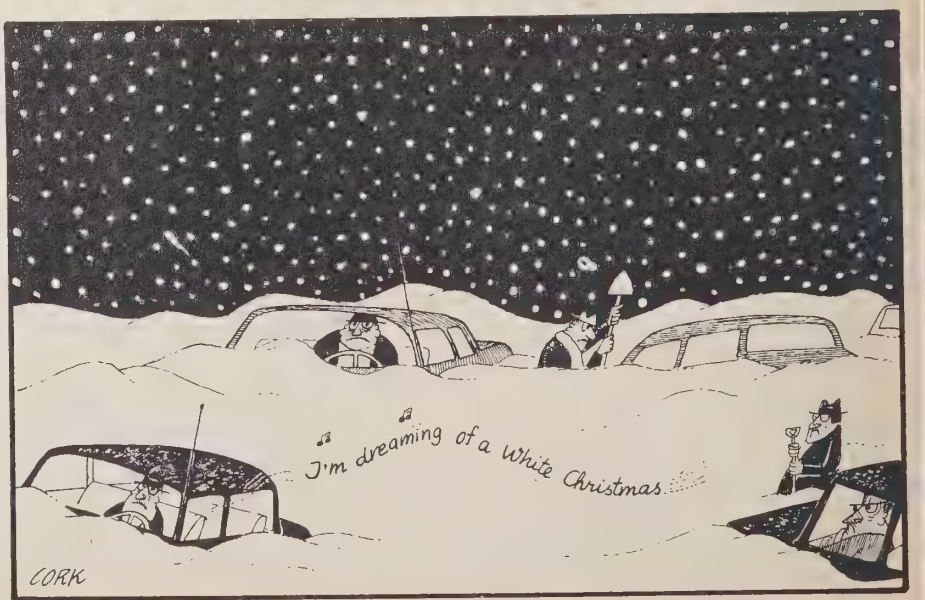
This reflection on marriage and God's blueprint for a Christian marriage meant that I, as a Christian minister, had to re-examine my own function at a wedding. God, in his limitless grace, has set me apart to preach and to teach his word "for the equipment of the saints, for the work of ministry, for building up the body of Christ" (Eph. 4:12 R.S.V.). Has he also called me to be the licenced official of the state? Is the performing of a wedding in the church part of my job description? Clearly not (cf. Paul's word in 1 Cor. 1:17); and the no became more emphatic as I considered these facts: the state does not need me when it comes to divorce proceedings; few couples in trouble (even of those whom I joined in the bonds of matrimony) need me for spiritual counselling; God and his church are being used and abused by those who come to the church for the Lord's blessing without the intent or even the willingness to live life under Christ's lordship.

This re-examination of my calling, and of my function at a wedding has led me to several decisions: I will not officiate at a church wedding without prior counselling and instruction about God's word and his blueprint for a Christian marriage. And couples contemplating their wedding weeks and often months ahead of time should have no difficulty respecting this decision. I will not officiate at a wedding when it has become clear during the teaching and counselling session(s) that the couple in question has no intent whatever to follow God's blueprint for a Christian marriage. Couples understanding the fact that the Christian minister has a Lord and Master in heaven to whom he must give an account of his ministry (cf. Hebr. 13:17) should have no difficulty accepting this decision.

I will not officiate at a wedding in the church when I am not allowed to preach publicly the word that expounds God's teaching on marriage and its implications for our everyday married lives. Christian couples realizing that the Christian ministry includes preaching and teaching the Word of God "in season and out of season" (cf. 2 Tim. 4:2) should have no difficulty affirming this decision in their contemplated wedding service.

What is the purpose of thus stating my convictions and my position? As a Christian minister I work in a broken world, but God has not called me to add to the brokenness or to be complacent about the brokenness. In Jesus Christ he has shown us not only the way to wholeness (also in marriage) but also the way to be his ambassadors. And it is only as I resist indiscriminate weddings in the church that I can be more his ambassador and give myself more to the ministry of reconciliation (cf. 2 Cor. 5:17-21). It is this ministry of reconciliation which is needed, more than my uttering words of blessing upon a civil marriage made legal in the church. ✱

THE AUTHOR is minister of the Grand River charge in Cape Breton, Nova Scotia.





The Speak Easy Ministry

by Chuck Congram, Belle River, Ont.

BACKED INTO A CORNER of the washroom, I recall the question well — "Are you a Christian?" Initially I was both embarrassed and insulted so the easiest response appeared to be a simple yes. That only prompted the request, "Tell me how you became a Christian?" Now the heat was on. Borrowing ideas from the past and emphasizing that others were waiting for me, I secured my release from the interrogator. Within a matter of days I had however confronted the question repeatedly until it had been resolved in the form of a personal commitment of my life to Jesus Christ.

Quickly questions came as to why I had not made this discovery of a personal relationship to Jesus Christ in my own church. Disillusionment set in accompanied by a desire to align myself with a denomination which would deal more openly with the basic issues. Within a short period of time I came to know and respect two classmates at Bible College who enabled me to evaluate my reactions more objectively. Eventually that led to an affirmative response to God's call to ministry within The Presbyterian Church in Canada.

There is an ironic twist. My two counsellors have left the church — one refusing ordination because of his views on baptism and the other choosing a ministry in another context. Ironic in part because of the vacancy rate within our church which the Rev. J. C. Cooper, in The Record last March, said was over 12%.

The list doesn't end there for I have become familiar with others, who having been raised in the Presbyterian Church, have chosen to exercise ministry elsewhere. Most recently is a close friend who is offering his business for sale in order to be free to pursue training for ministry in a Baptist context! Why? For most it is a dissatisfaction with a "speak easy ministry." Though as young people we feigned a disinterest in religious matters, we longed deep down for answers. When one was bold enough to inquire as to the meaning of Christianity, the common response had to do with having been baptized, therefore everything is O.K. We were "herded" to membership classes, not wanting to opt out because of peer group or parental pressure. The subjects discussed are foggy now apart from recalling reminders of our responsibility to be active in church life. The overt style of Christianity belonged to "that other church." As a group we answered yes three times, many of us knowing only that such was the anticipated answer, not conscious of the questions. As products of a "speak easy ministry" we found ourselves yearning for a greater challenge and it was to be found elsewhere.

Undoubtedly our church will shortly begin to analyze the factors which contribute to the shortage of ministers. Let's not overlook the "speak easy ministry" which failed to deal openly with the issues and sapped any form of challenge and commitment from Christianity and from the ministry. ✸

MR. CONGRAM is the minister of St. Andrew's Church, Puce in the Presbytery of Chatham.

The Choice of an Organ

by Conrad Grimes Winnipeg, Man.

THE ORGAN, OR ANY instrument, has not long been a part of the Calvinist Presbyterian tradition. Now, in many cases, the organ is just as important for Presbyterian worship as in churches with a long established musical tradition built around organs and trained choirs, such as the Roman Catholic, Lutheran, and Anglican communions.

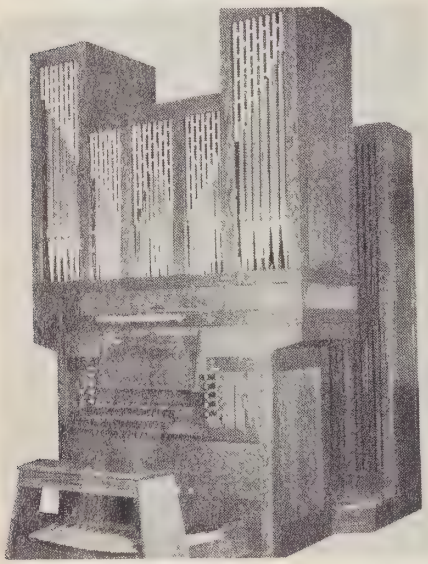
Choosing an organ is a serious decision, potentially affecting the quality of the church's praise for a century or more. There should be no "disposable organ," no planned obsolescence. To begin with, instrumentally, the piano is a good choice to lead the church in praise. Its precise sound, versatile repertoire, and dual role as leading and accompaniment instrument are best shown in good quality, well-maintained examples. Small electronic instruments are usually not a good choice. Unless they possess standard size organ keyboards, there is no proper repertoire for them. Often such instruments are primarily designed as entertainment devices, and this can not fulfil well the primary requirement of a church instrument — the leading of the church's praise. Larger, more costly electronics, may fit some special situations where the acoustical environment is totally unfavourable, or where space problems are impossible (a rare condition, if the truth be known.)

The organ, by definition, is a *musical* instrument with one or more keyboards controlling various pitches and timbres of pipes, with length according to pitch, shape according to timbre. The pipes are placed on one or more wind chests with timbres arranged in ranks controlled by the stop action, and pitches served by valves controlled by the key action. The wind chest(s) is supplied with air under steady pressure from a reservoir supplied in turn by a blower. All these elements are contained in a resonant, sound projecting case. Depending on the type of action and the skill of the builder, the organ may have any desired shape and layout of case, chests, and placement of keyboards.

The organ must be the best that can be provided, given its function in leading the church's praise of God. "Best" is not necessarily defined as "most expensive," "largest" or "most versatile." Versatility may include unnecessary contraptions and unchurchly sounds. The organ is best which provides a musician most easily with sensitive control of tonal resources appropriate to leading corporate praise, accompanying choral and individual musical offerings for the congregation, and providing vital, devotional, and challenging organ offerings.

Historically, aesthetically, and practically, these aims can best be served by a well-designed, artistically voiced, well-regulated mechanical action pipe organ. Instruments of this type have served the church for centuries. Indeed, many instruments, both in Europe and North America, have literally served for centuries, some outlasting the buildings built to hold them. Only during a few decades of this century has any other action been considered; and electronics, be they ever so sophisticated, only try to provide a substitute sound for that of air-blown pipes. The electronic instrument is a separate device, producing sounds which in many cases are quite beautiful, but without use in church, given the above criteria. Mechanical action allows the organist control to a degree over the individual speech of the pipe, and control therefore, to a larger degree, over his own responses







AT THE TOP is an organ suitable for a small chapel made by Wolff; centre, a somewhat larger one showing separate pedal division behind the main case, from Casavant Freres, Ltee.; and bottom, an adequate instrument from Karl Wilhelm Inc. All are Canadian firms.

of touch, articulation, rhythm, and phrasing. Any other action places a barrier in the way of musical playing, not to mention complications of maintenance and upkeep.

Modern tracker action is easy to play, corresponding closest to the harpsichord in touch. Good technique is improved with tracker action. Tuning and maintenance correspond to quality of workmanship and philosophy of tuning procedure — either easy, therefore frequent, means of tuning, or difficult, but much more stable, virtually permanently applied tuning. Adequate humidity is an additional factor in Canadian churches.

There are several directions which may be followed in choosing an organ. A one manual design, with optional pedal, offers ideal space and placement possibilities. Cost is moderate, and most goes directly into sound-producing elements with a minimum spent on the action. A good, rebuilt tracker, restored or redesigned by an artist builder, produces maximum sound and flexibility of control for about ⅔ the cost of a new instrument. Sometimes there are space problems, due to the initial design. Quality must be present from the beginning. The most convenient solution, musically and mechanically, is a new well-designed two-manual and pedal instrument. Flexibility may be further enhanced by providing a Swell division, for control of dynamics — crescendo and diminuendo. Such an instrument can be adequate for any but the largest buildings.

A reputable builder is ideally chosen on artistic grounds: the *sound* and the *action* is judged most pleasing and exciting to those concerned. A qualified consultant may be advisable for many situations. Control can be maintained from start to finish. Builders and technicians must, for the church's safety, provide a performance bond, a written contract, and a normal payment schedule spread over the period of design and construction.

An organ, such as has been described, can, for years to come, provide an element of spiritual excitement often lacking in our sometimes utilitarian approach to God's praise. A living, breathing sound, controlled by trained and dedicated hands and feet, can indeed be an instrument of the Holy Spirit, leading God's people in his praise. ✱

THE AUTHOR is on sabbatical leave for a year from his post as organist and choirmaster of First Presbyterian Church, Winnipeg.

LETTERS

The Orange Order

In the September and October Record a full page advertisement in colour was inserted by Canadian Orange Headquarters on behalf of the Loyal Orange Order. The same advertisements appeared in *The United Church Observer* and *The Canadian Churchman* (Anglican).

The policy of The Record is to ask for and scrutinize any material that may be offered by an advertiser. Unacceptable advertising material is turned down. There was nothing irregular in the copy submitted by the Orange Order or in the material sent to those who respond.

However, a number of objections to the Orange Order advertisements have been received. The Presbytery of Halifax and Lunenburg felt that such advertisements were not helpful in this age of ecumenicity. It inquired "To what schools and what language" do these advertisements refer? "English only?"

We quote below parts of most of the letters received, and separately the caustic comment of one minister. It should be noted that the grand secretary of the Grand Orange Lodge of Canada has replied to the first letter.

DeCourcy H. Rayner, Editor

From Fredericton, N.B.

I am sorry to see a political advertisement — masquerading as an advertisement for a "great big Christian family" — for a party which has functioned primarily as anti-French, anti-Catholic in Canada and anti-Catholic in Ireland. The ad states it is *not* soliciting funds — good — for I would not like to think it were asking for money for the hate campaigns against those who do not speak English or who are not Protestants. The history of the Orange party is deplorable.

M. Travis Lane

From the Orange Order

At the outset, the advertisement is not "political," and no one is "masquerading" as "a great big Christian family." The fact is — whether you believe it or not — our organization is comprised of Christian people of the

Protestant concept. We have those who belong to just about every Protestant denomination, and political affiliation. I quote a paragraph from our membership qualifications:

"It asks no man to sacrifice his standing in a political party, his place in a Protestant church, his position in any social circle insofar as it may be necessary in order to be true to the great principles of Protestantism and civil and religious liberty."

To further suggest we are "anti-French, anti-Catholic" is absurd. We are not "anti" anything; but we are pro-Protestant — and we make no apology for this. To suggest, also, that we conduct hate campaigns against "those who do not speak English or who are not Protestants," is just as absurd. For your information, we have a French-speaking lodge, as well as an Italian-speaking lodge, and we're not about to discriminate against our own members — not to mention that it also happens to be against the law — and we *are* a law-abiding association.

No doubt you have been misinformed about our activities and objectives, and you owe it to yourself to make a further investigation before you discriminate against those who belong to such a worthy and charitable organization.

Norman R. Ritchie

From Ottawa

The low and declining editorial quality of The Presbyterian Record has been progressively alienating me from the Presbyterian church, but the publication in two successive issues of the barbaric "Orangeism" advertisements is too much.

Stop the magazine from coming to my house at once.

This provision of advertising space for an organization dedicated to racial and religious hatred, and to murder and destruction in Ulster, is an incitement to the most evil elements in our society — and to the worst elements in Presbyterianism.

Those responsible should be dismissed from any employment in a so-called Christian church.

My address label is appended. If The Record comes to my mail box again, I will then complain to federal and provincial authorities about your publication and distribution of material calculated to promote racial and religious hatred.

David Maclellan

From Kitchener

My husband and I are most distressed, upon reading The Presbyterian Record for this month, to find an advertisement for the Orange Lodge.

We strongly feel that our Presbyterian Record should refrain from selling space in their pages to advertise any organization or lodge which spreads hate. We have witnessed how this is done by the lodge, and how they keep the hate sores festering from generation to generation.

(Mrs. Norman) Jessie Armstrong

From Bramalea, Ont.

May I congratulate you for being the first person ever to make me take pen to paper in reply to any article I've ever read in my 30 years of reading.

To enlighten you, I am referring to page 27 of your October issue. I was really surprised that I would ever see such an advertisement in your magazine. Surely your financial position cannot be that bad that causes you to blindly accept such trash. I sincerely hope I'm wrong in assuming you receive payment for this and that it was accepted and printed as an act of charity.

I would like to have seen a similar advertisement with the revered name "Christian" replacing "Orangeism," with the exception of the insurance part, that, I would totally omit, and Protestantism.

The pronunciation of O-R-A-N-G-E-I-S-M is bigotry. It cannot be the aim of your magazine to promote that.

I've no doubt this letter will produce a flood of replies from the hot blooded brothers but I'll ask this of them before the deluge begins. How many of you believe in and practise the Christianity you profess to be the strongest tenet of your belief? How many of you prefer going to your lodge meetings in preference to attending to your church? How many of you belong to a church?

In closing I would like to answer the topic question — Orangeism who needs it? Reply — Satan!

David McGlade

ORANGE-ADE

by Warren K. McKinnon

C. P. Air — look out — someone is stealing your Orange! Your Orange, which you claimed was "Beoootiful," has now become "more than beautiful."

Maybe this is just your clever way of introducing still another aspect of your multi-faceted service — "people helping people." We've known what you can do for us in the air, on rail, highway and the seas, but now I notice by your new logo that you are equally adept astride a prancing steed. Tell me, does the sword in the hand of the rider symbolize yet another service?

What really excites me, however, apart from your more social services is the possibility of an Orange Canada — "the true north Orange and free" has an almost international ring to it.

Nevertheless, I wonder if your advertising is just a little too subtle. For instance, you say you believe in "absolute religious freedom." That's fine, but why can't you say something specific like, "we support our Roman Catholic brothers in their quest for the restoration of Latin to the Holy Mass."

Then there's the language issue. "Preserving our language," you said. Why not spell it out and simply say in Orange quotation marks, "there's no room for Gaelic or is it Gallic-speaking people in Canada."

You also said that you believed in "absolute civil liberty." That's too subtle again. People want to get down to real-life cases. Allow me to suggest this: "everyone has the right to a mail-order ordination and a freer Presbyterian Church in Canada."

You are to be commended for including respect for the Queen in your advertisement. A Loyal Orange is a Royal Orange.

One word of caution, though. I know I've invited you to be more specific in your advertising campaign but don't carry it too far. Please don't mention Ireland — somebody is bound to blow it up out of all proportion.

MR. McKINNON is the minister of Christian education at Knox Church, Woodstock, Ont.

WHY THE CHURCH?

by William Klempa



IT PROBABLY STRIKES many people as rather odd that the church is included as one of the articles of Christian belief. Faith in God the Father, in Jesus Christ, in the Holy Spirit, in the forgiveness of sins and the life everlasting, all that is understandable. But faith in the church — this all-too-human and fallible institution — that seems strange. It is almost of the same order as the television commercial that says, "I believe in music."

Yet the Apostles' Creed has no hesitation in affirming faith in "The Holy Catholic Church, the Communion of Saints." This is not because the church has some self-generating and saving power of its own but because it is the church of God. In the creed, the church is a subordinate object of Christian belief. Basically the Christian believes in God as Father, Son and Holy Spirit. Belief in the church is a corollary or a consequence of the Christian's belief in God.

The reason that many people, church members included, find it odd to believe in the church is that they think of it as simply a voluntary association of believers. For them the church is like a service club or fraternity of like-minded people from roughly the same economic and social strata, who enjoy meeting together, form an organization for their mutual benefit and support, elect officers and set the rules of membership to suit themselves.

In keeping with this low view of the church, such people prefer to speak of "belonging" to the church rather than "believing" in it. "Belonging" suggests a relationship which they have initiated and which they can dissolve when they are so minded; whereas, "believing" implies that this relationship has another source and that it involves an inner binding and an irrevocable commitment. As long as people think of the church as merely a voluntary association organized for moral and spiritual purposes, much like a political party or cultural organization, they will never understand why the church has a place in the creed.

Both human and divine

It is necessary then to remind ourselves that the church has a double aspect. The church is not just a human but also a divine community. Looked at from one side, it is a weak, sinful, divided and often ineffective institution. But looked at from another side, it is a divine community, a fellowship of the Spirit, the fount of a healing, teaching and reconciling ministry, the body of Christ whose head is Christ himself.

The human side of the church is all too obvious. In recent years we have been made painfully aware of the faults and failings of the church, its complacency and conventional character, its uninspiring ordinariness. In fact during the 1960's the diagnosis of the church's ills became a minor industry. A seemingly endless stream of books and articles told us what was wrong with the church, from Peter Berger's *A Question of Conscience* to Pierre Berton's *The Comfortable Pew.* The church was described as backward and reactionary; as "the bland leading the bland;" as a "no-prophet organization;" as "a force for established opinion and resistance to conscientious protest." It was most often accused of being irrelevant.

Some of this criticism was salutary and helpful. A diagnosis of the church's blandness and apathy, its cultural captivity, its concentration on itself as though it did not exist for something beyond itself was good especially when this led to concrete proposals to reform and renew

the church. But often the diagnosis of the church's ills turned into a game where one critic tried to outdo the other in shock appeal. After all it is easy to catalogue faults and failings whether they be in one's parents, in schools, in political organizations or in Christian institutions. What was sometimes lost sight of, was that it is the church that gave us the heritage of the Christian gospel and indeed that even provided us with the standards by which to judge the church.

Since it is through the church, directly or indirectly, that we have received the Christian faith, theologians have described the church as the mother of believers. This analogy of the church as the mother of the faithful is helpful in many ways but especially when we are dealing with criticism of the church. For is it not the case that we may be aware of our mother's faults, we may point them out, we may even in some extreme cases, cut ourselves off from her, yet she remains our mother, the one from whom we have received the gift of life? Similarly, whatever our criticisms of the church may be, and most of us have many, she remains for us the mother from whom our Christian faith and life inevitably derive.

A feeling of guilt

There is no question that the church is exposed to all the weaknesses of human institutions: smugness, stuffiness, prejudice, intolerance, bureaucracy and self-righteousness. But this is no reason for acquiescing in it as it is or thinking that we can scrap it and start afresh. Rather we must love the church as Christ loved it and work continually for its reformation and renewal.

The jibing criticisms of the church during the last two decades have led in some quarters to a mood of defeatism. Many congregations have lost their nerve, their sense of purpose and direction. Dr. James McCord of Princeton Theological Seminary has spoken recently of a "death wish" in some of the mainline Protestant denominations. He holds that this "death wish" is the product of guilt, not of a strong feeling of guilt that can be confessed and forgiven, but of a weak sense of guilt that is often not confessed and which renders the guilty person or persons incapable of action. Many Christians and congregations with this feeling of guilt seem content simply to lie down and die.

Surely, the reason for this is that we have forgotten that the church has a divine foundation and a divine purpose and mission. This is what we need so urgently to recover. When we begin to despair of the church at the corner, it is essential to see the church in relation to God and his purpose.

How did the church begin? The answer that is usually given to this question is that the church had its beginnings at Pentecost. Pentecost is usually regarded as the birthday of the church. But as Dr. Charles Duthie, a Scottish Congregationalist theologian states, on a longer and larger view Pentecost must be regarded as the empowering of the church for mission. There was a church already in existence at Pentecost for did not Jesus gather twelve disciples around him (on the pattern of the twelve tribes of Israel) and make them the nucleus of the church that was to be? But we cannot stop there. We must go back even further. There was a church before the church in the Old Testament in the form of "the people of God" (which incidentally is one of the most central images for the church in both the Old and New Testaments.)

For too long now we have been in the habit of looking at the Bible as a series of encounters between God and individual men and women: an Abraham, a Sarah, an Isaiah, a Mary, a Peter and Paul. But this is to fail to recognize that fundamentally the Bible is a record of God's dealings with a people, and only secondarily with individuals and then always within the framework of his relationship with his people. The word Israel means people of God and the Old Testament tells the story of Israel. We miss the point in the Abraham story if we read it simply as one man's adventure with God or merely as a piece of Semitic folklore. The importance of the story is that it speaks of God's covenant with Abraham and his descendants: "I will be your God and you will be my people." Everything followed from that. A train of events began which led to the Exodus, the giving of the law, the conquest and possession of the promised land, the establishment of the kingdom and the building of the temple.

The historical roots of the church are in the covenant which God established with Abraham and his children. This covenant was fulfilled in Christ. The Old Testament Church was provisional and it awaited its completions. Jesus saw himself as Israel, the sole representative of the righteous remnant, who through his identification with his people and by his sacrifice was able to reconstitute the people of God in his body, the church, and to impart to them his goodness and grace as they were incorporated in him. The work of Christ, his birth, life, death and resurrection, is meaningless without the church and the church is unintelligible without reference to that work.

If we must go back to the Old Testament to discover the origin of the church, we are compelled to go back even beyond that to what for lack of a better word we may call "eternity." The church is grounded in the eternal purpose of God. Paul makes this point very strongly in his letter to the Ephesians: "In Christ he chose us before the world was founded, to be dedicated, to be without blemish in his sight, to be full of love" (1:3-4, N.E.B.). The church is no chance creation but God's original purpose in Christ.

It is therefore essential that we keep our doctrine of the church anchored in our doctrine of the triune God. If we do this we will not forget that the church has a strength and power that are not its own. At the same time we will see that the church is not an end in itself but simply the instrument of God's great purpose. To express it rather tritely, we are not Christians so that there can be a church. There is a church so that we and all mankind might become Christians thereby gaining salvation and finding our eternal destiny. The church is in the world not for its own sake but to save and to serve as Christ did.

The nature of the church

Since God meets us in Christ, the church is the church of Jesus Christ. The New Testament employs a wealth of images to make this clear. The church is the body through which Christ works, the bride he loves, the building he raises, the flock he tends. It is salt, light, yeast, a letter from Christ, branches of a vine, a vineyard, an olive tree, the Elect Lady. In all the New Testament employs 96 different images which indicate the manifold nature of the church.

The church must also be defined in relation to the third person of the Trinity, the Holy Spirit. If the church is the people of God and the body of Christ, it is also a fellow-

ship of the Spirit. This is expressed by the Greek word *koinonia* which can be translated variously as "communion," "partnership" and "fellowship." It refers to the common life of Christians in the body of Christ. The Spirit is the creator of this fellowship or communion.

The Nicene Creed says that the church has four attributes. It is holy; it is catholic, it is one and it is apostolic.

The holiness of the church

First, the church is holy. In the Bible the term holy is used to describe anything or anyone who belongs peculiarly to God. The holiness of the church denotes its bond with God and its character of being chosen and set apart for God's purpose.

The church is certainly not holy in the sense that it is composed of morally superior people. We know that this is not so. The church is a community of sinners. As someone has said, it is the only organization in human society which takes sinners into its membership because they are sinners. Week by week this community confesses its individual and corporate sins and seeks God's forgiveness and renewal.

Holiness then is not found in the church and its members as such. The church is holy only because its head Jesus Christ is "the Holy One." When Christians are asked about the church's holiness they can only point to Christ, to his goodness and purity and not to any virtue of their own.

To his church Christ has given his word and sacraments to create a holy people. Through the faithful preaching of the word faith is born and we are built up in righteousness and truth. Through the sacrament of baptism we are incorporated into the body of Christ and are made to share in Christ's holiness. By means of the sacrament of the Lord's Supper we are fed, nourished and given new life over and over again. The Lord's Supper constantly reminds us that we do not live from our own strength but only through the grace God gives us in Christ by the power of his Spirit. In addition to the word and sacraments prayer must have top priority in the life and work of the church.

Catholicity

Secondly, the church is catholic. The word catholic means universal. It does not refer to any one of the several denominations which use the word catholic as part of their name, as for example, Roman Catholic, Greek Catholic or Old Catholic. When we profess faith in the holy catholic church we are not designating any one of these communions. The holy catholic church is the great body of believers embracing his people throughout the world, made up of all races, nationalities, classes, languages and cultures. Its catholicity consists in its universality and comprehensiveness and the authentic presence of Christ among his people.

Oneness

Thirdly, the church is one. Since there is "one Lord, one faith, one baptism, one God and Father of us all" (Ephesians 4:5-6), so there is and can be but one church, the church of Jesus Christ. Our historical divisions cannot totally obscure this unity even though we remain divided. The church's unity is not necessarily an organizational one. For there are dangers in large ecclesiastical organizations with great concentrations of power enforcing unity and often uniformity. But it is not sufficient to give oneness a vague and purely spiritual meaning. Spiritual unity must have some visible manifestation. We may not be altogether clear yet about the shape of the unity we seek as churches but there is no question that all the churches are summoned to rediscover and to realize their identity as the one people of God.

The church is apostolic

The fourth attribute of the church is its apostolicity. Apostolic means simply "in line with the apostles." Some churches interpret this to mean that the bishops of the church are connected by historical succession with the original apostles and therefore speak and act with the same authority. Reformed and Presbyterian churches, however, have understood "apostolic" to mean primarily continuity with the teaching of the apostles. This is not to say that historical succession is unimportant but to place the emphasis upon being faithful to the apostolic teaching.

To his church Christ has given a ministry. This ministry is not an agency set up by the church itself but is the gift of Christ to his church. It is for the purpose of building up of believers in faith, hope and love through the word and the sacraments.

The word apostle means one who is sent. Christ has called his church to mission and sent it into the world to proclaim by word and deed his gospel of salvation. The church maintains continuity with the apostles and with Israel by faithful obedience to this call. This apostolic task is given not just to a few persons with a special calling but to the whole Christian community and to every one of its members.

The church is a pilgrim people on the move towards the coming kingdom. It is not "the kingdom of the Lord Jesus Christ" as the *Westminster Confession of Faith* states (XXVII, 2.) It is the kingdom in the making, a pilgrim people who receive the good news of the kingdom, who seek it, pray for and await its coming.

To the church, Christ has given the assurance that "the powers of death" shall not prevail against it. There has scarcely been a generation in the last two thousand years in which someone has not predicted the early demise of the church. Thomas Fuller, writing his *Church History of Britain*, in the 17th century, tells us that he was told by an ingenious gentleman "that he had better get on with it with haste lest the Church of England be ended before the history thereof."

Again and again the church has confounded its obituary writers. It has risen out of every grave whether it has been self-prepared or dug by others. It is no accident that the motto of The Presbyterian Church in Canada is *Nec Tamen Consumebatur* based upon Exodus 3:2 "And lo, the bush was burning, yet it was not consumed." (RSV) Nor is it an accident that the church appears in the third article of the creed along with the resurrection of the body. For as Helmut Thielicke, the German theologian has commented: "She does not live; another lives in her. Another whom all her wretchedness can neither silence nor imprison in his rocky tomb!" ✸

THE EIGHTH ARTICLE in the series What We Believe. Dr. Klempa is the minister of Rosedale Presbyterian Church, Toronto.

Questions of a Serious Layman



by R. Malcolm Ransom

"WHAT WILL YOU STUDY at Birmingham?" The question came from the Canadian ambassador in Madrid.

I wasn't sure whether it was a serious one or just a polite way of prolonging the conversation. Taking a quick glance at his enquiring eyes, however, I decided I must make a serious and considered reply. I explained that I wanted to update my understanding of what the Christian mission is all about in this day. Some fundamental changes are taking place and mission is now more concerned with the needs of society and the quality of people's lives than with geographical expansion or statistics of conversions.

He looked at me for a moment across the table and then his gaze swept out the window across the grassy green slopes and tree covered hills of the magnificent grounds surrounding the club where we were having lunch. There was almost a sigh in his voice as he went on. "I am concerned about the young people. So many of them come to me with honest questions about life — these are young people who have grown up in the church — but they have not found the answers they need from the church and they are trying to side-step it. They want an 'instant religion,' a direct route to God without any kind of intermediary or interference. As one young person put it: "When I pray, I advise God, and then he advises me." It's a direct confrontation without benefit of church or clergy. Many of them seem to end up turning to Transcendentalism or Yoga or Zen Buddhism or any of the other esoteric religions that are going around these days. What is the church doing to help them? Or do you think the church has any responsibility — or as you put it, any mission to them at all?"

I said I was convinced that the church has indeed such a mission and must realize that young people today are growing up in a pluralistic society where they mix freely with other young people of different faiths and of no faith at all. The World Council of Churches is aware of some of the problems involved but not too sure yet of the answers. It has set up a program of study and action called "Dialogue with People of Other Faiths." Centres are being established in different parts of the world to study and work out how Christians can have honest dialogue with people of other faiths in such a way as to understand their convictions and to share our convictions with them in meaningful witness.

"I'm glad you put it that way," he replied, "because I know that many of our young people are really serious and confused. They have not found answers in the traditional churches and so are looking elsewhere. I hope you find some answers soon. I hope the church will not let them down completely."

I heartily concurred, adding that if the church is to rise to the occasion many of our best church members will have to be prepared to change their thinking and enlarge their ideas of what mission is concerned with — and get seriously involved in these concerns as they never have before.

In an interview in Copenhagen I heard about what happened when the missionary society of the national church included in its budget a large sum of money for the very purpose of setting up a special ministry to help young people who are turning to drugs or to these kinds of religions we have been talking about as a way out of their perplexities and frustrations. But the society was not able to spend the money for this purpose because there was such an outcry from the members of the church all across the land. That is a misuse of mission funds, the money should be spent on "legitimate missionary expenses!"

Perhaps this is a legitimate matter for mission education: to help people see how much the purpose of mission has really expanded so that all Christians will get involved in this kind of daily witness or mission here and now.✱

THIRD in a series by Mr. Ransom, who has been on sabbatical from his position as director of mission education.

CHURCHES PROVIDE INTERFAITH HOUSING IN HALIFAX



ONE OF THE HOUSES in the north end of Halifax that may be renovated by Interfaith Housing.

by Janet Guildford

LOW INCOME FAMILIES can't afford to buy houses. We've all learned to accept that fact . . . haven't we? Then how have about 50 of these families managed to buy their own homes each year in the Halifax-Dartmouth area? The answer is Interfaith Housing Corporation.

Interfaith Housing was established when members of seven denominations came together some years ago to try to find a solution to the housing problems created by private developers. And in doing so, they've created a model that is unique in Canada, and perhaps in North America.

Interfaith Housing now functions as a non-profit de-

veloper of new housing and as a housing resource group, offering a range of technical and professional services which help people acquire housing using different approaches, such as continuing housing co-operatives.

The Presbyterian Church has been actively involved since the formation of the corporation about seven years ago, contributing $1,000 annually from the National Development Fund. Howard Jack, the retiring president of Interfaith Housing is an active member of Iona Presbyterian Church in Dartmouth, so although our financial contribution has been small, Mr. Jack's voluntary efforts and leadership have been important to the growth of the corporation.

There have been difficulties involved in seven denominations working together on a project of such magnitude, but Mr. Jack says these problems have always been secondary to the strong shared belief that low income families must have adequate housing at a reasonable cost. The board of directors consists of representatives from the Anglican, Baptist, Catholic, Lutheran, Presbyterian, United and Universalist unitarian churches. Our representative is appointed by the Halifax-Lunenburg Presbytery.

The churches contribute funds in proportion to the population they represent in the Halifax-Dartmouth area. The building program is self-financing, up until now done through CMHC's Assisted Home Ownership Program. For example, 12 units completed this year required down payments of $1,500 and the monthly mortgage payments range from $189 to $199 per month depending on the family's income. The houses are all hot water heated, three bedrooms, full basement homes which permit an additional bedroom or rumpus room in the basement if the family wishes it.

The money from the churches, now augmented by further funds from CMHC, is seed money, enabling the corporation to do needed research, and to pay for its resource function.

Act as middlemen

Interfaith does not consider its job finished when the family takes possession of the new home. Many families have difficulty in adjusting to their new role as home owners and in becoming part of their new community. Assistance with these problems is available to those who need it. Need, and never church affiliation, is the criterion for eligibility for the housing, nevertheless local clergymen make contact with new families and offer their assistance.

The families are also involved in the plans for each new building project. "We're middlemen in a situation that doesn't have middlemen" is the way Interfaith Housing's manager, Mike MacDonald, put it.

A good example of this philosophy is the corporation's involvement with the Old North End Community, a residents' association in an area of Halifax slated by the city for redevelopment. The North End Area Council of Churches, in consultation with Interfaith Housing, decided to put a community organizer into the area to help the residents put together a proposal for what they wanted to see happen in their neighbourhood. Jim Duke, a member of the Presbyterian Church of Saint David in Halifax, has been working with this group, which has developed some specific plans for the rehabilitation of the existing housing, rather than the standard pattern of demolition and rebuilding.

It is the early few years of suburban building experience that has given Interfaith Housing the depth to be able to take a new leadership role in the city core. Because they have so far done their own construction work under the direction of contractor Ron Hartley, the corporation has kept in close touch with the realities of today's housing markets and costs. They have learned what works and what doesn't. In fact, they have learned their lessons so well that they have become a model for other non-profit groups interested in setting up similar programs.

There are ten other resource groups on housing funded by CMHC in Canada, and there are other non-profit developers, but so far no other group has managed to combine the two roles. A new group forming in Ottawa has been looking to Interfaith for direction, and may be able to do this. It has become the policy for the Halifax group to use their knowledge to work for change in the housing industry, particularly with local politicians.

Two different projects

My own neighbourhood in Halifax will feel the impact of Interfaith Housing increasingly. I live in an older residential area on the fringes of the downtown area. And Interfaith is one of the strong factors in keeping it a residential area, through two quite different projects.

The first is the OVO (Our Very Own) Co-op, a continuing co-operative formed a year or two ago, that has bought a number of houses in the area, and is rehabilitating them for family use. Interfaith, as a resource group, was able to help the OVO families through the maze of CMHC bureaucracy so that a financially viable structure could be established to enable the group to make the purchase and repairs on the houses. Several families are now living in these houses, with a kind of security they would not have been able to have individually.

The second is another example of Interfaith's role as a developer, on a site now known in Halifax as the Quinpool Road Lands. These lands were the battleground for a long fight between local residents and a developer. The residents won when the lands were purchased from the developer by the city, and now Interfaith Housing Corporation, as part of a consortium with a firm of architects and a construction business, will develop the property. Their plans vary in some degree from the original proposal put forward by the residents, due to economic pressures. But the result is a reasonably happy compromise, and 450 housing units will be built, 85 of them by Interfaith.

Mr. P. Ronayne, past-president of the corporation, gave his thoughts on the growth of the organization in the 1976 annual report: "I do not apologize for seven years of slow growth and caution and I take full responsibility for it. The turtle did win the race written for children and I.H.C. is winning its race for God's little people. But it takes time and independent funding from the churches in spite of the fact that this year we have obtained additional CROP funding from CMHC in the amount of $75,000. If any man telleth me that independent funding is not now necessary, I will immediately make a novena, offering an Irish toast, 'hoping he's in heaven a half hour before the devil learns he's dead.' "

The future of Interfaith Housing looks bright and long at this point. Presbyterians can take justifiable pride in participating in this concrete and visible expression of the love of God for all people in our community. ✱

BY CLYDE SANGER



WORLDVIEW

Nuclear clean-up

REMEMBER ENIWETOK? That sounds like an anagram, doesn't it, or else like a Highlander's battle-cry. It's a group of tiny islands, an atoll in Micronesia, part of the Marshall Islands chain. Ah, now perhaps you remember.

Half-a-dozen paragraphs in a recent newspaper brought the story back poignantly. They carried the headline: "U.S. atomic test atoll returned to islanders." The first 50 islanders to return are due to be settling into their new life on Japtan island round about Christmas-time. The gift of homecoming.

It has been a long time. To be precise, 29 years. For it was in 1947 that an American warship steamed into their beautiful lagoon, and carried off all 136 islanders to a much less desirable atoll, Ujelang, to the southwest.

Their problem was that their own lagoon was too desirable: 23 miles across, protected by some 40 coral islets. It was considered a beautiful anchorage for American ships, and an even lovelier proving ground for their nuclear weapons. The American forces took over another atoll further to the east, Bikini (no one has forgotten that name), and the islanders from there were taken far to the south, to Kili, where they found the fishing to be poor.

After a long exile

The Americans have done a lot of work on Eniwetok and Bikini. Besides carrying out 43 nuclear tests on Eniwetok (what a sanitized phrase for all that horrible radioactivity flung into the Pacific air!) and 23 on Bikini, they have done what they can to clean the place up again. They took away the top two inches of topsoil before trying to plant pandanus trees, and they repaired the airstrip — because they thought it might well become a tourist attraction. They paid the islanders $300,000 in compensation, and then put aside $3 million for a resettlement scheme. There are some 600 islanders who claim land rights on Bikini — for, like every other population, they have multiplied during this last generation.

I wonder what the Eniwetok islanders will be thinking as they come back to their lagoon, and start exploring. Will they simply mooch around, looking for crabs and clams and a place to plant arrowroot? Or will they sit down on a rock, and wonder what their long exile did to help anyone?

It would be interesting to fix a telephone hook-up (I assume the Americans have installed all modern facilities on the atoll) between an islander and someone in Port Hope, Ontario. For there are some holes in the ground this Christmastime in Port Hope, too. Nothing like the mile-deep borehole that American scientists dug through the limestone and basalt of Eniwetok, of course; but there are 47 places in the little town where radioactive fill in dangerous quantities had been dumped from the Eldorado nuclear plant. After a year-long hassle, the Atomic Energy Control Board has arranged for something like 50,000 cubic yards of this fill to be carried all the way to Chalk River in sealed, covered trucks.

Quite a convoy to Chalk River. And it could be quite a telephone conversation, too. For, as it turned out, people in Port Hope have been living with the threat of radon gas in their basements and their cow-pastures for as long as the islanders have been in exile.

Is this all now over, the dirt on history's slate all scrubbed clean? Hardly. 1977 will bring us one year closer to the Plutonium Society, with all its dangers for everyone.

This year saw many voices raised against those dangers. There was a particularly powerful debate on nuclear proliferation last March 23 in the House of Commons, led off by Allan Lawrence whose riding includes Port Hope. A referendum in California in June on a nuclear moratorium (it failed by a 2-1 margin). A major issue in the Swedish elections. And a tough Royal Commission report in Britain. Not to mention the many eloquent people, from Margaret Mead to Maurice Strong, who spoke out on this issue at the Habitat Forum in Vancouver.

But the decision-makers haven't changed their minds. A glance at books like *The Military Balance 1975-76* will show you that. In 1976 seven more Delta submarines — huge 16,000-ton monsters, each of which carries 12 nuclear missiles that can fire 4800 miles — were built near Archangel for the Soviet forces. And in the San Francisco television debate President Ford mocked Governor Carter for ever having suggested that the United States might lop five percent — that is, nearly $5 billion — off the country's military budget.

The U.S.A. exports arms

Even the smallest countries have an obsession with weapons. What possible need has the Somali Democratic Republic got for six battalions of Soviet tanks? But they frighten neighbouring Kenya, whose leaders rush off to acquire ground-attack aircraft from Washington. American arms exports have jumped to a $12 billion a year business.

Probably the Somali tanks will rust before they are ever used. They have, after all, a much shorter life than nuclear materials, whether these are meant for military or peaceful purposes. It is the super-powers and the nuclear proliferators we should worry most about. In 1985, warns the Stockholm International Peace Research Institute, there are likely to be 35 nuclear weapon powers and a nuclear war could become inevitable.

Perhaps, then, we do have a lesson from Eniwetok. Anyway, Happy Christmas, islanders! ✸

NEWS

THE SYNODS

The Atlantic Synod

The Synod of the Atlantic Provinces held its opening meeting in St. John's Church, New London, P.E.I. which is the home church of the moderator of the 102nd General Assembly. Rev. Dr. A. Lorne Mackay was thus able to take part in the opening in the church which he had attended as a boy. At that session synod elected the Rev. J. Bruce Robertson of St. Andrew's Church, New Glasgow, N.S. to the office of moderator. All other sessions of the synod were held in the Presbyterian Church, Kensington, P.E.I. where the Rev. Allan Duncan is the minister.

Two committees brought plans which call for participation of members in the ensuing months. The evangelism and social action committee received approval of plans for a workshop on evangelism with the assistance of the board of congregational life. In co-operation with the same board it is hoped to arrange for a youth evangelistic team for the Atlantic area next summer. In a more general way this committee called for a greater emphasis on Reformed doctrine in the teaching and preaching activity throughout the synod.

There are 12 candidates for the ministry in various stages of preparation from presbyteries within the synod. It was also reported that eight ministers had taken up their work within the bounds since October, 1975. There are still a few vacant

(Continued on page 20)









Newly elected synod moderators, are, (top) from left, Rev. J. Bruce Robertson, Atlantic; Rev. Douglas A. Wilson, Toronto and Kingston; and below, Rev. William M. Barber, Manitoba and Northwestern Ontario; and Rev. Robert Sinclair of Hamilton and London.

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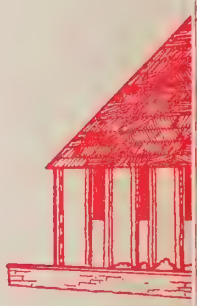
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Selkirk's Cen

by DeCourcy H. Rayner



BACK IN THE YEAR 1876 the home mission report to the Second General Assembly contained a paragraph under the heading Selkirk which read:

"This is the point at the supposed crossing of the Red River of the Canada Pacific Railway. There is here a small village. It is situated about 25 miles north of Winnipeg, and about six miles from Little Britain, one of our oldest stations, and one which, were there better times, would be able to do much for itself. Under instructions from the presbytery, Rev. Mr. Matheson has begun a service, once a fortnight, as much as the relative importance of the station demands. It is too soon to predicate much upon the future objective points of the railway, but your committee will endeavour to be watchful as they become better marked."

It was indeed "too soon to predicate much" as far as the C.P.R. was concerned, for as we know now, the railway was built further south and Winnipeg became the centre and capital of Manitoba.

However Selkirk is today a town of 10,600, a centre of industry and the focus of a broad farming community. It is also rapidly becoming a "bedroom" for Winnipeg, with many of its residents travelling south on excellent roads to work in the capital. On Sundays the flow is the other way, with some members now resident in Winnipeg motoring back to Selkirk to attend church. Two Presbyterian families do this every Sunday, and others less regularly.

Selkirk is also a town of churches, with the usual large variety that is to be found in western Canada. But Knox Presbyterian Church stands sturdy and strong, not far from the Red River which brought in the first Scottish settlers.

The present minister, the Rev. Ivan R. Carroll, crosses that river early each Sunday morning to preach alternately at the MacKenzie Church, six miles away, and the Kirkness Church, four miles beyond that. Then he returns to Selkirk for worship at 11 a.m.

There was a time when the minister drove to MacBeth, a short distance east of the Red River, each Sunday, but the congregation there amalgamated with Selkirk in March, 1968.

Ivan Carroll has seen other changes since he was inducted in April, 1964. He was the first to live in the new manse, some blocks from Knox Church. It had been purchased previously, but the minister for 19 years, Rev. Dr. Gardner Dickey was unwilling to move from the old house next to the church. He died there on July 7, 1963. He was the second Selkirk minister of that name, the Rev. R. M. Dickey served from 1900 until 1909.

When the original manse was torn down a substantial wing was added to the church building. Dedicated in January, 1968 as Knox Centre, it contains upper and lower halls, a comfortable lounge and kitchen and other facilities.

The brick church to which it is attached was erected in 1904, and the cornerstone was laid by the Lieutenant-Governor of Manitoba, Sir Daniel McMillan.

The first Presbyterian Church in Selkirk, a small log building with a turf roof, was purchased for $50 in 1877. The Rev. Alexander Matheson, who had conducted services in homes for a year, continued in the log structure altered for this purpose. In 1879 a large committee was appointed "to survey the situation in regard to the erection of a suitable church building." A lot was purchased on the present site for $100, and the contract for a wooden building 24 feet by 40 feet was let for $1,650.

At the first congregational meeting in the new church on January 2, 1880 Lawrence Moncrieff was appointed precentor. He had acted in that capacity, leading the praise with the aid of a tuning fork, in the little log church. It was over two years before an organ was installed.

Through this early history the congregation bore the name Selkirk, not until 1883 does the name Knox Church appear in the records. The services were conducted principally by the Rev. Alexander Matheson, who drove a horse from Little Britain, south of Selkirk, even in sub-zero weather.

Doubtless remembering the way in which the Church of England had ministered to the Lord Selkirk settlers at Old Kildonan, the congregation agreed in 1885 to rent the church for one year to the Selkirk Anglicans for the sum of $30, which included fire and light.

Five years later the congregation asked the presbytery to separate it from Little Britain, with which Selkirk now formed a pastoral charge. The presbytery set up Selkirk West and East as a distinct parish, under the name of the congregation of Selkirk. The Rev. J. A. F. Sutherland was inducted as minister on June 23, 1890. The first two elders to act as a session were Lawrence Moncrieff and William Blyth.

In 1925 the majority in Knox Church voted against the

ennial





THE REV. IVAN CARROLL
in front of Knox Centre.

union with the Methodists and the Congregationalists which was in progress. The minister, the Rev. C. H. Best, one elder and some 35 members withdrew and entered the United Church of Canada. After a brief vacancy the Rev. A. T. Macintosh was called and inducted.

It was a surprise to find the name of the late Rev. Dr. W. M. Rochester among the elders listed in the diamond jubilee history printed by the congregation in 1936. He was, of course, editor of The Presbyterian Record from 1927 to 1946. Dr. Rochester served as western secretary of the Lord's Day Alliance prior to 1910, so he must have been connected with the Selkirk congregation for a short period.

The minister at Knox Church at the time of the 60th anniversary was the Rev. E. L. Garvin. He was followed by Rev. Dr. James S. Clarke, who became known across Canada as the secretary of the board of Christian education. His pastorate at Selkirk was from 1938 to 1943.

There are some 225 communicant members at Knox Church, with 20 elders and about 80 pupils in the church school. For 12 years now the minister has met bi-weekly on Sunday evenings with Presbyteens, a youth group which numbers from 15 to 20 persons.

The Ladies' Aid was established in 1879, and the Women's Missionary Society has been active since early in the congregation's history. In the church calendar in October were listed as meeting that week a prayer group, the Knox Guild, the W.M.S., the Children of the Church, Girl Guides, Knoxettes, Presbyterian Men, a Bible study and discussion group, Presbyteens, and the junior and senior choirs. All these activities in one week indicate a congregation that is alive and well.

Knox Church began its centennial celebrations with a homecoming service last June. It was preceded by a banquet on Saturday evening, and many former members returned to celebrate with the congregation.

In October a preaching mission was held, led by the Rev. Alex McCombie of Islington, Ontario. It opened with a youth candlelight service on Sunday evening, the 24th, and continued through each night until Thursday.

It is a far cry from the little group of settlers from the Orkney Islands who met for worship in their rough-hewn homes prior to 1876, to the congregation that witnesses for Christ every day of the week in the buildings of present-day Knox Church. But the commitment is still as strong, and the congregation in Selkirk is striving to reach out in the name of Christ beyond its walls into the town and rural area that surround it. ✱

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NEWS, *continued from page 17*

congregations and there is one less minister in the synod than last year.

As a result of a missions consultation held beforehand under the auspices of the missions committee, the synod adopted recommendations calling for a renewed outreach to students through campus chaplaincies and other ministries that might prove effective. Rural areas are to be a special concern for the next few years. These areas are no longer becoming depopulated as people are moving out of the towns and cities, but so far the church does not seem to be reaching those who are quite rapidly moving into rural areas. The synod agreed to support a ministry to the deaf which has a full-time minister serving in Nova Scotia and Prince Edward Island and a lay worker serving in New Brunswick. Rev. Dr. E. H. Johnson and Miss Giollo Kelly of the board of world mission gave leadership during the missions consultation.

Other guests included the Rev. W. L. Young, board of congregational life; Dr. Robert MacMillan, general manager of the Presbyterian Building Corporation; Prof. Donald MacMillan, acting principal of The Presbyterian College; Miss Mabel Bannerman, president of the W.M.S. (E.D.); Dr. Akanu Ibiam from the Presbyterian Church of Nigeria; and the Rev. Byron Howlett, the new Bible Society secretary for the district of Nova Scotia.

Dr. C. H. H. Scobie presented two Bible studies on the Book of Amos, followed by group discussion.

The only recommendation of any committee to be defeated, though others were amended, was the recommendation that the synod in the future cease to adopt loyal addresses. By an overwhelming majority it was agreed to continue presenting them.

The synod granted an increase in expense allowances for travelling to synod and also for meetings of synod committees. Some restructuring of synod committees took place, but the recommendation adopted was not a major change from that currently in vogue. The Christian education committee reported that much of its time was taken up with camp matters. As a result the synod agreed to set up a separate camp committee for Camp Geddie.

A service of recognition was held during the synod for the Rev. W. J. O. Isaac, the new synodical missionary. Mr. Isaac succeeds Rev. Dr. A. E. Morrison who served in that position for 23 years.

It was noted that 71% of the ministers of the synod were present and 38% of the representative elders of the synod attended. Synod agreed to hold the 1977 sessions in Bethel Church, Sydney, N.S. *E. H. Bean.*

Quebec-Eastern Ontario

At the 102nd meeting of the Synod of Quebec and Eastern Ontario held in Westminster Church, Smiths Falls, Ont., the Rev. Lawrence J. Cowper, Spencerville, Ont., was elected moderator.

Gracefield Conference Centre reported a successful year and the appointment of David Hall, Ottawa, as a full time director, effective last July.

Rev. Dr. E. H. Johnson addressed the court on mission matters. A conference session, dealing with the themes "Knowing the Word" and "The Ministering Congregation," arranged by the synod congregational life committee, was held on Saturday afternoon.

Next year the synod will meet in St. Andrew's Church, Prescott, Ont.

Alberta

At the 71st meeting of the Synod of Alberta held in St. Giles Church, Calgary the Rev. Douglas O. Fry of Red Deer was elected moderator.

Present during the synod was the moderator of the 102nd General Assembly, Rev. Dr. A. Lorne Mackay. At the banquet on Saturday evening he was made an honorary Calgarian and presented with a white stetson hat.

Dr. Mackay was the preacher at the Sunday Communion service in which the moderator of synod, the host minister, Dr. David Crawford, and the Rev. J. Brown Milne, took part.



THE REV. DOUGLAS O. FRY, moderator of the Synod of Alberta, and the clerk, Mrs. Mavis Milne, at the 71st meeting.

Manitoba and N. W. Ont.

The Rev. William M. Barber of St. Andrew's Church, Brandon was elected moderator of the 93rd annual meeting of the Synod of Manitoba and Northwestern Ontario, held in St. David's Church, Winnipeg.

Rev. Dr. Clifton J. MacKay of Fenelon Falls, Ont. was the guest speaker on Saturday evening, and Dr. Akanu Ibiam of Nigeria spoke on Monday.

The major debate centred on the report of the mission committee, presented by the Rev. J. Clarke Hood of Thunder Bay. The recent graduates present were almost

unanimously opposed to the present appointment system used to supply vacant charges. One of the ministers will attempt to overture the General Assembly on this matter through his presbytery.

The new director of the Kenora Fellowship Centre, Colin Wasacase, described the concerns of the native peoples and urged the church to seek the special training necessary for leaders in this work. "The biggest problem is the lack of orientation," said Mr. Wasacase, who has given up a position with the department of Indian affairs to direct the operations of the Presbyterian centre in Kenora.

Other speakers at this synod were Rev. Dr. Goodwill MacDougall of the board of world mission and the editor of The Record.

In 1977 the synod will meet at Atikokan, Ont., opening on Saturday, October 15.

Hamilton and London

The Synod of Hamilton and London, meeting in Knox Church, Listowel, elected the Rev. Robert A. Sinclair of North Pelham and Rockway as moderator. The Rev. D. G. Cassidy of St. Paul's Church, Ingersoll was elected treasurer of the synod.

The court accepted many of the recommendations of a special committee on the authority and functions of synod and agreed to take more seriously their oversight of the presbyteries. The suggestion to meet next year at a conference centre was turned down.

Camp Kintail reported increased attendance last summer. Architect Calvin MacIver advised that it would be more economical to put all the required buildings under one roof. The synod accepted his plans and approved the expenditure of $243,000 to implement the first phase, with the proviso that no further expenditure should be incurred until 65% of the total sum required is in the hands of the committee.

Dr. R. G. MacMillan spoke of the Presbyterian Church Building Corporation's interest in housing for retired ministers and the plans of the Second Century Advance for Christ. Other speakers included the Rev. George Malcolm, the Rev. John Cooper and James Whitefield.

The 104th meeting of synod will open in Paulin Memorial Church, Windsor, on October 24, 1977.

Toronto and Kingston

At the 102nd meeting of the Synod of Toronto and Kingston, held in St. Stephen's Church, Scarborough, it was announced that a new camp site has been purchased near Vankoughnet, Ont. The Glen Mhor re-location committee, under the chairmanship of Mrs. Anne Pennock of Guelph was authorized to implement a financial campaign to raise $200,000 to erect buildings and furnish a new camp. Any amount not required in the relocation of Glen Mhor is to be used for the other two camps in the synod.

A resolution protesting the use of improper language by those in high office was passed, to be forwarded to the Prime Minister of Canada. (See the editorial, page 4)

The Rev. Douglas A. Wilson of First Church, Collingwood was elected moderator. The Rev. James W. Hutchison of Streetsville was appointed chairman of the synod executive and the Rev. P. G. MacInnes of Toronto was re-appointed clerk of the synod for the next three years.

In 1977 the synod will meet in Central Church, Cambridge, opening on Tuesday, October 18.

Edmonton's new church

The Presbytery of Edmonton formally erected the Millwoods congregation on Sunday evening, Oct. 24. Charter members numbered 36. Over 250 attended the service at which the speaker was Dr. Akanu Ibiam of Nigeria.



REV. ROBERT WILSON, minister of the new congregation, signs the formula in the presence of the presbytery clerk, Dr. J. E. Bigelow.

The Rev. Robert D. Wilson, minister of the new congregation, lived and worked in Nigeria for four years prior to his appointment to Edmonton early this year. The first Millwoods service was held last January after a community-wide visitation by volunteers from other Presbyterian congregations.

The offering at the erection service, amounting to $365, was donated to Inter-Church Aid to be used for the Rural Improvement Mission, Achara — Ikwo, Nigeria. It will help to improve water supply systems, build an eight-bed maternity hospital, and purchase basic farm implements.

The Millwoods congregation has joined the Every Home Plan of The Presbyterian Record, with 29 households subscribing.

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****

Held without trial

Mrs. Sally Motlana, who is one of the presidents of the All Africa Conference of Churches and a vice-president of the South Africa Council of Churches, has become the latest victim of the detention-without-trial laws in South Africa. It is not yet known at this stage under which section of the detention laws she is being held. She was to have attended a meeting of the AACC in Nairobi on October 12.

Among the many positions she holds is that of a national president of the African Housewives League and also executive member of the Black Women's Federation. Her husband, Dr. Nthato Motlana, has been in detention since the early stages of the current unrest in South Africa. He is an executive member of the Black Parents Association.

Expressing shock at Mrs. Motlana's detention, the South Africa Council of Churches has issued a statement which calls on the authorities to reconsider their policy of silencing "the very people to whom you should be talking." The statement reads:

"We wish to express our profound shock at the detention of Mrs. Sally Motlana, who is a vice-president of the South Africa Council of Churches. Once again we register the strongest protest against the practice of detention without trial being carried out on an enormous scale throughout South Africa at present, Mrs. Motlana being only one of its latest victims.

"The authorities who are enforcing this policy must be asked with the utmost seriousness whether it is conducive to the racial harmony which they claim to be seeking. The arrest of a person like Mrs. Motlana — and we do not even know yet under which of the many detention-without-trial measures she is being held — will create a sense of anger and bitterness far beyond the ranks of the South Africa Council of Churches. Mrs. Motlana is a churchwoman of high standing in the Anglican Church, she is acknowledged as a leading figure in the Soweto community, is national president of the African Housewives League, an executive member of the Black Women's Federation and she is also one of the vice-presidents of the All Africa Conference of Churches. She was in fact scheduled to leave for an important conference of this body on October 12 and we find ourselves with the heavy duty of having to inform the All Africa Conference of Churches that she will not be coming because she has been arrested.

"The effect of this move on opinion in black Africa is better imagined than described. Once again we can only appeal to our authorities: in God's name, think of what you are doing, and do not silence the very people to whom you should be talking."

Costa Rica project

A group of 15, most of whom are from Willowdale Presbyterian Church in Toronto, returned in early September after spending two weeks repairing, remodelling and painting at the Roblealto Child Care Association orphanage in the foothills of Irazu, mountain volcano about 20 miles from San Jose, Costa Rica.

Sponsored by the Willowdale congregation and the Christian Children's Fund, and paying their own travel expenses, the group shared in Christian fellowship with both staff and children at Roblealto, as well as completing a substantial renovation and painting project.



THE LITTLE SHEPHERD'S CROOK was the title of a Christmas pageant presented by the church school of Knox Church, Brantford under the direction of Mrs. Afina Rienks. Participants were, from left, Jeff Hughes; John Nunn; Brenda Prine; Tracy Bury; Wilma Verhagen and John Usher.

The Roblealto orphanage is made up of several homes with house parents in each. The "family" is composed of the house parents, their own children, and ten to 12 orphans who live together in a Christian environment.



DR. AKANU IBIAM received a cheque for $1,250 from MacNab Street Church, Hamilton, Ont. with Dr. J. A. Johnston making the presentation. It is to provide a motorcycle complete with license, petrol and insurance for Rev. Lazarus Okora in a multi-point charge in Nigeria.

Birthday gift fund

The birthday gift fund, which was raised to celebrate the centennial of The Presbyterian Church in Canada, has been distributed by the administrative council as follows:

Board of congregational life, $5,600; communication services, $18,000; Ewart College, $6,000; Presbyterian College, $5,000; Knox College, $400; board of ministry, $6,000; board of world mission, $20,000.

The birthday gifts are being used for programs and projects which awaited funding and which will not become an ongoing charge on Assembly's budget.

Deaconesses in Canada

A History of the Deaconess in The Presbyterian Church in Canada has been prepared by the Order of Deaconesses as a project celebrating the church's centenary.

Copies of the booklet may be obtained from the board of ministry at 50 Wynford Drive, Don Mills. There is no charge but contributions of $1.00 to help defray the cost would be appreciated.

The week of prayer

Enduring Together in Hope is the theme for the Week of Prayer for Christian Unity, which will be observed from January 16 to 23, 1977.

A bilingual booklet containing a prayer service has been prepared by a joint working group representing the Canadian Catholic Conference of Bishops and the Canadian Council of Churches. French and English posters are also available.

PUBLISH GLAD TIDINGS

Your gift to the Canadian Bible Society will spread the best news anyone can ever hear — that God so loved us that He sent His Son to be our Saviour.

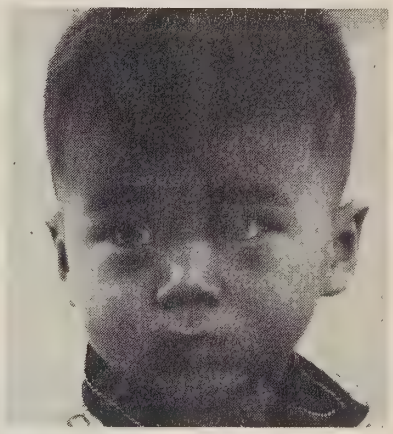
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Many children, with documented case histories in our files, are desperately waiting. You or your family can sponsor a lovely girl or boy for just $15 per month ($180 per year). In a few weeks you will receive a photo and history of your child and enjoy the opportunity to send pictures and exchange letters etc.

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Frank J. Whilsmith, National Director

SEE/HEAR

A Child is Born

Twelve Christmas hymns and carols, some old and some new, are included in *A Child is Born.* Fr. Lucien Deiss has arranged these mainly French hymns and also provided English texts. The hymns are arranged as antiphons for the congregation and verses for choir or soloists. "Born to Us Is A Saviour Today" and "Let us Sing Noel" begin the album with the proper sense of joy. "An Angel Sent From God" relates Christmas to Easter with verses like:

His manger poor and small
Is now our richest treasure.
His death will grant us life
And joy beyond all measure.
Now we shall truly see
The holy Mystery:
The Hope of all the Ages
Comes, as foretold by sages.

"Sleep My Sweet Jesus" is a lullaby. "O Night of Brilliant Light" is appropriately light and lively, "Three Little Shepherdesses" is a joyous carol (and remember carols are delightful fabrication, not factual retelling). "This is the Night" certainly calls for enthusiastic singing.

I bring this record to your attention now so that you will have time to look for it, listen to it and perhaps prepare it for a Christmas service. Even if it is too late for this year, you may want to buy the album to play during Advent. The music is excellent; sung by the Westminster Choir of Princeton, New Jersey. The superb accompaniment includes organ, flute, oboe, percussion, and double bass.

Very good indeed is *A Child is Born,* my only complaint is too much surface noise on the LP. Larger church choirs will be able to handle this music with little or no difficulty. The LP if not available locally, can be ordered from World Library Publications Inc., 2145 Central Parkway, Cincinnati, Ohio 45214, U.S.A. The LP is $5.95, voice edition $2.25 and accompaniment edition $5.75.

Christmas Book

Beautiful photographs and stimulating readings are placed side by side in Mark Link's *The Merriest Christmas Book,* published by Argus. I don't think the readings are quite up to the standards of other books in this series, but there is still "plenty and good." This is a beautiful and inexpensive book. (Hardbound, $7.95, paper, $5.70)

— L. E. Siverns

YOUTH

Winnipeg Presbytery

The afternoon sun in Kildonan Park, Winnipeg, shone brightly on enthusiastic football players at the second annual presbytery youth rally, October 3. They worked up their appetites for a corn and hamburger barbeque, followed by a sing-song and Bible study in St. John's Church. Many stayed on to work on the door-stops the young people are selling in support of the presbytery camp at Prescawa.



DEBBIE TALBOT and Diane McKenzie try to sell Paul a genuine, hand-painted original Prescawa door-stop at the First Church Winnipeg bazaar, but he'd rather push the button to see slides taken at the family camp at Prescawa.

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Thanksgiving conferences

One hundred and twenty-four young people from across British Columbia and as far as Nova Scotia gathered in Cooke's Church, Chilliwack, for the synod convention. The Rev. Jim Statham of Duncan spoke on the theme "The Holy Spirit." The program also included a football game, campfire and corn roast as well as Communion and a Sunday evening service conducted by the young people. Graham Kaye was elected president and Ian Gartshore N.A.C. representative.

• • •

The Rev. Harry McWilliams of Kingston, Ont., gave addresses on the theme "Make Me a Channel of Your Peace" at the Synod of Hamilton and London P.Y.P.S. rally. John and Hugh Greenwood provided music and presented the folk musical *Parables*. A film, car rally, banquet and discussion added to the enjoyment of the rally, which closed with a Communion service.

• • •

Young people from Prince Albert, Saskatoon, Moose Jaw, Regina, Indian Head and Winnipeg converged on First Church, Regina, for the Saskatchewan conference. "Sacrifice" was the theme of addresses by the Rev. Bill Graham of Moose Jaw, as well as Bible study led by Barbara Woodruff. Other activities included football and swimming, participation in the Sunday service at Norman Kennedy Church, a coffee house and a simulation game on the Third World. A mock Olympics was conducted with properly biased judges, including the new chairone, Leslie Little, and N.A.C. representative Harry Vanduyvendyk, shown going through the obstacle race.



Alberta Synod young people held their first Thanksgiving conference in almost a decade. Eighty-five heard the Rev. Jack Mills of Chalmers Church, Calgary give them addresses on "Get In Tune — Get Involved." The weekend, held in Knox Church, Red Deer, included the movie *Godspell*, workshops, a coffee house (complete with bagpipes!), a barbeque as well as floor hockey, soccer and swimming. The Rev. Bob Wilson shared information and had displays about work in Nigeria.

ANNIVERSARIES

148th — First Church, North Pelham, Ont., Oct. 24, (Rev. R. A. Sinclair).

142nd — St. Andrew's Church, Welland, Ont., Oct. 31, (Rev. Marshall Jess).

125th — St. Paul's Church, Kemptville, Ont., Sept. 26, (Rev. J.P. Schissler).

125th — Kildonan Church, Man., Sept. 26, (Rev. James Marnoch).

120th — Knox Church, Jarvis, Ont., Oct. 31, (Rev. G. Taylor-Munro).

119th — Shakespeare Presbyterian Church, Ont., Sept. 26, (Rev. James Perrie).

100th — St. Paul's Church, Caintown, Ont., Sept. 26, (Rev. R.D. Currie).

100th — Zion Church, Sunnidale Corners, Ont., Oct. 3, (Rev. Adam Houston).

30th — St. Giles Church, Sarnia, Ont., Sept. 19, (Rev. John Congram).

25th — Clairlea Park, Toronto, Ont., Oct. 17, (Rev. George Wilson).

22nd — Aldershot Church, Burlington, Ont., Oct. 24, (Rev. David R. Nicholson).

14th — Westwood Church, Winnipeg, Man., Oct. 17, (Rev. Geo. Vais).

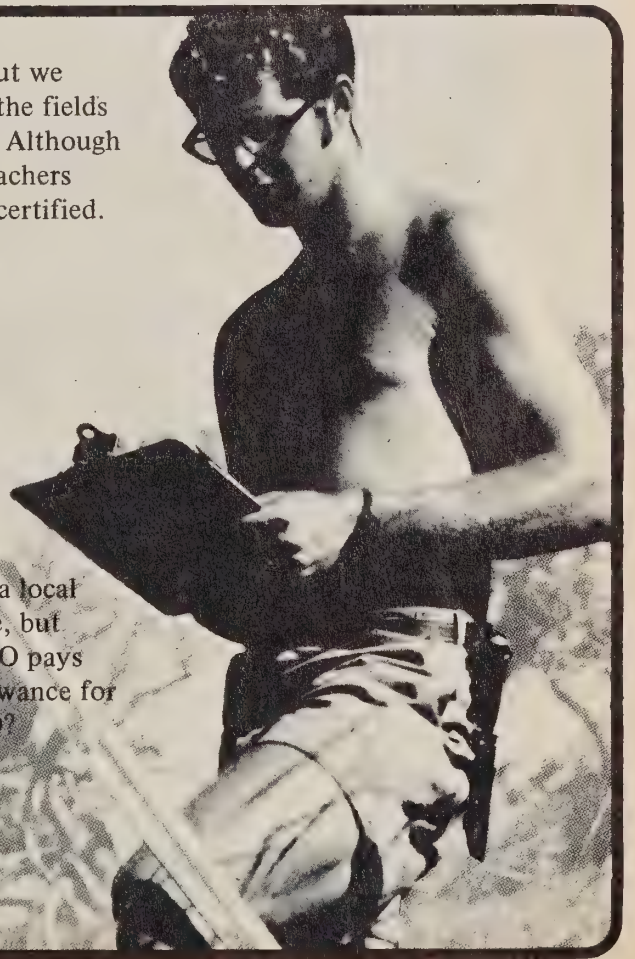
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alcohol

The sharply increasing consumption of alcohol in Ontario has created a social crisis that can only be effectively addressed by political means. Per capita consumption of alcohol in Canada now exceeds that of the United States and Great Britain. A very large part of the increase in Canadian consumption is accounted for through the growth of Ontario consumption.

Today all of Ontario society is paying the costs of the increase in the use of alcohol. Growing alcoholism among young people, an intolerably high toll of alcohol related traffic accidents, the sharp growth of medical costs to treat victims of alcohol—all of these problems have become acute in Ontario.

While the present provincial government in Ontario pays lip service to the idea of fighting alcoholism, its record since it took office in 1943 has been one of continually extending the promotion and availability of alcoholic beverages. Consider the government's record:

1. In 1946 cocktail lounges were established in 5 major cities without a vote of the people.
2. Permission was given to advertise on television, radio and the press.
3. Liquor licences have been granted to homes for senior citizens, hospitals, universities and community colleges, all sports clubs and organizations, particularly those catering to young people such as tennis, golf, soccer, football, skating, hockey, skiing, swimming, bowling, sailing, boating and many others.
4. Sunday selling.
5. Drinking age reduced to 18.

Despite the fact that all of the parties have voted for these promotional policies, the provincial government must take primary responsibility for initiating measures which have contributed greatly to an emerging social crisis of very serious proportions.

The provincial government has made the problem of alcoholic consumption much worse through its actions. Only by facing up to that record when they mark their ballots at the next election will the voters of Ontario be able to make their feelings known on the problem of alcohol consumption.

For reprints please write to:

WEST TORONTO INTER-CHURCH TEMPERANCE FEDERATION
432 Runnymede Road, Toronto, Ontario M6S 2Y8

BOOKS

For Christmas reading and giving

THE SEVENTH EARL, *by Grace Irwin*

This enthralling biographical novel by the author of *Least of All The Saints* tells the story of Anthony Ashley Cooper, Seventh Earl of Shaftesbury, who lived out his Christianity in trying to help the poor and friendless in 19th century Britain. Because his views about social issues were so far ahead of his time, he was often ridiculed. But the story of how his faith impelled him to press for reform in everything from factory laws to religious education in the schools is an inspiring one. (McClelland and Stewart, $8.95)

THE SPIRIT OF CHRIST,
by Mariano Di Gangi

Using the biblical account of the life of Jesus the Christ as his base, the author points out the work of the Holy Spirit in the conception, baptism, temptation in the wilderness, ministry, death and resurrection of Jesus and his presence in the church. The thesis of the book is that the Christian "may experience the presence of the Spirit of Christ creating life analogous to the life of Christ" within him or her.

The Spirit of Christ consists mostly of a series of quotes from scripture, supplemented by others from a carefully selected group of writers and commentators. There is comparatively little commentary by the author. Noticeably absent in the bibliography are the works of such well known theologians as Karl Barth, Rudolph Bultmann, Paul Tillich and others. It seems to me that the work would have been enhanced had the author cited the position of these men on the topic. If he disagrees with it, his explanations for opposing that view would be helpful.

Despite this omission, *The Spirit of Christ* is a book that many will find helpful in attempting to get a better understanding of the work of the third Person of the Trinity. (Welch, $4.95)

Goodwill MacDougall

CORRIE'S CHRISTMAS MEMORIES,
by Corrie ten Boom

All the charm and nostalgia of Dutch Christmases are recaptured from the memories of Corrie's past, including her father's Christmas message first delivered nearly 100 years ago. Decorated with charming line drawings, this is a lovely gift especially for those who are already familiar with Corrie ten Boom's inspiring story. (Welch, $3.95)

A NORTHERN NATIVITY, *paintings and text by William Kurelek*

The artist's deep Christian faith is evident in this unusual volume, which reflects his conviction that Christ is everywhere, and can be anyone at anytime. He shows us

the Nativity in the world of the 1930's, in the lives of the unemployed, poor and homeless, in an almost surrealistic style. For instance, cars race by on a modern highway while Mary kneels before the child Jesus. Although intended for children over ten, adults will also find this a thought-provoking yet deeply reverent presentation of the meaning of Christmas. (Tundra, $9.95)

THE ANNOTATED CHRISTMAS CAROL, *by Michael Patrick Hearn*

Lovers of both Dickens' famous masterpiece, *A Christmas Carol,* as well as old books, will enjoy this reproduction of the first edition, including some charming original hand-coloured engravings and many rare sketches. The fascinating annotations explain literary, autobiographical, historical and other concerns related to the text. (General, $14.95)

THE MEANING OF CHRISTMAS, Text *by Joyce Dickin and R. K. N. McLean,* illustrated *by Jesus Perez,* narrated *by Dick Van Dyke*

You and your family can share this book and cassette which present four fascinating tales about Christmas dramatized in contemporary language. Three of them are set in Bethlehem around the time of the birth of Jesus. The fourth story is told against a modern setting. This book/cassette would make a fine addition to a church school library and a gift that would be appreciated by a child or family at Christmas. (Fitzhenry & Whiteside, $10.95)

Suzanne McBrien

THEN GOD CREATED GRANDPARENTS and It Was Very Good, *by Charlie W. Shedd*

This minister, author and grandfather has written a fun book but one full of practical advice. He answers the question, What are grandparents for?, tells What my grandparents taught me, and then concludes with What grandparents tell me to tell other grandparents. The book is well illustrated with black and white photographs. (Doubleday, $7.75)

THE FAMILY ALBUM, *compiled by Arthur and Nancy DeMoss*

Another completely new book of inspirational poetry and prose, beautifully illustrated in full colour, this 1977 edition of an annual volume makes a delightful gift especially for older people. Ideal for your favourite aunt! (Welch, $8.95)

AN INVITATION TO THE BUTTERFLY BALL, *by Jane Yolen, illustrated by Jane Breskin Zalben*

A counting rhyme for young children, well written and beautifully illustrated. A fine example of what a good children's author and an inventive artist can do together. (McGraw-Hill Ryerson, $6.50)

SLEEPING MURDER, Miss Marple's Last Case, *by Agatha Christie*

In her time, the late Miss Christie was the acknowledged master of detective stories. This book, written some 30 years ago, is being published for the first time and will probably be the last of the thrillers from a famous pen. (Collins, $8.95)

CHARLIE FARQUHARSON'S KORN ALLMYNACK

Who in Canada hasn't encountered the original wit of that old hayseed, Charlie Farquharson, alias Don Harron? Here he spoofs the almanacks of days gone by. Included are Horrorscopes, the latest rules of etiquette from Emly's Post, and Charlie's daily diary, full of such entries as this: (Wife loves weddin deceptions. She sez marridge is a mute-chill partnership. I must be the mute.) The illustrations add to the fun. (Gage, hardcover, $7.95, paper, $4.95)

BIRDS OF THE WEST COAST, *by J. F. Lansdowne*

The exquisite bird illustrations by Lansdowne have become famous through his three previous books on the northern and eastern forests. Now we have a fourth, with the text also written by the artist, that is equally as breathtaking as the earlier volumes. Anyone who appreciates the beauty of nature and the animal kingdom will treasure this beautiful book, in large format with 52 colour plates. (Feheley, $40)

The Scott Mission

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People are what the Scott Mission is all about,
whether they be
a hungry, unemployed and homeless man,
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Four 17-day fully escorted Midnight Sun Tours, (Series B), originating Toronto June 7th, July 9th, August 2nd, August 26th. Air Canada jet flight to Vancouver. Discover the whole new world of travel pleasure aboard the Canadian Pacific's fabulous cruise ship the Princess Patricia on an eleven hundred mile Inside Passage Cruise Vancouver to Skagway, Alaska. Calls made at Ketchikan, Wrangell and Glacier Bay. "Trail of '98" via White Pass and Yukon Railway, Skagway to Whitehorse. Deluxe Motorcoach to Dawson City, Yukon; Fairbanks, the oil capital of Alaska and south via the Alaska Highway to Edmonton. Jet flight, Edmonton to Toronto. Tour price from Toronto $1399.00. Adjusted rates for residents of Western Canada.

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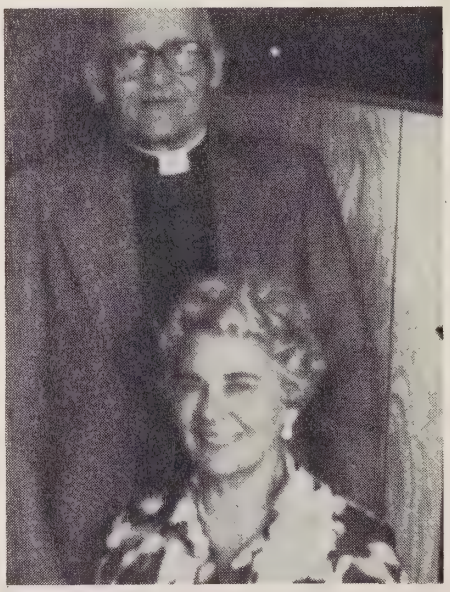
At the fall convocation at McMaster University in Hamilton, Ont. the honorary degree of Doctor of Laws was conferred upon *Rev. Dr. A. Lorne Mackay,* moderator of the 102nd General Assembly.

Rev. Dr. Kenneth McMillan was elected chairman of the general committee of the United Bible Societies at a meeting held in London, England.

Miss Evelyn Murdoch, educational resource person in Hamilton Presbytery, was given an honorary life membership in the Women's Missionary Society and pin with bar by the Hamilton presbyterial of the society.

Prof. W. Stanford Reid of the University of Guelph has received the honorary degree of Doctor of Humane Letters from Wheaton College, Illinois, U.S.A.

Sister Gabrielle Lacelle has been appointed an associate secretary with the Canadian Council of Churches, the first Roman Catholic to be taken on the executive staff.



Presentations made by Kitimat Presbyterian Church, B.C. to the *Rev. I.R. McKee* and his wife on the former's retirement included a purse of money and a chime clock. Mr. McKee has served at Kitimat for the past six years.

The *Rev. James Roe* has been appointed assistant to the minister at Glenview Church, Toronto. Mr. and Mrs. Roe are now living in the suburb of West Hill.

Miss Venus Bibawi has been appointed by the Presbytery of East Toronto to Westview congregation as lay supply until March, 1977.

The *Rev. John Pace,* minister of the Church of St. David, Halifax, N.S., is now a part-time chaplain in St. Mary's University, Halifax.

The *Rev. Joseph Williams* of Guyana and Trinidad has been appointed to Creemore, Ont. as ordained missionary. The Williams family have obtained visas to come to Canada and Mr. Williams will undergo a short period of orientation before taking up his new duties.

Rev. Dr. C.M. Kao, executive secretary of the General Assembly of the Presbyterian Church in Taiwan, and Mrs. Kao visited the Montreal and Toronto areas during the late fall. Dr. Kao did some reading and studying at The Presbyterian College, Montreal and Knox College, Toronto. He preached at a number of churches in the vicinity of the colleges, including two Taiwanese congregations in Toronto. They are now in Princeton, New Jersey, U.S.A. where Dr. Kao is continuing his studies for several months.



At St. Paul's Church, Caintown, Ont. the cake commemorating the centenary of the congregation was cut by *Mrs. Mary Polley,* who is 99 years of age. The honoured guests at the tea were all over 80. At left is *Mrs. Agnes Purvis,* at right *Mrs. Leah Sheffield.*

The *Rev. D. Burton Isaac,* who is retired, is now supplying the Brookfield charge on Prince Edward Island. He and his wife are living at Cornwall, P.E.I.

Hamish Livingston has become an associate secretary of the board of congregational life with particular responsibility for work with Presbyterian Men. Mr. Livingston, who began on October 12, has since moved from Waterloo, Ont. to Don Mills.

John Hawkins, an elder and choir member at Westminster Church, Presbytery of East Toronto, and his wife, who is president of the Women's Association there, celebrated their golden wedding on September 22.

The *Rev. Charles Scott* and family arrived in Canada in November from Malawi where Mr. Scott served for a term of three years with the Church of Central Africa, Presbyterian in the Blantyre Synod as associate minister of the Blantyre congregation and part-time lecturer in the theological college. They are living in Toronto during their study furlough and doing limited deputation work in mission interpretation until April, when they expect to return to Malawi.

Miss Pat Pooler returns to Nepal early in January to resume her duties as a nurse serving with the United Mission to Nepal as a missionary of The Presbyterian Church in Canada. During her furlough

Miss Pooler did extensive deputation for mission interpretation in Alberta, the Atlantic Provinces and the Toronto area. This will be her second two-year term of service in Nepal.

Miss Margaret Leask returned to Canada in mid-November from her work as teacher at the Helen MacDonald Secondary School for Girls in Jhansi. She is living in the Toronto area for a furlough of about three months.

William J. Messenger, clerk of session of Mackay Church, Timmins, Ont. and elected to the session of Cooke's Church, Markdale, Ont. in 1929, has received a commemorative plaque from the government of Ontario for having taught 50 years in the elementary and secondary schools of the provinces.

YOU WERE ASKING?

Q *What do you think of the "Turin Shroud"?*

A The Turin Shroud, a relic preserved at Turin since 1578, is allegedly the winding-sheet of the body of Christ, and bears in blood imprints of the back and front of a body, and a face. My correspondent sends me a clipping in which it is stated that a seven-year investigation by Vatican authorities is about to be reported on. The same clipping goes on to say that one authority says stains on the material prove that Christ was alive when taken down from the cross. Alive, after a Roman spear was thrust in his side and heart? Miracles have been called "the dearest children of faith," and relics rank with them. As for myself, I have no interest in such relics. Our faith is not in some museum piece, but in a risen Christ, gloriously alive. See the significance of Corinthians, chapter five, verse 16.

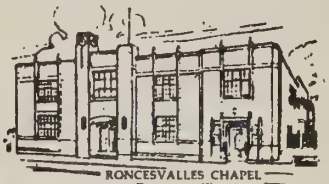
Q *How far should a minister go in his imagination when he reconstructs a story from the Bible as the basis of his sermon?*

A Not beyond what an average person in the congregation would accept as legitimate, or what he may justify by an appeal to the Greek or the Hebrew. Many ministers do take many liberties in this field, and get carried away. The classical story is of the minister preaching about the prodigal son and said, "And they killed the fatted calf, which they had been saving for years and years for such an event."

SEND QUESTIONS TO: Rev. Dr. L.H. Fowler, 376 Lakeshore Road, Port Hope, Ont. L1A 1R3. Include name and address, for information only.


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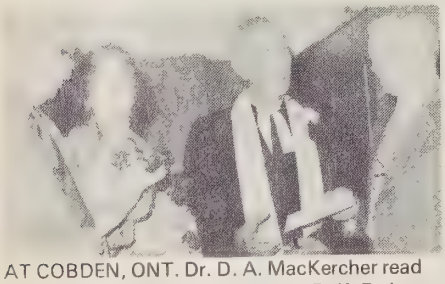


A ST. ANDREW'S CONGREGATION has been formed in Winnipeg by amalgamation of Norwood and St. Vital churches, Sept. 30. Under its new name the joint congregation will meet in the former St. Vital building. Shown above are, from left: Rev. George Vais, interim-moderator of Norwood; Rev. Neville Phills, acting moderator of presbytery; and Rev. Donald Donaghey of St. Andrew's.

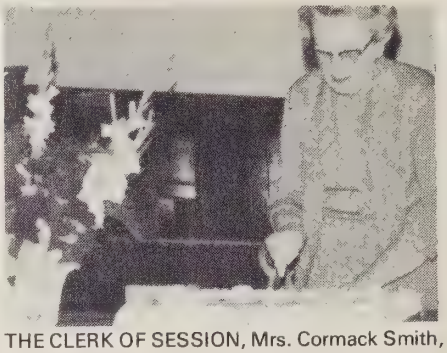


AT ST. ANDREW'S CHURCH, North Battleford, Sask., a Celtic cross was dedicated in memory of Mr. and Mrs. Roy W. Strong. The bronze cross on a base of marble from Iona, was brought from Scotland by Miss Linda R. Shepherd, an elder, for the three sons, William, Graham and Roy, who presented it. Shown are Mr. and Mrs. J. W. Stuart of Saskatoon, Rev. H. L. Reichelt, Graham Strong.

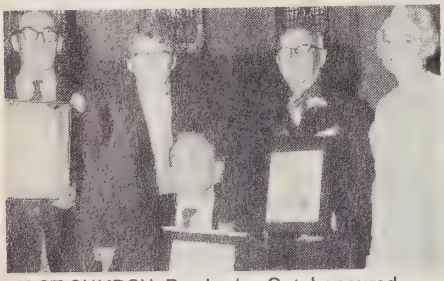
CAMEOS



AT COBDEN, ONT. Dr. D. A. MacKercher read the address as Mrs. Earls and Rev. R. K. Earls received a retirement gift from Gordon Spence, session clerk of St. Andrew's Church. Mr. Earls has retired after 21 years as minister of the Cobden and Ross congregations and 51 years in the Presbyterian ministry.



THE CLERK OF SESSION, Mrs. Cormack Smith, cutting the 125th anniversary cake at Kildonan Church, Winnipeg. Rev. Stephen How and Rev. Ivan Carroll were the special preachers. The flowers were in memory of a former minister, Rev. P. F. MacSween and his wife.



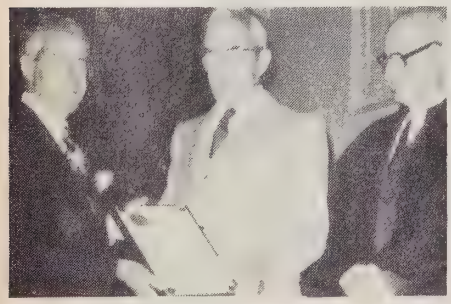
FIRST CHURCH, Pembroke, Ont. honoured three of their senior elders who were ordained together 30 years ago. The presentation of certificates was made by Barbara Caldwell, right, elder, and Rev. W. M. Moncrieff. Shown, from left, are Gerald W. McLeod, Leonard H. McIntosh (seated) and W. Millar Thomson. Mr. Thomson has served as clerk for over 29 years.



FROM THE SERVICE CHAPEL in North Bay, Ont. three young men, shown with Major Stanley Self, have been certified as candidates for the Presbyterian ministry. They are, from the left; Capt. Dave McKinnell, Harvey Self, son of the chaplain, and Master Corporal Mike Chawrun.



AT ST. PAUL'S CHURCH, Ottawa children are memorizing the Shorter Catechism. Margaret Triandafillou, 10, is shown receiving three books and the General Assembly diploma for this achievement from Rev. D. L. Campbell, associate minister.



AT THE 125TH ANNIVERSARY of St. Paul's Church, Kemptville, Ont. a plaque was presented by the Hon. Donald R. Irvine, M.P.P. to Gideon Purcell, session clerk. At right is Rev. Dr. E. G. B. Foote of Ottawa, the anniversary preacher.



BURNING THE MORTGAGE at St. Giles Church, Sarnia, Ont. on their 30th anniversary, from the left: Rev. W. I. McElwain, minister when the manse and the present church were built; Fred Fitzgerald, chairman of the building committee; G. S. Johnston, longtime clerk of session, and Mrs. Florence Pringle, charter member and first church school teacher.

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"If you are going to be alone on Thanksgiving Monday and wish to come over to the church at 4.30 p.m. as guests of the Syme family, we will be delighted to have you" were the words from the pulpit of *Ephraim Scott Memorial Church at Montreal.* The result, 28 people sat down to a beautifully cooked turkey dinner with pumpkin pie, etc. on October 11th. Many people became friends in the real sense as they broke bread together around this family table and are grateful to Bob and Ruth Syme for such a happy Thanksgiving Day. Bob Syme is serving the Ephraim Scott congregation during his professional year as a student.

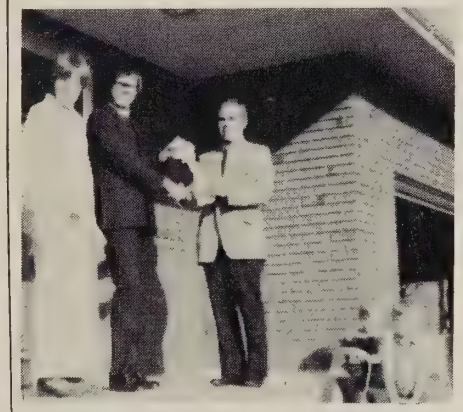
At the centennial of *Zion Church, Sunnidale Corners, Ont.* a plaque from the government of Ontario marking the occasion was presented by Lloyd Pridham. Rev. Dr. Finlay G. Stewart, a former moderator of General Assembly, was the preacher and the Rev. A. Houston of Stayner is the minister.

At *St. Andrew's Church, Cobden, Ont.* a plaque bearing the trowel used to lay the cornerstone in 1957 was presented by Mr. and Mrs. Gerald Geddes of Mississauga, Ont. It was the grandfather of Mrs. Geddes, John R. MacDonald, who built the first Presbyterian Church in Cobden in 1880.

A park has been dedicated in memory of a member of St. Andrew's Church, Warsaw, Ont., the late Dr. Donald Munro. The entire community joined in this tribute to one who served as a dedicated physician to the area from 1907 to 1954. Dr. Munro was an elder, Bible class teacher, church school superintendent and occasional preacher at St. Andrew's. He also played the violin and conducted an orchestra in Warsaw.

At *Aldershot Church, Burlington, Ont.* a service of praise was held on Sunday evening, Oct. 24 as part of the congregation's 22nd anniversary celebration. The Burlington Concert Band and the choir of Aldershot Church, both under the direction of William L. Little, provided the program.

(Continued over page)



TO MARK the completion and official opening of the manse, a barbeque and open house were held at First Church, Thunder Bay, Ont. A large key was presented by Gerald Gerald Borden, chairman of the board, to Rev. and Mrs. Hank Ruiter and family.



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CAMEOS, *continued from page 31*

Every second Sunday morning, *First Presbyterian Church, New Westminster, B.C.* is broadcasting the 11.00 a.m. service on radio station C.J.V.B. Vancouver. In December the Sundays are the 5th and the 19th.

At *Patterson Church, Toronto, Ont.* the mortgage on the manse has been retired and the congregation is now free of debt. About $25,000 was paid over the 15 years since the manse was purchased. The minister is the Rev. Mae Davidson.

BUDGET RECEIPTS

On October 31 the receipts from congregations for the General Assembly's budget totalled $1,629,538, as compared to $1,412,223 for the first ten months of 1975.

The W.M.S. (W.D.) gave $287,500 and the W.M.S. (E.D.) $29,500 for mission work.

DEATHS

VANCE, REV. DR. STANLEY W., 58, the minister of St. Paul's Church, Hamilton, Ont. for the past 27 years, died suddenly on Oct. 26.

Born in Ottawa, Dr. Vance attended high school in Fort William, and took the B.A. degree at the University of Toronto. He was graduated from Knox College in 1943. His alma mater conferred the honorary degree of Doctor of Divinity on him in 1966.

Stanley Vance was ordained in 1943 and was appointed to Vernon and Armstrong, B.C. In 1945 he accepted a call to St. Andrew's Church, St. Lambert, Que. where he served for four years before being inducted at St. Paul's Church in Hamilton.

Dr. Vance served on the old board of administration and on other Assembly boards and committees. Latterly, because of health problems, his energies were devoted to his congregation, where he was highly regarded both as a preacher and a pastor.

Surviving are his wife, the former Eleanor Griffith, and two sons, Paul and Graham, both of Toronto.

ANDERSON, ALEX, elder, St. Andrew's Church, Stratford, Ont., Oct. 9.

BOWEN, MRS. S.M. (EZIT), long time member of Runnymede Church, Toronto, Ont. and active member of the W.A., Sept. 26.

BRANDON, MRS. ALBERTA, 88, long time member of Knox Church, Cannington, Ont., life member of W.M.S., Oct. 11.

CALLUM, MRS. MARGARET ANN, 102, a homestead pioneer who was a western delegate to the 1925 Presbyterian Congress, at Regina, Sask., Sept. 6.

CAMERON, MRS. PETER (MARGARET), 98, member, Memorial Church, Sylvan Lake, Alta., Oct. 10.

COWAN, HAROLD W., 95, senior elder of Chalmers Church, Toronto, Ont., and member of the session for 50 years, Oct. 12.

ELRIDGE, MISS ANNIE, 93, member of Ormstown Presbyterian Church, Que., and W.M.S., Sept. 26.

FIRTH, J. ROY, elder, Church of St. Andrew and St. Paul, Montreal, Que., Sept. 23.

FISHER, ANDREW K., elder, St. Andrew's Church, Stratford, Ont., Oct. 1.

FORTIER, GERALD, P.R., 69, founding member and elder, L'Eglise des Cantons de L'Est, Melbourne, Que., father of the Rev. D. John Fortier, Oct. 2.

GILLATLY, ROY L., 68, elder, St. Andrew's Church, Wyoming, Ont., Oct. 6.

KELLY, FRANK J., 73, 30 years elder and 13 years church school superintendent, Knox Church, Bobcaygeon, Ont., Sept. 31.

LINDSAY, MRS. GEORGE (BRITA), 89, long time resident of The Pas, Manitoba, superintendent and teacher in the church school of the Presbyterian Church when it was active there.

MARSHALL, MRS. T.G. (MINA), at Belleville, Ont., widow of the late Rev. Thomas G. Marshall, former minister of New Westminster Church, Hamilton, Ont., where she was a member, Oct. 22.

McGILL, MRS. FRED (WINNIFRED), 80, member of Glencoe Presbyterian Church, Ont., lifelong member of the W.M.S., mother of Rev. Clare McGill of Taiwan, Oct. 21.

McNEVIN, HUGH R., elder, Renfrew Presbyterian Church, Ont., Sept. 25.

MILLER, MRS. ERNEST (ANNIE), member, St. Andrew's Church, Coldwater, Ont., Sept. 26.

MOIR, JOHN JAMES, 77, formerly treasurer and elder at Fairbank Church, Toronto, and recently a member and treasurer of Knox Church, Cannington, Ont., Oct. 13.

MORRINE, MISS HELEN (NELLIE), 100, member of Knox Church, Burlington, Ont. since 1890, Oct. 23.

NOLAN, D. KEITH, elder, Erskine Church, Ottawa, Ont.

ROWAN, RUSSELL, elder, chairman of the building committee of the present St. Andrew's Church, Lachine, Que.

TROUPE, MRS. G. (ALICE), 77, member, St. Andrew's Church, Arthur, Ont., and life member of W.M.S., Oct. 5.

TYSON, WALTER WRIGHT, member, Knox Church, Guelph, Ont., Oct. 27.

WALL, IRA, elder, Chalmers Church, Whitechurch, Ont., former church school superintendent, Oct. 12.

WYLIE, WILLIAM, 88, elder, Orr Square Church of Scotland, Paisley 1928-1954 and elder, St. Andrew's Church, Newmarket, Ont., 1957-76, Oct. 5.

CALENDAR

ORDINATIONS

Sonnenfeld, Jean E. (Mrs.), Windsor, Riverside Church, Ont., Sept. 21.

INDUCTIONS

Isaac, Rev. W. J. O., as superintendent of missions for the Synod of the Atlantic Provinces, at the synod meeting, Oct. 6.

Skelly, Rev. Wm., Dunnville, Knox Church, Ont., Sept. 30.

Turner, Rev. George, Kincardine, Knox Church, Ont., Oct. 3.

Walters, Rev. Dr. S. D. into the Chair of Old Testament, at Knox College, Toronto, Nov. 17.

Wilson, Rev. Douglas A., Collingwood, First Church, Ont., Sept. 8.

RECOGNITIONS

Tait, Rev. Walter, as chaplain at McMaster University, Hamilton, Ont., Oct. 18.

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Bathurst, St. Luke's N.B., Rev. Howard McPhee, Box 23, Tabusintac E0C 2A0.

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Montreal, Ephraim Scott, Que., Rev. J. A. Sitler, 3666 Jeanne Mance St., Montreal H2X 2K5.

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Gananoque, Ont.. Rev. A. H. W. McWilliams, 160 Indian Rd., Kingston.

King City and Nobleton, Ont., Rev. A. M. McCombie, St. Andrew's Church, 3819 Bloor St. W., Islington, M9B 1K7.

Kingston, St. Andrew's, Ont., Rev. David Murphy, 217 Farley Ave., Belleville K8N 4L6.

Lakeport-Colborne-Brighton, Ont., Rev. Stephen Hayes, 197 Burke St., Cobourg K9A 2K7.

Mississauga, Erindale, Ont., Dr. R. G. MacMillan, 52 Highland Rd., Oakville L6K 1S7.

Peterborough, St. Stephen's, Ont., Rev. J. A. Crabb, 1370 Holloway Dr., Peterborough K9J 6G2.

Sault Ste. Marie, St. Paul's, Ont., Rev. Alan Ross, 174 Pentagon Blvd., Sault Ste Marie P3A 1B8.

Toronto, Armour Heights Church, Ont., Rev. Dr. DeC. H. Rayner, 50 Wynford Dr., Don Mills, M3C 1J7. (Effective Jan. 1st).

Toronto, Fallingbrook, Ont., Rev. John Robson, 947 Queen Street East, Toronto M4M 1N9.

Toronto, Rogers Memorial Ont., Rev. Dr. H. F. Davidson, 50 Wynford Dr., Don Mills M3C 1J7.

Toronto, St. Andrew's Humber Heights, Ont., Rev. Dr. D. J. M. Corbett, 190 Medland St., Toronto M6P 2N7.

Toronto, Wychwood-Davenport, Ont., Rev. R. B. Herrod, 652 Coldstream Ave., Toronto M6B 3L4.

Trenton, Ont., Rev. A. L. Sutherland, 57 Meadowvale Ave., Belleville K8N 2L5.

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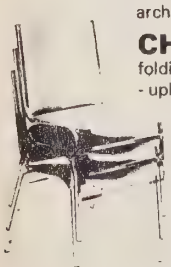
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READINGS

January 1 Deuteronomy 28:1-6
January 2 Acts 2:37-47
January 3 James 1:1-12
January 4 1 John 1:1-10
January 5 Psalm 37:1-8
January 6 Mark 11:8-19
January 7 Mark 12:35-44
January 8 1 Corinthians 13
January 9 John 14:1-11
January 10 Mark 10:17-27
January 11 Matthew 20:20-34
January 12 Mark 2:1-11
January 13 Matthew 6:1-15
January 14 Matthew 6:24-34
January 15 John 1:35-50
January 16 John 1:1-14
January 17 1 John 2:1-10
January 18 1 Corinthians 15:35-45
January 19 1 Peter 2:1-10
January 20 Genesis 11:1-9
January 21 1 John 3:1-11
January 22 John 3:1-21
January 23 John 15:1-14
January 24 1 Corinthians 1:1-24
January 25 Mark 14:17-31
January 26 Acts 17:16-28
January 27 Matthew 7:1-12
January 28 Psalm 135:13-21
January 29 Matthew 21:23-32
January 30 Romans 14:1-13
January 31 John 12:20-32



IN TIMES WHEN it is commonplace for many of us to travel freely, some have had the uncomfortable experience of arriving late at our destination to find that reservations for overnight accommodation had gone astray. One hotel chain has recently been advertising its services as being so reliable that "The best surprise is no surprise." Few things are more disconcerting for weary travellers than to go from one motel or hotel to another, only to be advised that there is no vacancy.

From all the statistics publicized in the media, and world population figures being what they are, some sky-writer might well emblazon "No Vacancy" in coloured smoke above our crowded world. It is not difficult to picture the fabled stork flying forlornly from city to city and from house to house, the "precious bundle" hanging from its beak, reading the unwelcome sign: "Children not wanted." Yet current polls of parents and apartment superintendents all bluntly declare this truth.

Our world's cup is certainly running over — with unpleasant things. One statistician after another declares that our food supplies are being exhausted, energy resources coming to an end, with even supplies of fresh water running low. The new and more awesome mountains we are building are of garbage.

Yet with all these mouths to feed, problems to be faced, and growing needs to be met, to some our world resembles not a bustling ant hill filled with busy workers, so much as some barren wilderness devoid of all signs of life. Thomas Stearns Eliot came into prominence half a century ago with the publication of his poem, *The Wasteland.* He had grown to maturity amid all the wreckage of life created by World War I. The poem described the world as it appeared to him then, "a wilderness of the soul," where "all is blight." Three years later he wrote another in which he succinctly described it and (alas) us:

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw
. . . This is the dead land
This is the cactus land.

Some feel that Eliot's description is still fitting. The only change appears to be that our world, filled to overflowing with people and their works, is more barren than ever of resources to satisfy inquiring minds and longing spirits.

How all of this reminds us of God's entry into human affairs in the person of Jesus! Many a preacher has found a starting point for his Christmas sermon in the words of Matthew 2: 2, ". . . because there was no room for them in the inn." Why has there been so little accommodation for the Son of God, not only in our world but in our own barren hearts? While at one end of the scale microbiologists seek to solve some of the inner mysteries of life, other scientists issue electronic commands to a space vehicle on Mars trying to determine the possibilities of life there. Yet we still do not capture the wonder of the life Jesus came to bring. Our world and lives, apparently so full, remain pathetically empty!

We might well be grateful that God is not deterred by any signs of our times. Jesus was born of a peasant maid and laid in a manger when Bethlehem's inn was full. All thanks to our God who has always been so indefatigably persistent! Students of the life of Eliot have said that his period of despair ended with his reception into the Church of England. By faith in the church's head and Lord, our despair, too, may cease.

But no sign so rocks our complacency today as the one brilliantly illuminated on our wilderness inn: "No Vacancy"!

Prayer

All-knowing and all-loving God, you are fully aware of our human weaknesses and ignorance. Forgive us, we pray, and when our lives are so pre-occupied with lesser things, be pleased to force the door to make us recognize both our own need, and the Saviour come to minister to that. May we be able, with your help, to amend that wrong wherein he comes to his own to find no room. We ask it in his Name. Amen. ✱ /BY D. GLENN CAMPBELL

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